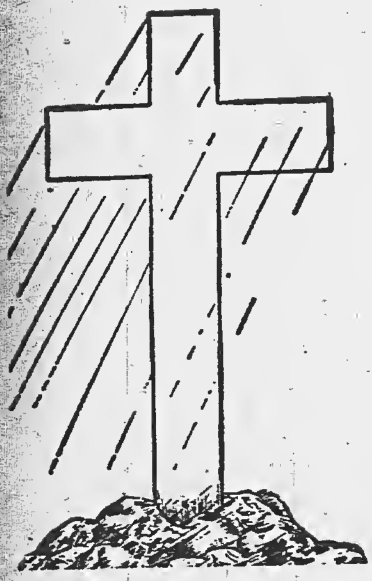
New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Today we see the whole world unified in a tragic sense as sharers in the common woe of war, huddled together in its darkness and its fear. Perhaps that experience will teach us, who are so slow to learn, the meaning of the oneness of the Church of Christ and of the duties to the world that that oneness brings.

—Dr. Nicol Macnicol.

THE PRAYER-ROOM TODAY

Let this be my desire also, my Father, my one aim in all I do. Unite this long-divided heart of mine; make it one by making it wholly Thine. Bring its wanderings to an end; from purposes that have disappointed it, and from those on which it still fondly sets its hope, bring it back to the one aim for which Thou didst create it, and in which alone it can rest. Give my soul wings, wings of pure desire and single-minded love, that on them it may mount up to the light where Thou art and where Thy saints have dwelt with Thee. Amen.

Vol. 90. No. 1.

NEW ORLEANS, LA.
THURSDAY, JANUARY 7, 1943.

Christmas 1942--New Year 1943

By Thos. P. Potter, D.D.

The sky is dark, as black war clouds,
Hang over all the nations far and near;
But mid the din and noise of war and strife,
A voice speaks forth in accents loud and clear:—

BE STRONG
—God is our Refuge and our Strength, a very present help.
BE BRAVE
—Therefore we will not fear, though the earth be removed.
BE REFRESHED
—There is a River, the streams whereof shall make glad the City of God.
BE CALM
—Be still and know that I am God, I will be exalted in the earth.
BE ASSURED
—The Lord of Hosts is with us, the God of Jacob is our refuge.
Psalm 46.

Oh, Christ of God, Light of this world of ours,
Shine brightly soon within the hearts of men;
Until the clouds of war shall be dispelled,
And Righteous Peace reign over us again.

WALLET OF THE WEEK

[illegible] VERSION OF THE BIBLE is said [illegible] of all the earlier transla- [illegible] notes. The con- [illegible] Tyndale and the Geneva [illegible] James Stuart, [illegible] alike and order [illegible] made by a Committee [illegible] of party. Thus [illegible] by all parties.

* * *

[illegible]

* * *

[illegible]

* * *

[illegible]

* * *

[illegible]

THE SERIOUSNESS OF THE [illegible] is indicated by the fact that more than a million and a half persons have left the farms since [illegible]. Approximately half a million went into the armed forces, and [illegible] hundred thousand entered industry. [illegible] of food producers throughout [illegible] very serious matter in the months ahead if some corrective measures are not taken [illegible] between agriculture and war industry.

* * *

BRITAIN'S MEASURE FOR [illegible] WOMEN of thirty-five to forty-five years of age [illegible] in effect a supplementary measure, [illegible] tail [illegible] of many women [illegible] senile". In each the [illegible] royal patron [illegible] to have a welfare [illegible] ions will probably [illegible] other people live.

* * *

THE CAPILLARY BANK [illegible] emergency [illegible] needs. A San Francisco [illegible] cessful in [illegible] stored for two years. [illegible] disease-free [illegible] stored in a refrigerator [illegible] fine. [illegible] facial surgery.

* * *

THE SEQUOIA [illegible] ons. The red wood [illegible] grow more rapidly and will [illegible] the stump. The red wood [illegible] a height of 30 feet and a diameter [illegible] years. It contains much water [illegible] will not burn when green. [illegible] height of [illegible] feet and a diameter [illegible] five feet and many [illegible] ago—they were already growing when [illegible] mids were building. The life span is [illegible] years.

* * *

THE RESCUE OF CAPTAIN EDDIE RICKENBACKER and his companions after twenty-[illegible] days on a life raft in the South Pacific is [illegible] the [illegible] with the noblest [illegible] history. [illegible] New Testament [illegible] food and deliverance [illegible] which defeated the [illegible] will go down in history as miracles [illegible]

New Orleans
CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

VOLUME NINETY, CHAPTER I

With this issue, **The New Orleans Christian Advocate** begins the ninetieth volume of the paper published continuously week after week since 1850, with the exception of three years during the Federal occupation of New Orleans in "the sixties." During this long period it has been the mouthpiece of Methodism for this section, its first four editors became bishops of the Church, and its tripod is represented by Bishop J. Lloyd Decell in the present episcopal panel of reunited Methodism.

During the more than ninety years since it was founded, it has weathered many storms, and has under all circumstances been an outspoken leader of thought in its field. With this issue, it enters upon a year in its journalistic career which may be ranked as the greatest year in our national history, a year in which the charter of human freedom shall be rewritten with world applications. In such an event, Methodism will have an opportunity to give of its best in thought and life for the reshaping of world civilization. If the tide of circumstances should increase the troubles of these already perilous days, it will by the same token add to the responsibility of the Church. In any event, it will have opportunity to make contribution for the healing of the ghastly wounds which war has inflicted upon the peoples of the earth, and in that noble service every Methodist agency and individual should have a share. God helping us, we shall endeavor to speak the truth fearlessly, and we hope to make the **Advocate** in 1943 worthy of a place on the ever-lengthening shelf of volumes which enshrine the story of Methodism in Mississippi and Louisiana since 1850.

SIGNS OF HOPE

One of the hopeful signs of our times is the note of insistence that religion shall return to reality. It is a note heard on almost every hand and its accent is passionately earnest. We are not unmindful, however, that this urge may become an unctuous fashion upon the lips of desperate multitudes who are still only formally religious. But even the changed current of religious thought at least serves to indicate a general agreement regarding the failure of formal religion to achieve social redemption.

Formal religion has long been the butt of caustic and biting jibes. A classic example is the familiar saying, "The Church of England is the Tory party at prayer." At the other extreme, is the characterization of a minister, rabbi, or priest as a "sky pilot;" a term which indicates his dissociation from practical reality. One may admit with all frankness that it is no easy task to keep the feet of a generation in the primorse path, even in as small a community as a local church. It is much easier to "Sail up in the blue where the mountains meet the sky," or to propose to build tabernacles on the peaks of exalted experiences, than to grapple with the desperate realities of the warped wreckage of life.

Even at that, it is a hopeful sign that the conscience of a generation begins to be aroused. It may be that the awakening is due to facts of social, moral and spiritual degeneracy rather than an evaluation of the "driving power of the Gospel in its application to modern life," but that is the theological pattern of salvation. Criticism always precedes reconstruction. It seems to us that there are signs of hopefulness everywhere. In all the channels of church life, Protestant and Catholic, there is an ever greater realization that we must return to spiritual standards if the world is to be saved from chaos. We are not so optimistic as to think that the day of spiritual perfection is at hand, but we do think that there are definite signs of spiritual recovery, and that the thinking of our war-swept world gives evidence of a greater appreciation of spiritual values.

CIVILIAN MORALE

The first year of the war has not been altogether reassuring to the average citizen. Many incidents have contributed to a lowering of civilian morale. Perhaps some things were necessary for making our war plans effective, but the reaction upon civilian thinking has not always been bracing. The bragging note in public propaganda has too often ended in later confessions which were disappointing and discouraging. This blowing hot and cold has certainly done little to inspire popular confidence, or to stimulate popular enthusiasm.

A second factor has been the constant criticism of those charged with responsibility for the conduct of the war, both as respects the movement of armies and the regimentation on the home front. The tirades of criticism, originating for the most part in Washington, do not inspire confidence in our war leadership, nor create tolerance, not to say enthusiasm, for the restrictions imposed. The machine-gun patter of criticism tends to make the ordinary citizen feel that the restraints imposed are arbitrary and unnecessary, especially when the charges involve unfair discriminations.

The third hurtful fact is the political kite-flying in Washington, which creates the impression that the whole setup is more interested in winning the election in 1944 than in winning the war and in patriotic loyalty to the men who have been sent into battle. We believe that civilian morale would be greatly strengthened if Washington would stop political bickering and get down in dead earnest to the business of winning the war. In saying this we do not mean to excuse either incompetence or selfishness upon the part of anyone high or low.

DELINQUENT SUBSCRIBERS, PLEASE NOTE

While the rationing of paper for periodicals does not at the present moment affect the New Orleans Christian Advocate, we must take into consideration the necessity for the rationing, and a ration limitation which may affect us in the near future. It is our purpose to so conserve our allowance as not to do what some English periodicals have been forced to do—cut the size of some issues down to one-third the regular size. In order to do this, we cannot afford to carry subscriptions which may never be renewed. That would necessitate cutting down the size of our paper at the expense of those who have paid for it. Please, therefore, renew your subscription promptly, and do not blame us for its discontinuance if you fail to do so. We have no control over the production and distribution of newsprint.

Remember, also, that our deadline for everything except important news items and announcements is Saturday.

A NEW YEAR

An old Greek philosopher made himself famous some three thousand years ago by saying, "Nothing is fixed, everything keeps forever moving." That is to say, nothing is changeless but change. Once a year we are brought face to face with this trite fact, when we pass over the bridge from the old to the new year.

Dr. A. P. Hamilton

Whether we wish it or not, we are forced then to stop and take stock of ourselves, of the world in which we live, of life itself—what it has done to us, what we have done to it, and for it.

Whether he is conscious of it or not, every man is a potentially better man at the threshold of the new year. Instinctively, there is something in human nature which cries out for progressive improvement. And deep down in his soul, he wants to be a better man, "next year," when he faces it, just around the corner. No matter how many times he has faced it before and failed to live up to his high resolve, his new reach into the unknown, he still looks at this fresh opportunity, this new chance, with all the wistfulness of a child looking at a Christmas tree all lighted up the night before Christmas.

It is with some such wistfulness that we, as a world, look at this new year dawning upon us in this fateful, this critical, this cataclysmic hour in our history. We have never been caught in such a sluice of time before. There never were such crucial and cruel decisions and breathless moments, hanging on the tick of the clock and on the sands running out in the hour-glass, as wait upon the birth of this year 1943.

We are world citizens, all of us, as never before in all of human history. That is why we look into the unknown and immediate future with such qualms on the one hand, or with daring faith on the other. Because it requires a stouter and more adventurous faith to believe in a final, righteous, and just settlement of all points of conflict in the world and in the final coming of the Kingdom on earth, than ever before.

That it is required of us, however, is inescapable. As Christians, we have no other alternative but to see beyond the present, and to look for "that far-off divine event, toward which the whole creation moves." Christianity was born in a moral blackout, under the hobnail boots of a dictatorship cruel and terrible. Yet its Founder said: "I have seen Satan as lightning falling from heaven."

Surely if He could see that final triumph in the midst of the "encircling gloom" of that day, we of this ought to take heart. As Dr. Harry Emerson Fosdick said in his radio sermon, "Facing the Future," in discussing the attitude which the Christian must take toward the new year: "This business of living the Christian life is like riding a bicycle; you must keep moving, and moving forward, or you fall off altogether." In this, then, he agrees with Heraclitus, whom I quoted at the beginning, everything is on the move. But for the Christian the direction is everything.

So, then, for the new year, if we as Christians can just keep moving, and in the right direction, we can say with Whittier:

I know not what the future hath
  Of marvel or surprise,
Assured alone that life and death
  God's mercy underlies.

I know not where His islands lift
  Their fronded palms in air;
I only know I cannot drift
  Beyond His love and care.

A. P. H.

Others Say. . .

MIXED MARRIAGES

The Ministerial Association of Holyoke, Mass., has drawn up a set of suggestions to guide its members and their young people in respect to mixed marriages. They point out that the Roman Catholic Church stands unalterably opposed to such marriages and that when such a marriage is entered into by one of its members, this church insists that the ceremony be performed by the priest. Before the priest will consent to marry a non-Catholic, this person must take a course in the doctrines of the Roman Catholic Church and must sign under oath a statement that any children born of this marriage will be brought up as Roman Catholics. This implies, the Holyoke Ministerial Association points out, that our Protestant religious heritage is of little or no value.

This report urges that members of the different Christian communions be advised to settle the question of religious practices before marriage. Where intolerable conditions are imposed by a church, the persons contemplating a mixed marriage should be advised not to enter into it.

In the interest of marriage in general these ministers propose for each couple a premarital interview with the pastor and a medical examination. They advise that in general a minister should not marry strangers unless advance notice has been given and that divorced persons be not married without presentation of court proceedings or writ or without assurance that the proposed marriage would be more successful than the first. They recommend that no minister marry any person twice divorced. The report urges each church to have a permanent program on family life and parent education and that Christian nurture and worship be fostered in each family. Rev. Wellington C. Pixler of the First Methodist Church is President of the Association.—Federal Council Bulletin.

BOOKS

A Basis for the Peace to Come, The Merrick-McDowell Lectures for 1942, six lecturers. Abingdon-Cokesbury Press, New York, Nashville. pp. 152. Price $1.

In this little volume six lecture specialists deal with as many phases of the world settlement at the end of the war and with a view to steering the conditions of the peace toward a constructive and Christian settlement. The price is no indication of its value, for it is a sound, understanding and courageous approach to the whole question. Whether one is able to get every viewpoint of the lecturers or not is unimportant. He will find here stimulating suggestions for his thought upon this very important matter. It is a good book for those who will help to shape that important charter of our new world freedom, and it should be especially helpful to study groups who would know the approach to a constructive post-war settlement.

Questions and Answers Concerning the Jews. Prepared and published by Anti-defamation Society of B'nai Brith, Chicago. No price given.

This volume is a very interesting attempt to account for the antipathy exhibited toward the Jewish people. The beginning of this hatred is alleged to have had its origin in the bitter religious emotions aroused by the Crusades which in the twelfth century undertook to establish by force the ambitious program of the Church of that day. As the Preface indicates, it is a handbook of facts compiled in response to the request of a small discussion group, and it follows the pattern of the round table discussions of that company. The answers are given under seven captions, or causes: The charge that the Jews were responsible for the death of the Christian Saviour; Resultant laws repressing the Jews; Industrial exclusion of Jewish craftsmen; Jewish exclusions from military and civil service; Forcing of Jews into the trade of money lending which was denied to Christians; Thrusting Jews into tax collector roles; and their degradation to the status of being the chattels of the ruler and their restriction to "the ghettos." The discussion is followed by an extensive bibliography, and supporting appendices. Whatever may be the reader's view, he will find these pages interesting and illuminating.

The Pastor's Ideal Funeral Manual. Edited by Nolan B. Harmon, Jr. Abingdon-Cokesbury Press, New York, Nashville, pp. 224. Price $1.50.

This book is designed to help the pastor in his ministry to his people in the experience of sorrow. Its contents includes the funeral liturgies of the Protestant, Episcopal, the Presbyterian, and the Methodist Services. It contains also additional material consisting of processional sentences, invocations, readings from the Scriptures, prayers, and services at the grave, with funeral hymns and poems of consolation. The Appendix provides a manual of professional conduct covering the periods before and after the funeral as well, and suggestive material for funeral discourses. This makes it more than just a ritual or a funeral service manual. It is not designed to stereotype the ministry of the pastor, but rather to guide him in the most delicate office and relation of his professional life.

The Perilous Island, A Story of Mystery in the Aleutians, by Frederick Arnold Kummer. The John C. Winston Company, Philadelphia, pp. 212, price $2.00.

Mr. Kummer, of Baltimore, Maryland, appears to be a man whose lifework has been a process of evolution. He began as a civil engineer and his numerous works include operettas, painting, historical research and adventure stories. His work in all fields has shown sufficient merit to gain for him a worthy measure of recognition by competent critics. His "Courage Over the Andes," revolving around the colorful adventures of Joel Poinsett, reveals the development of the American policy which was summarized in the Monroe Doctrine. In his "The Torch of Liberty," he developed the story of democracy from the time of the Greek resistence of the dictator, Philip of Macedon, to the beaches of Dunkirk.

In his latest volume, "The Perilous Island," he projects the events of the present into the future in a thrilling adventure story for older boys. Steve Perry, the inheritor of a map which charts the location of a gold mine in the Aleutians, is pursued by fate, but not destroyed. A villain in the story had knowledge of the map by being the lawyer for the uncle from whom the map was inherited. He sabotaged the plane in which Steve and Mr. Barr, his friend, were to fly to Alaska, forced down the plane on which he started the journey in an unidentified bomber, and Steve was rescued from the ocean by a fishing boat manned by Japanese at the moment of the attack upon Pearl Harbor. He and his friend overpowered the crew and took over the boat, found the mine, but emerges from the experience as a Navy pilot, not as the possessor of the gold which had lured him forth.

Applied Leathercraft, by Chris H. Groneman. The Manual Arts Press, Peoria Illinois, pp. 210, price $2.50.

The author of this fascinating study of one of the world's oldest and best-loved crafts is an alumnus of Kansas State Teachers College and has won wide recognition for his professional achievements. "Applied Leathercraft" is designed to meet the requirements of the amateur craftsman and to aid workshop directors in schools to stimulate interest and reach worthy objectives in this particular phase of industrial training.

The amateur craftsman will find here a charting of the geographical sources and of the present availability of leather supplies, a listing of simple and inexpensive tools procurable in almost any locality, with a range of projects and items to be constructed, including wrist bands, belts, notebooks, bags, billfolds, Boy Scout accessories and others. All the details of construction are given in step-by-step explanation, and the instructions are made understandable by the 180 illustrations featuring the processes. Teachers responsible for the guidance of pupils in workshop activities, and persons with a desire to find entertainment and profit in their leisure time will find in the simple language of these pages and in the minutely illustrated details of design and construction a complete operating compendium for ordinary leathercraft.

Prayer Poems, compiled by O. V. and Helen Armstrong. Abingdon-Cokesbury Press, New York, Nashville, pp. 225 and indices, price $1.75.

This volume is an anthology of prayer-poetry consisting of two hundred poem prayers. The poems are arranged under various relations and topics which help to direct their use. It is so indexed as to make them accessible independently of their topical classification. The assembling and classification of the many poems included, naturally required much work for the discovery of material and discriminating study in the selection of those included. In addition to the merit of the individual poems, the book will furnish a repertoire of such material of great value to the man of limited library facilities as well as being a book of the time-saver type. Represented in the collection, are twenty-seven publishers and eighty-three different authors. Interspersed with the poems are devotional passages from the Scriptures.

Historic Costumes, A Resume of the Characteristic Types of Costumes from the Most Remote Times to the Present Day, by Katherine Morris Lester. The Manual Arts Press, Peoria, Illinois, pp. 256, price $3.50.

Historic Costumes is a new and enlarged issue of the book which was first issued in 1925. Additional information appears in the rewriting of the chapters of the original issue, and Chapter xiii, covering costume designs from 1920 to 1940 appears for the first time in this enlarged edition. The author is the director of art instruction, public schools, Peoria, Illinois.

This work is at once an accurate portrayal of prevailing fashions in all ages and a discovery of the political, sociological and economic influences which those fashions reflect. In the text is a clear and detailed description of the many costumes of the world and those costumes are in turn illustrated by many art drawings so as to make the styles understandable for one who is in no sense a connoisseur in costume designing. The book will naturally interest those interested in fashions, but it will also furnish endless interest and entertainment for those who would understand the causes and influences which were reflected in the many and strange variations in the costumes of the race.

The "most read" and the "fastest growing" newspaper in all China is said to be the bi-weekly, "The Christian Farmer," of which Dr. H. Y. Chung is editor. Issued by the Church of Christ in China, printed in the simplified basic Chinese which has been taught to some millions of people in missionary classes, and using agriculture (in which 85 per cent of Chinese are engaged) as its common ground of interest, it has appealed to the common man, and especially the farmer, as has nothing else in the language. The editorial policy is basically Christian, but Christianity applied to the needs of the farmer, the villager, and the man in small industries. Many persons have first heard of Christianity through its columns.

CONFERENCE NEWS AND PERSONALS

Rev. M. S. Robertson, pastor of Houma Heights church, has sent in four subscriptions from that congregation. We appreciate his cordial words of greeting and good wishes.

Rev. W. W. Perry writes that he has had a most cordial reception for his fourth year as pastor of the Donaldsonville, La., charge. Bro. Perry is one man whom handicaps do not handicap.

Rev. R. G. Moore, new pastor at Amory, Miss., issued a beautiful folder carrying the program of the White Christmas service held in his church. A feature of the program was a pageant, "Our Love Gifts."

Rev. and Mrs. A. D. George, of Glenmora, La., issued a folder of Christmas greeting to their people and friends. It consisted of a brief interpretation of the Christmas story and its meaning.

Rev. C. C. Clark, pastor at Gulfport, Miss., and Mr. J. R. Porter, Advocate representative for the church, have taken the lead in the Advocate campaign for 1943 by sending a list of twenty subscriptions, three of which were new.

Rev. R. G. Lord, superintendent of the Greenwood district of the North Mississippi Conference, writes that he is about recovered from his recent illness and took up his work the first of January, the day on which he moved to Greenwood.

Rev. C. M. Morris, pastor at Lottie, La., is continuing his forward stride. In addition to paying his Benevolences, he has collected 50 per cent of the amount for retired preachers and he hopes to complete that payment soon.

First church, Baton Rouge, La., has secured the services of the Rev. John B. Koelemay as assistant minister of the church. Bro. Koelemay transferred to the Louisiana Conference from the pastorate of the Methodist church in Marble Falls, Texas.

Rev. J. H. Grice, friend of the editor since college days, writes that he has had a warm reception from his people of the Vaughan, Miss., charge, where he has been returned for the fourth year. They have received him with many material expressions of their generosity and assurances of their appreciation.

Rev. J. M. Bradley, who was retired at the last session of the North Mississippi Conference upon his own nomination as pinch-hitting district superintendent, is making a pinch-hitting record. He was assigned to a supply charge, Arcola-Murphy, and has now been appointed to pinch-hit at Cleveland, Miss., where he will serve until the next annual conference.

Mrs. M. E. Cribbs, Lyon, Miss., who discontinued her Advocate some time ago on account of her failing sight, writes that she has missed the Advocate very much and she begins a new subscription with the first issue of 1943. She says she is one of our old subscribers making good resolutions for the coming year.

Mrs. Henry F. Brooks, wife of the late Dr. Henry F. Brooks, of the North Mississippi Conference, writes that she expects to make her home in Texas, that the two children who are in school at M. S. C. W. will continue until their graduation in May, and that the daughter teaching at Swiftown, Miss., will remain there. Mrs. Brooks did not say where her home would be in Texas, but she will doubtless let us know later.

NORTH MISSISSIPPI CONFERENCE APPOINTMENT CHANGES

Bishop Peele announces the following changes in appointments in the North Mississippi Annual Conference, effective as of January 1, 1943:

Greenwood District Superintendent—R. G. Lord.

Cleveland—J. M. Bradley (R).

Arcola—To be supplied.

N. J. GOLDING, Sec. Cabinet.

LAMBERT, MISS. MARCHES ON

Dear Dr. Duren: We are O. K. in Lambert. Things are going well. Every interest of the Church is being looked after by our people. Sent $136 Christmas offering to our Orphanage, and we are really and truly getting ready to build a church when the war is over. We had a meeting Monday night, the 21st, and raised $2,700—$1,660 of which was paid in cash. We have for our goal this year, $5,000, and really we hope to go beyond that.

Our people have been fine to us all the time and especially this Christmas.

Sincerely,
L. C. LAWHON.

WEEK OF DEDICATION

Detailed plans for the participation of every Methodist in dedication of self, service and substance during the Week of Dedication, February 28 to March 7, were approved by the Committee for the Week of Dedication at a special meeting in Chicago on December 11, presided over by Bishop Ernest Lynn Waldorf, chairman.

Actual preparation of church members for the Week of Dedication will begin on Sunday, January 3, when they will be asked to sign covenant cards pledging "to read my Bible and to pray daily for the blessings of God upon the Week of Dedication." The pledge card is in the form of a book mark, which is to be signed and placed in the individual's Bible. Distribution and promotion of the covenants is in the hands of the Commission on Evangelism.

Each of Methodism's 21,000 ministers will receive instructions about all phases of the preparations and plans for the Week of Dedication in the form of a "booklet of interpretation and reference prepared especially for the use of pastors" by the Rev. Costen J. Harrell, pastor of West End Church, Nashville, Tenn.

This booklet on the purpose and plan of the Week of Dedication, with other materials, will reach each pastor by the end of the month, being mailed from the headquarters of the Committee at 740 Rush St., Chicago, under the direction of Dr. Grover C. Emmons, executive secretary of the Committee.

At the December meeting of the Council of Bishops in Cleveland, individual and collective approval was given by the bishops to active cooperation in all phases of the plans for the Week of Dedication, it was announced at the Committee meeting by Bishop Waldorf.

Enlistment of 86,000 Methodist laymen to work with the pastors in promoting observance of spiritual dedication during the period is the major point in a plan submitted by the Committee on Lay Cooperation, of which Dr. George L. Morelock, executive secretary of the Board of Lay Activities, is chairman. Laymen will occupy the pulpits of most Methodist churches on Laymen's Sunday, February 21, when emphasis will be given to the Week of Dedication.

The plan calls for every Methodist church to be open for services on February 28 and March 7, with laymen in the pulpits in churches on circuits where the pastor cannot be present. Laymen also will give three-minute speeches from many pulpits each Sunday in February.

The Committee on Literature announced plans for a leaflet for distribution throughout the church, telling of the spiritual importance of the Week of Dedication, which will be distributed in churches and in an every-family canvas to be made by laymen on February 21.

Other literature for use by pastors and cooperating laymen, including a leaflet explaining how the Church School will cooperate in the Week of Dedication is planned by the Committee on Literature.

Plans for publicizing all phases of the preparation and observance of the Week of Dedication through Methodist publications and through newspapers and the radio were approved as submitted by the sub-Committee on Publicity.

ARMY CHAPLAINS CONDUCT 52,758 SERVICES IN MONTH

Chaplains' reports show that 52,758 church services were held for United States Army

LUZIANNE
COFFEE
100% GOOD

troops throughout the world during July, 1942, with a total attendance of 2,667,793, the War Department announced today. The average number of men attending each service was 50.57.

When the soldier could not come to church the church came to him wherever he was—on the march, in camp, or at an isolated gun position. Chaplains have become accustomed to covering hundreds of miles of territory in jeeps or station wagons to bring church services to the soldiers. In the last year outdoor worship has become a regular occurrence.

Sacraments were administered on 34,523 occasions during July, with 321,759 participants. A total of 316,103 pastoral and community activities were recorded, at which 3,892,798 people were present.

Chaplains made 40,690 hospital and guardhouse visits during the month.

In addition, chaplains solemnized 3,221 marriages, officiated at 650 baptisms, heard 5,359 professions of religion, including adult baptism, and distributed 95,082 testaments and Bibles.

METHODISM FACES THE WORLD'S CRISIS

By J. C. Haley, Tacoma, Washington

(Editor's Note.—In this statement, made in Cleveland, Ohio, by Mr. Hayel, a lay leader of Methodism in the State of Washington, is food for thought by every Methodist layman and minister).

We Methodists must now recount our Church's past, take careful account of the present, and act for its future. To fail in this is to court disaster.

We now live in Christianity's most tragic hour. A barest sketch of its travail reveals such staggering figures as: five million Chinese soldiers killed in battle; 200 million Chinese bereaved, homeless and ill-fed, with millions starving; five million Russian soldiers slain; millions of Russians with homes destroyed and in direst straits, many more millions of Norwegians, Austrians, Greeks, Belgians, Poles, Dutch, French, Slovaks, Czechs, and others in like distress, to say nothing of the same anguish of our misguided fellow humans in Germany, Italy, Rumania, Bulgaria and Japan.

There are those who know who tell us we shall lose on fields of battle and on the seas, 500,000 or more of our own sons and fathers; and that countless millions of dollars will be poured into destruction.

What are we as Methodists doing about all this as a great Church? And to what end will we willingly accept it?

Our united Church is now the largest communion in America next to the Roman Catholic Church. We number 7,336,263, exclusive of infants.

The truly heartbreaking figures, when analyzed, completely condemn us.

In 1941 our per capita giving to all benevolences was $1.56—for all the compassionate causes for the entire year! Three cents a week! Our shame should make us truly bow our heads, and ask God's forgiveness. To our everlasting discredit we are fifth from the lowest in benevolent giving of the nineteen leading American denominations. And this money came from both the living and the bequests of the dead of other years.

Nor can we find comfort from the record of our total giving to all causes. This amounted to $75,535,476. In per capita this was $13.08 and we were third from lowest.

As a further proof of our inadequacy, we see the Nazarene Church giving $32.34 total per capita and to benevolences $4.43.

To World Service we gave 66 cents per capita and to missions we gave 40 cents per capita. This meant 16 cents per capita for Methodist foreign missions. To World Service we gave 9 per cent more in 1942 than in 1941, or an additional 6 cents for the year. For missions this increase was .036 cents, and of the share going to the foreign field, 1½ cents—for all the terrible needs of those millions of God's children!

Jesus said to Peter, "Lovest thou me?" and Peter replied, "Yea, Lord, Thou knowest that I love Thee." Jesus said, "feed my sheep, feed my lambs."

To all his causes we gave 26 cents per week—to our "neighbors" we gave of it less than 3 cents. Jesus said, "If ye love me. keep my commandments." What were they? The second is like unto the first, "Love thy neighbor as thyself." In self-searching, we must ask, "Do we love Him? Have we fed his sheep, his lambs?" He said he who was neighbor was the Samaritan who brought succor to a man foreign to him who was beaten, robbed, and left dying.

We have a foreign world—beaten, robbed, and left dying—and our answer is 16 cents for a year—one-third of one per cent—per week, while we have lived in abundance. Our national income has gone to the dizzy heights of 93 billions of dollars! Once before it reached a "new high"—in 1929, when it was 83 billions. What did we give them? The record is we gave that year $21.34 in total and to benevolences (not including conference benevolences), $3.03. Then we had no world in despair to outstretch starving hands to us. This year our $1.56 included all benevolences of all congregations!

In fact, for seventeen years our foreign mission giving has shrunk from year to year.

Can it be we have hardened our hearts to the brokenhearted, to those in prison, those who thirst, are hungered, and are naked? Have we grown smug and indifferent in our materialism surrounded with comforts? Or, have we been blinded by a terrible unawareness?

If the former, may God forgive us. If the latter, may God grant us sorrowful hearts, chastened, and then wills kindled with the fires of a fervor to make amends as best we can and now enter into a covenant of real service and sacrifice.

Time is short. God grant that as a great Christian church under orders from a Compassionate Christ, we may not give "too little and too late."

By reason of our glorious past, when in other days we responded to the challenge of the world's needs, and now our present size and ability, God will hold us responsible in this present hour. Eight million strong, we can give leadership to the forces of Christ and can strike a Christian note of compassion, of brotherhood, of tolerance, and of justice.

It is our task to bind with loving hands the wounds of the world and to make expressive Jesus' way of loving our enemies and doing good to those who despitefully use us.

Can we then respond with a 10 per cent or a 25 per cent increase in our benevolent giving? No, never—a thousand times no! Let us, then, if we would be his disciples, deny ourselves and take up our cross daily. It will take many millions to do our job, and the money must be available for use this very coming year!

Our sons are responding to the nation's call to arms most gloriously.

We in Christ's army can and will do not less, having our Leader's "call to arms."

Our resources make a fund of many millions a very simple matter. When a modest-income church of 638 members in Cincinnati can and does give $8,316 to World Service, $13.50 per capita, we have a proof of how light our task would be.

In the State of Washington, we spent last year, according to tax receipts, $42,000,000 for intoxicants. We have a total population of 1,700,000. So we spent $26 for intoxicants for every man, woman and child in the state. And this year we have a 55 per cent increase thus far, or $40 plus per capita.

Methodism can and should match the $13.50 that Columbia church, Cincinnati, gave per capita.

Our statesmen in our executive places of leadership have the plans for a great forward program. All they lack is the money. Our appropriations for 1943-44, by our Discipline, being only what we gave in 1941-42, or 16 cents for foreign work, can mean only less work instead of more because of the now higher costs.

We must be aroused to the world's peril and lead in the ways of peace and brotherhood. It must be done quickly or we may perish. We Methodists in the immediate months to come have a tryst to keep with Destiny. What is our answer? Christ commands!

WISE OR OTHERWISE

By Rev. James H. Felts

Teach your children to give as well as receive if you wish them to know real joy.

All the leaders insist that this is a people's war. One thing is certain, the people are the real sufferers.

Who said Italians could outrun Germans? Rommel set a new record in Africa.

Happy is the man who, having only a few words to say, says them, and sits down.

The man who is producing on the farm is as vital a factor in war as the man who goes to the firing line.

The Church did not begin at Pentecost. No man knows when or where the Church began.

The arm-chair farmer, the arm-chair strategist, and the arm-chair reformer seemed to be classed with the corner grocery dry-goods-box prognosticator of the yesterdays.

"The difficult is that which can be done immediately; the impossible is that which takes a little longer."

The man who lives to serve himself is dead while he lives. The man who lives to serve others never dies.

"When a chap's bogging down in the slough of despond, nothing cheers more than a friendly 'Halloo there!' "—Channing Pollock.

Even Gene Tunney, ex-prize fighter, learned that "moral courage is more important than physical courage."

Perfection is not something sought but something aimed at. The target is visible. It takes practice to hit it.

A tack that does a good job is more to be honored than a nail that does a poor job.

True or false? God was "first of all a tribal deity."

PERSONAL NOTES AND INCIDENTS

A letter from Bishop A. Frank Smith informs us that he has been ill for some time with a throat infection but that he is now about straightened out. We trust that he may soon be entirely recovered from the ailment.

A card from Rev. E. S. Lewis notifies us that he has been moved from Guntown to Arcola-Murphy charge, to fill the place made vacant by the transfer of Rev. J. M. Bradley to Cleveland. Bro. Lewis stated that no announcement of the plans for filling Guntown had been made.

Rev. A. Y. Brown, pastor at Lexington, Miss., attended the Conference on Ministerial Training at Garrett Biblical Institute, Evanston, Illinois, December 29, 1942, to January 1, 1943. Bro. Brown reports a fine program and a good conference in every way.

Dr. A. M. Shaw, of Oakdale, La., writes that his youngest son, Lt. Chaplain Joseph C. Shaw, has completed the course in the Chaplains' School at Harvard University, graduating with honors, and is now stationed at 112 Station Hospital, Fort Jackson, South Carolina.

Rev. Frank A. Matthews, who was transferred to the West Texas Conference since the session of the Louisiana Conference, writes that after traveling 625 miles from Vinton, La., he is now located at Sanderson, Texas, which is his new appointment. He is delighted with his new field.

The flood situation in the Valley of the Ohio River and the rivers of the Northwest has become serious in many respects. The destruction of life and property in the wake of the onrushing floods will naturally be followed by disease epidemics and the suffering incident to the evacuation of the people from the danger zones.

We appreciate very much the interest of Mrs. W. M. Kent, of Shreveport, La., in asking the change of her address to 1600 Highland Avenue, Shreveport, and the assurance that it means much to her. It is a pleasure to do anything possible to see that the Advocate reaches every subscriber, and especially those who are interested.

DEATH CLAIMS ORMAND M. GEORGE

On the morning of December 31, Ormand M. George, 1831½ Valence Street, New Orleans, died following a very brief acute attack. He had been in failing health for some time, but the suddenness of his going was not altogether expected. He was born on November 18, 1859, and his recuperative powers were greatly lowered by age as well as by disease.

Mr. George was a very modest and unassuming man, qualities which were matched by his faithfulness and dependability. He had a long career as a business man in New Orleans where he was greatly respected. He was a member of Rayne Memorial church, and for many years was a member and the efficient secretary of the board of stewards. He was careful and accurate in the handling of every detail of his church responsibility. He is the last member of the family into which he was born, and is survived by his wife, who was the former Miss Anna Walshe. Funeral services were held from a local undertaking establishment and interment was private.

A MESSAGE FROM BISHOP SMITH

It is to be hoped that every one of our pastors in the Louisiana Conference will observe Sunday, January 17th, as Louisiana Civic and Moral Foundation Day. A sermon should be preached upon good government, law enforcement, and the evils of liquor and vice. Our people need to think of these matters, not primarily from the standpoint of an election, but from the standpoint of their inherent evil, and the Christian duty of Methodists to abstain from them. Those who desire to do so may find arguments to convince them that prohibition cannot be enforced, but even the most ardent antis cannot defend liquor. Let us keep the light on the evil itself, and not be distracted by arguments over methods at the present moment. When sufficient sentiment shall have been created against the evil itself, methods will be found for its eradication. Certainly there can be no compromise with liquor, or vice or civic corruption of any fashion.

An offering for the Foundation should be taken in every church, following the sermon on the 17th. Explain the Foundation to our people, and make friends for the movement.

Faithfully,

A. FRANK SMITH.

A STUDY OF MINISTERIAL SUPPLIES

By C. O. Ransford

South Central Jurisdiction

Conference	Charges	Admitted on Trial	Supplies
North Arkansas	221	9	64
Little Rock	167	4	52
Central Kansas	222	8	96
Kansas	230	..	58
Louisiana	203	9	19
Missouri	202	5	64
Southwest Missouri	244	4	77
St. Louis	200	3	46
Nebraska	336	1	131
New Mexico	91	..	12
East Oklahoma	202	2	54
West Oklahoma	278	5	88
Central Texas	242	7	8
North Texas	209	18	25
Northwest Texas	219	13	9
Southwest Texas	209	....	20
Texas	300	12	17
Total	3,775	100	840

Northeastern Jurisdiction

Conference	Charges	Admitted on Trial	Supplies
New Hampshire	84	2	20
Maine	165	2	57
Troy-Vermont	108	..	48
New England	210	3	70
New England Southern	139	5	44
Erie	188	5	47
New Jersey	224	8	99
Total	1,118	25	385

(Note: The column giving the percentages of Supplies had to be omitted.—Editor.)

VASHTI CLINIC ROOM DEDICATED

A new clinic room was recently dedicated in the Health Center Building of Vashti School, Thomasville, Georgia, in memory of the late Miss Mattie Ball, of Thomasville. The Rev. J. C. G. Brooks, pastor of the Methodist church of Thomasville, was in charge of the service. Miss Mary F. Floyd, superintendent of the school, presented the room to Miss Muriel Day, executive secretary of educational institutions, who accepted the room on behalf of the Woman's Division of Christian Service. Members of the staff and girls of the school attended the service.

LOUISIANA ANNUAL CONFERENCE SETS JANUARY 17 AS SPECIAL DAY

The report of the Temperance Board, as recorded below, was adopted unanimously by the Louisiana Methodist Annual Conference:

We, your Board of Temperance and Social Service, after careful consideration and examination recommend the Louisiana Moral and Civic Foundation.

This organization incorporated into one body all temperance and moral forces working in Louisiana.

The primary purpose of the Louisiana Moral and Civic Foundation is to create and promote moral and civic responsibility in all citizens of Louisaina.

We earnestly request that every citizen of Louisiana who believes in sobriety, law observance, law enforcement, civic improvement, and high moral living become a member of this movement.

We further recommend that all Methodist churches in Louisiana include the Louisiana Moral and Civic Foundation in their annual budgets.

We recommend that this Annual Conference set January 17 as Louisiana Moral and Civic Foundataion Day; that the organization be presented to the congregations that day, and that an offering be taken for the support of the Foundation. This offering is to be sent to Rev. M. M. Snyder, 1013 Dante Street, New Orleans, La. We ask that the results of this day be reported to the secretary, Mrs. H. H. Hoff, 3724 Pitt Street, New Orleans, La.

In conclusion, we recommend that all members of the Louisiana Annual Conference who are or shall be members of the executive committee or committee of one hundred in the Louisiana Moral and Civic Foundation, be and are hereby made members of the Board of Temperance and Social Service of this said Annual Conference.

A. C. LAWTON, Chairman;
T. F. KING, Secretary.

DELIGHTED WITH ABBEVILLE, LA., CHARGE

Dear Dr. Duren: Abbeville has always had the name of being a very pleasant charge to serve. We soon found out why it has such a reputation.

In the first place, we were given a most hearty welcome when we arrived, and found our pantry well filled with groceries, which included such items as coffee, sugar (five pounds), and bacon. That impressed us!

Before Christmas, the pastor sent letters and envelopes to each member, asking that the amount we had been assessed for the superannuates be raised, and the Sunday before Christmas the full amount ($126) was brought in.

We were truly overwhelmed, however, by the action of the board of stewards at their first meeting. They bought a nice Dodge car at a cost of $650 and presented it to the pastor! The car is like new and in perfect condition. Had we been here for several years and had done our work well, such a gift would still have been a surprise, but as we have just come on the work, it is a wonderful testimony to the Abbeville Methodist people and shows their liberality, interest and love of God's kingdom. We were made humble and very grateful by such a gift, and we shall endeavor to do our very best to render a good service here.

We have one of the finest board of stewards we have found anywhere, a very active W. S. C. S. and a splendid group of young people. There are also many Advocate subscribers here, and your paper is well loved.

Yes, we, too, have found Abbeville a very pleasant charge to serve.

Faithfully yours,
OTIS W. SPINKS.

MISSIONARY EDUCATION AND EVANGELISM INSTITUTES FOR THE MISSISSIPPI CONFERENCE

Hattiesburg District—Main Street, Hattiesburg, February 1.

Meridian District—Fifth Street, Meridian, February 2.

Jackson District—Galloway Memorial, Jackson, February 3.

Brookhaven District—Brookhaven, February 4.

Vicksburg District—Port Gibson, February 5.

Seashore District—First Church, Gulfport, February 10.

The meetings will open at 9:30 a.m. and close at 3:30 p.m. The program on Evangelism will be from 9:30 to 10:30, and for Education from 10:30 to 12:30, with an hour for dinner, and the Missionary program will be from 1:30 to 3:30 p.m. Dr. J. P. Bartak will be the speaker representing the General Board of Missions and Church Extension, and we certainly have a treat in store for those who attend.

A change was made in the date for the Hattiesburg Institute at the request of the district superintendent.

W. D. HAWKINS.

CHARITY NO SOLUTION

The Christian Church must no longer be satisfied with the exercise of charity, said Rev. Leslie D. Weatherhead at the City Temple on Sunday. Charity was twice cursed —for the giver and for the receiver. The giver of charity tended to pile up for himself merit by giving something which, in ninety-nine cases out of a hundred, he could easily spare. Charity was conscience money; it was a way of giving ourselves an anaesthetic. And it was bad for the receiver, too. It put him in the position of having to receive something as though he did not deserve it. The man who received the dole in the old days of unemployment was made to feel that he was receiving charity. The dole ought to have been regarded as a retaining fee which the Government gladly paid to a man whose potential worth it recognized but of whom at the moment it could not make use.

"It may be more blessed to give than to receive, but it is cursed to receive when you cannot give back." Charity was no solution of the social problem. The Church, as the ideal community, must hold up the standard, not of charity, but of sharing.

—Christian World.

SHEPHERDS, AND SHEEP. AND BARREN ACRES

By Mrs. C. C. Brooks
Methodist School for Navajo Indians
Farmington, N. M.

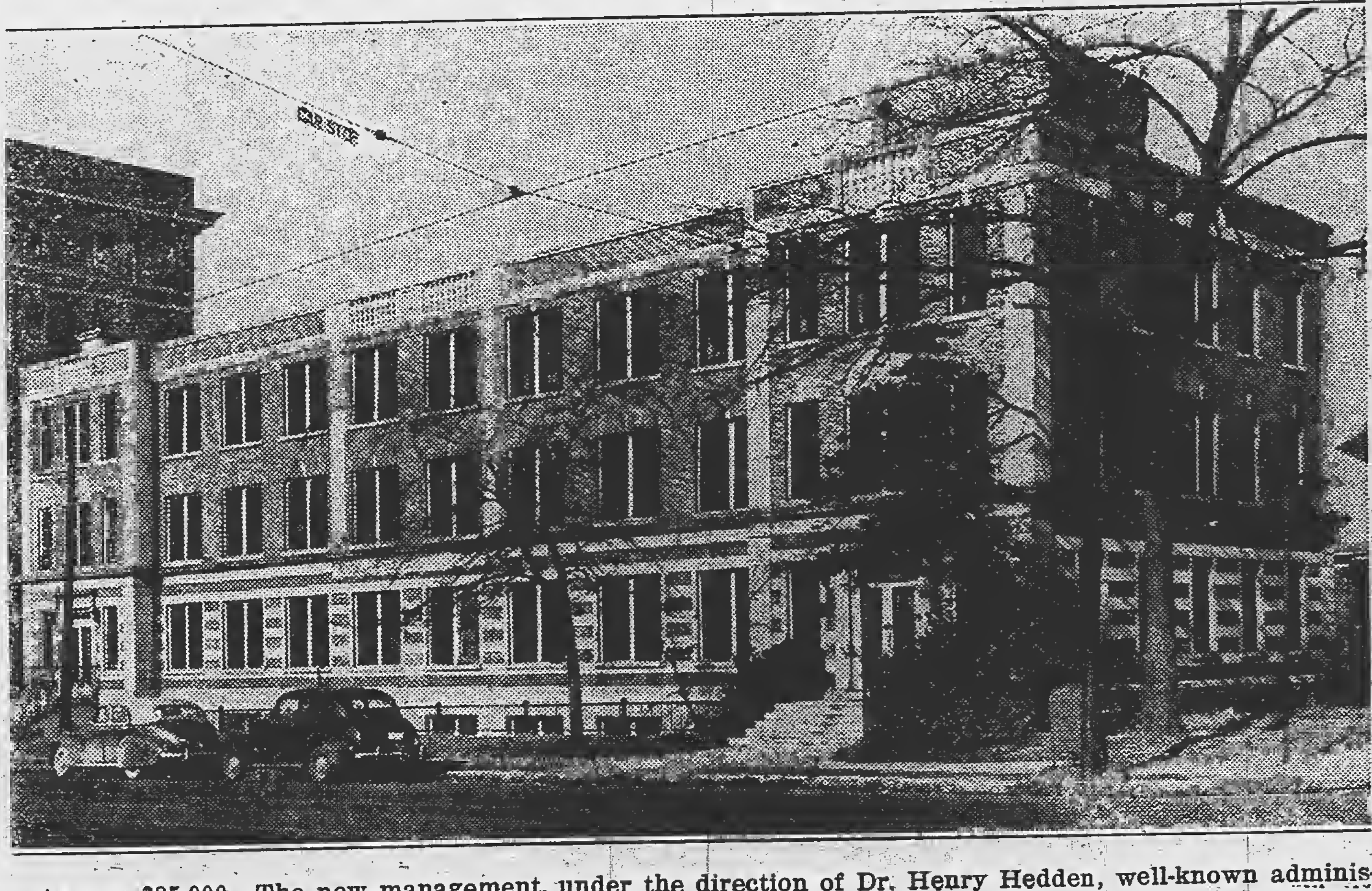
Education to replace mental darkness, better living conditions instead of their primitive way of life, and Christ in place of the evil spirits they worship are three prime needs of the Navajo Indians toady. In our school in Farmington, N. M., Methodism's only institution for this vast tribe, we feel that we have barely begun to scratch the surface in meeting these needs. The development of trained Christian leadership for the Navajo people must receive increasing emphasis.

Most of the Navajos are shepherds, but the desert land on which they pasture their sheep is so barren that it requires sixteen acres to support one sheep. As a result the homes are widely scattered, and there is not a single village on the entire Reservation of 16,000,000 acres. Because of the desert nature of their land and the difficulties of travel across it, the Navajos have had less contact with the white man's civilization and religion than any other tribe in the United States. At no time has the government provided schooling for more than half the Navajo children and many of those attending have remained too short a time for the schools to make much impression on them. As a result, they live in their native hogans and worship their gods as their forefathers had done at the time Columbus discovered America.

Let us see what happened to one youngster who came to us at the age of seven. He could speak no English when he came, but quickly adapted himself to his new way of life. He passed through the eight grades of elementary work and then entered our high school. All through his course there was a daily Bible lesson, but now he was able to take an intensive Bible course. In his senior year he took a course in Bible-English, which emphasizes the building of programs for church and young people's meetings and the organization of Sunday schools and daily vacation Bible schools. His own meetings on the campus were planned to teach him to conduct such meetings himself. He helped with the younger children in our Sunday school and occasionally went out on the Reservation with other

(Continued on Page 16.)

METHODIST HOSPITAL EXPANDS SERVICE



L. M. Stratton, President of the Board of Trustees of the Methodist Hospital, Memphis, announces the purchase of the Memphis Eye, Ear, Nose and Throat Hospital, located at 1060 Madison Aenue.

The building is three stories and basement, and occupies a lot 150 x 100, located close to the medical and hospital center of Memphis and exactly one-half mile from the Methodist Hospital. It was designed and built for its present purpose, in 1927.

The Board of Trustees of the Methodist Hospital see an excellent opportunity to extend a much-needed service to the people of Memphis and the surrounding country.

The staff consists of more than twenty outstanding specialists in Memphis. The hospital has 65 beds, and an excellent Out-patient Department is operated in connection with the hospital.

The purchase price of the property was $85,000. The new management, under the direction of Dr. Henry Hedden, well-known administrator of Methodist Hospital, took effect on January 1, 1943.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"A New Earth Wherein Dwelleth Righteousness"

"For the Facing of this Hour" challenged us in our programs last year. One thought has most certainly dawned upon us, that in the facing of this hour, with its gigantic problems of war and post-war peace, "a new earth wherein dwelleth righteousness" must be born. Such phrases as "just peace," "new world order," "economic justice," and "good will" are familiar words over our radio and in the newspapers each day. The Committee on Literature and Publications has been very much aware of the need of "a new earth wherein dwelleth righteousness" and brings this topic to you for 1943.

Life is being organized today in more and more intricate and complicated ways. The old individual morality is not enough. Religion must adventure forth into the social order. Is not a new decalog of social ideals, somewhat as follows, actually growing up in the Christian thought of our day? Are we willing to accept any lower standard?

"I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, the Japanese, Russian and Mexican are all my beloved children.

"Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its homes, its playgrounds, libraries, schools, and hospitals, and its low record for prostitution, robbery, murder, and political corruption.

"Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.

"Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul and thy jails hospitals for moral diseases.

"Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are molded by that industry.

"Thou shalt press on from political democracy toward industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labors.

"Thou shalt lift the world out of war and make no threatening gestures either with great navies or vast military preparations against thy neighbor.

"Thou shalt honor men for character and service alone, dishonor none because of race, color, or previous condition of servitude.

"Thou shalt not bear false witness against thy neighbor by malicious propaganda or colored news, or by calling him contemptuous names such as Dago, Chink, Jap, Wop, Nigger, or Sheeney.

"Thou shalt remember that when thine own ancestors were savages and barbarians, other men brought them to the saving and civilizing Christian gospel. Now that thou art rich and prosperous, beware lest thou export to Asia and Africa only thy science and efficiency, thy war ships, goods, and moving-picture films and forget to export the Christian message and Christlike spirit also.

"Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto falsehood and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of our salvation."

* * *

Greetings to the Women of the Mississippi Conference W. S. C. S.

2212 Fifteenth Street, Meridian Miss.

Dear Friends:

Writing first as the editor of your page in the Advocate, I wish to express appreciation for the many words of encouragement and commendation which have come in regard to the worth of this page. It is your page, and we do want it to be of real value. You can help by letting us know the type material you would like to see printed here, and by sending to us accounts of special activities carried out by your local society.

Now, writing as your secretary of Christian Social Relations and Local Church Activities, if, during 1943, we are to help build "a new earth wherein dwelleth righteousness," our local committees will have a busy year.

We have just celebrated the coming to our earth of the Prince of Peace, who "found no room in the inn." Our lives, like that ancient inn, have sharp limitations. As a boy with only one dime to spend must choose carefully, so must we choose how we would invest our limited strength, time, money and ability. Many and varied are the choices that we make, but few are of real value. Our lives may be filled with things that are good, but of lesser importance. The continuing tragedy of the Christ is that He is still crowded out because there is no room for Him in the inn of our lives today.

We must "budget" our time and make sure that at least "a tenth" is reserved for the work of the building of "a new earth wherein dwelleth righteousness."

At the beginning of this year, may we remind you that practically every activity of the local society comes under the head of "Christian Social Relations and Local Church Activities"—everything which is done under what we formerly termed "local work" is a part of the work of this committee, so please keep a record and include these activities when making your report at the close of the quarter.

In a few days we will send to each local secretary of C. S. R. and L. C. A. a "work sheet," with suggestions for activities during the year, and we hope that it will assist in promoting a more constructive program.

May God bless you and keep you and give you peace during this year of 1943.

Sincerely,
KATHARINE A. WILSON.
(Mrs. Stanley Wilson).

* * *

Newer Lines of Work

In her letter to the conference secretaries, Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, urges that we feel it our special responsibility to promote the newer lines of work in our local societies. The Girls' Interest Groups, the Student Work, and the Wesleyan Service Guild.

I WONDER

Are we, as Christian and church people, as mindful of the poor in our midst as we are of the rich?

Oftentimes, not enough present at their funerals, other than relatives, to sing a song or even help make necessary disposal of the body for funeral services and burial. Usually one floral offering by the undertaker—maybe one or two more. Probably deceased were loyal members of the church or their parents were, but poor.

Now, I wonder if the wealthiest member of our church or some member of his family, or if any prominent person of our town or community, were to pass away, would we be on hand?

Well, I have been to many places of sorrow like this and we were all on hand. The business and the professional man, office-holders, rank and file, all, all there—not standing room in the church or home.

Yet Jesus was so poor, so humble as the world today judges wealth. He was ever mindful of the obscure as well as the prominent.

When the poor move in as strangers, come to our church, do we put forth as great an effort to visit them and be cordial as we do to the prominent ones?

Let us be honest with ourselves—do we?

As the world watches us, who say that we are Christians, do we impress them with our Christlikeness?

I wonder!

Now, I certainly do not mean to neglect the rich, God bless them; how many of them are blessing the world in so many ways.

James 2:2-10, just what does that mean?

I wonder.

CONTRIBUTED.

"Mummy, you said that baby had your eyes and Daddy's nose, didn't you?"

"Yes, darling."

"Well, you'd better keep your eyes on him; he's got Grandpa's teeth now."—Exchange.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Suggestions for Prayer for January

Pray for new leaders of the Woman's Society of Christian Service who take office this month.

Pray for Madame Chiang Kai-Shek, first lady of China, and a great Christian leader, who is a guest in our country. Pray that her health may be restored and that she may be returned to the side of her husband to bear with him the great burden of this nation.

* * *

World Day of Prayer, March 12, 1943

First Friday in Lent.

Program written by Dr. Georgia Harkness and Mrs. Mays.

Theme: "Father, I Pray that They May all be One."

See page 32 of Methodist Woman, January issue, for prices of materials.

* * *

Reading Suggestions on Christian Social Relations and Local Church Activities

"The Negro and the War," by Earle Brown and George Lighton. Price 10 cents. Public Affairs Committee, 30 Rockefeller Plaza, New York City.

"A Touchstone of Democracy—the Japanese in America." Price 10 cents. Social Action, 289 Fourth Avenue, New York City.

"Defense Communities—An Urgent Religious and Social Problem." Price 10 cents. Information Service, 297 Fourth Avenue, New York City.

"Children in War Industry Areas." Price 15 cents. International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.

* * *

Have You Ordered Yours?

Treasurer's Record and Report Book should be ordered immediately for your society. It contains record for local society finances, remittance blanks for sending in funds to district or conference treasurer. These are the only blanks available for the local treasurer. Price 35 cents.

* * *

The Seven Keys to Progress

1. Master Key (Spiritual Life).
2. Key to the Bookcase (programs, literature and magazines, study courses).
3. Key to the Home (increasing memberships through visitation).
4. Key to the Community (Christian social relations; activities growing out of study).
5. Key to the Bank (increased giving through stewardship education).
6. Key to the Schoolroom (Young People's and Children's Work).
7. Key to the Alarm Box (supplies, reports).

Logically, this is the month to use the "Key to the Bank," and the finance committee, together with the treasurer, should devise plans to this end. The income of our missionary work in 1943 will be conditioned largely by the emphasis which the local societies put upon the pledge obligations and by the willingness of each member to assume her personal responsibility in this matter.

The Master Key will unlock the deeps of the soul and permit the Divine Spirit wholly to possess and motivate every experience of life.

The Key to the Bookcase unlocks a wealth of materials prepared for use in the Woman's Society of Christian Service.

1. Every society should have a minimum of ten monthly meetings based on the program and worship booklets prepared by the Woman's Division.
2. Every society should have an increase in joint subscriptions to the Methodist Woman and World Outlook; every program committee provided with a joint subscription.
3. Every society should have an approved study course each quarter, or an increase of one over the previous year. A society may begin its study work with an informal study.

* * *

First Quarter—1943

January

1. Plans for 1943 by the president.
2. Plans for—(a) Increasing membership, including young women; (b) Adoption of budget; (c) Send amount of Conference Pledge to district secretary.
3. Study committee announce plans for the year.
4. Monthly meeting, with items from the Methodist Woman.

* * *

Fourth Zone Meeting—Sallis

The fourth zone meeting of the W. S. C. S. of Zone Five, Columbus district, met at Sallis in an all-day training school on Nov. 10, 1942, with Miss Tryphena Rogers, chairman, presiding; Mrs. E. W. Waugh, secretary.

We were honored with the presence of Rev. E. B. McElroy, Williamsville's pastor, and Rev. W. B. Potts, of Sallis church.

Quiet music, "God of Grace and God of Glory," used as a prayer.

Hymn 37, "O for a Thousand Tongues."

Minutes were read and approved after one correction.

The offering was taken by Mrs. Arnold Love, of Williamsville, and Mrs. A. A. Long, of Sallis. The amount, $2.83, brought the total amount in the treasury to $20. A motion was carried to invest $5 of this amount in a Baby Life Membership, to be presented to the Williamsville society for little six-months-old Stanley Hartness.

The secretary read a letter from Scarritt College, asking us not to neglect our financial obligation to Scarritt, as leaders are needed now more than ever.

A letter from Mrs. Ratliff, our conference president, was also read. She urged us to give of our best to the Master's cause, saying "The great commission is to preach, teach and heal until every person can be reached.

A nominating committee was appointed with Mrs. Arnold Love, of Williamsville, chairman. Serving with her were Mrs. C. B. Fullilove, of Kosciusko, and Mrs. W. S. Donald, of Sallis.

A memorial service was led by Mrs. J. H. Brown, of Sallis, honoring the memory of Mrs. W. A. Clark, Mrs. Bahon Terry, and Mrs. M. A. Shearer, all of Kosciusko. She said that, although these members had passed away, their influence would continue to live. She repeated the comforting words of Christ, "I am the resurrection and life. He that believeth on me shall never die." Mrs. John Boswell also paid a tribute to these departed members. She said that Mrs. Clark was especially missed because of her active service in the church and society. Mrs. Terry and Mrs. Shearer, although in ill health for some time, were ready to serve in every way possible, playing the part of Martha in doing what they could.

The morning worship was beautifully given by Mrs. Roger W. Williams, of Williamsville, using the call to worship as a musical reading. She was accompanied at the piano by Mrs. Arnold Love, of Williamsville. We sang hymn 167, "Lord, Speak to Me that I May Speak." Mrs. Williams used as her scripture reading John 4: 5-29. In her meditation, she said, "Christ honored the woman at the well, who left her water pitcher, going away to bring people to Jesus. May we emulate this example." The congregation stood and sang hymn 168, "The Voice of God Calling."

The zone chairman appointed group leaders for the afternoon as follows: Mrs. Z. O. Graham, district secretary, leader for group 1; Mrs. A. A. Long, of Sallis, leader for group 2; Mrs. John Boswell, of Kosciusko, leader for group 3; Mrs. Tom Love, of Kosciusko, leader for group 4 and 5.

We were dismissed for lunch with prayer by Rev. E. B. McElroy.

A delicious plate luncheon was served. Each visiting member had brought one dish and the local society furnished chicken salad and coffee. The delightful fellowship of the noon hour was most pleasant and profitable.

We re-assembled for the afternoon session with the singing of "A Charge to Keep I Have."

The zone decided to carry on their work in spite of the rationing of gas, meeting each time in Kosciusko because of its central location.

The nominating committee reported the nomination of the following officers for 1943, which was confirmed by the house, viz.: Mrs. E. B. McElroy, chairman; Mrs. Roger Williams, vice-chairman; Mrs. Onie Guess, secretary and treasurer.

Mrs. John Boswell, in behalf of the zone, expressed great appreciation for Miss Tryphena Rogers, who has completed three years of service as zone chairman, and for Mrs. Waugh, who had served as secretary and treasurer for two years.

Mrs. John Boswell introduced the Life Members: Mrs. Sam Atkinson, Mrs. Z. O. Graham, Mrs. J. H. Brown, Miss Tryphena Rogers. Shady Grove reported four baby Life Members. Sallis reported three baby Life Members. Kosciusko reported one Life Member for 1942.

Rooms were then assigned to the group leaders, where much study and discussion

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Planning for the Winter Study

Calling for effective preparation on the part of leaders of children, the winter quarter presents large opportunities for the missionary training of boys and girls of the Methodist Church. Where the Group Graded Lessons are used, both primary and junior children will spend the Sunday morning sessions of the church school during January, as well as all additional sessions held during the same time, in the study of Latin America. The workers with children will wish to make thorough plans for the teaching of the units on South America. Church schools not using the Group Graded Lessons or the Closely Graded Church School Courses, may wish to lay aside the lessons for January and study the missionary units on South America found in the Group Graded Lessons.

The outline which follows indicates the missionary materials that will be used in the Sunday morning and additional sessions of the church school:

1. Missionary units in the Group Graded Lessons during the winter quarter. (For the smaller church).

(a) For Primary Children. The entire month of January will be devoted to the study of a unit on South America. The teacher's notes may be found in the magazine, "Child Guidance in Christian Living" for January, 1943. The pupil's materials will appear in "The Primary Class" for the same month.

(b) For Junior Children. The month of January will be spent by the juniors in the study of a unit on South America. The teacher's notes will appear in "Child Guidance in Christian Living" for January, 1943, and the pupil's materials may be found in the "Junior Quarterly."

2. In the Closely Graded Courses no specific missionary units occur during the winter quarter. However, plans for many sessions in the courses for primary and junior children, as well as the observance of World Service Sunday, make provisions for sharing friendliness with others both near and far.

3. Missionary units for the additional sessions during the winter quarter:

(a) Weekly additional sessions throughout the year:

1. For Junior Children. Juniors will spend the month of January in the study of a missionary unit of South America. The materials will be found in "Plans for Additional Sessions" in "Child Guidance in Christian Living" for January, 1943.

(b) Additional sessions when missionary units occur in the lessons for church school:

1. For Primary Children. Additional sessions will be held for primary children when the regular lessons of the church school are missionary. Where the Group Graded Lessons are studied by the children, it is urged that these additional sessions be held during January and into February, if desired. The materials for the sessions will be the manual entitled, "Children and Churches in Latin America," by Lois B. Eddy. Price 25 cents.

2. For Junior Children. As for primary children, additional sessions will be held for juniors when the regular lessons of the church school are missionary. When the Group Graded Lessons are used, it is suggested that these additional sessions be held during January. "Journeying in South America," by Lola Hazelwood (price 25 cents) may be used, or "Plans for Additional Sessions," found in "Child Guidance in Christian Living" for January, 1943.

(c) Monthly meetings.

1. For Primary Children. Manual: "Children and Churches in Latin America," by Eddy.

2. For Junior Children. Pamphlet, "New Flashes from Latin America," by Kramer.

For additional sessions for primary boys and girls the manual, "Children and Churches in Latin America," by Lois B. Eddy, suggests a variety of experiences through which the children may learn to know their neighbors in Latin America—experiences which they will thoroughly enjoy. These may include: "Looking at a collection of objects, dolls, stamps which have come from the countries in Latin America. Looking at pictures of Latin America. Talking with someone who has visited in countries in Latin America and learning about the people there. Taking a trip to a museum or library to see some work of people of Latin America. Making a map of products from Latin America. Enjoying a treat from Latin America. Planning a group enterprise through which the children may record what they learn about Latin America; this may take the form of a book, a frieze, or a movie. Dramatizing a story. Learning songs that tell of God's care of all children. Learning to sing a song children sing in Latin America. Learning to play games children in Latin America like to play. Making an offering for the work of the Methodist Church. Sharing with others some things the boys and girls have learned about neighbors in Latin America."

For juniors who have been meeting each month for purposes of missionary education the pamphlet, "News Flashes from Latin America," by Emma Jane Kramer, has pointed out activities for study, work, worship, and sharing, which the children have liked immensely. One group, for example, has been at work illustrating the hymn, "The World Our Neighborhood," as suggested in program four. The words of the hymn are meaning much more to them as a result.

All secretaries of children's work and other workers with children will wish to make plans so that the boys and girls with whom they work will take part in the study of Latin America, and will share in activities as significant and worthwhile as these.

* * *

Opportunity for Parents

Responsibility and Opportunity of Parents. The discussion in the meeting of the Progressive Education Association of the influence upon children of the emotions and prejudices of parents recalled many a similar discussion at the meetings this year of the Interboard Committee on Missionary Education and the Missionary Education Movement. This phase of the work is emerging steadily in importance, and it will be one of the major concerns during the coming year of all those who are interested in the missionary education of children. In the November issue of "Childhood Education" the statement was made that: "From the seventh month on, our prejudices begin to tell in our children. . . . The tone of voices rather than the word itself carries meaning to them."

There is a grave challenge, therefore, to help parents realize the effect of their own attitudes upon their children, and the necessity of trying to form such attitudes in the light of the deepest insights that Christian conviction and experience afford.

Missionary Education of Pre-School Children

Growth in friendly attitudes, and concern for others, with a beginning of abilty to help others, are goals sought in the missionary education of pre-school children. As far as the children themselves are concerned, the church school curriculum materials and plans provide continuous emphasis upon acts of friendliness and helpfulness. There are certain units especially rich in opportunities for the children to share, to give, and to help. Both parents and teachers should be made aware of opportunities and responsibilities in this area. It is recognized that all plans which relate to pre-school children and their parents shall be centered in the Council of Children's Workers. **The following plans are suggested for the Council of Children's Workers in making these plans effective in the local church:**

1. Hold a special meeting each year of parents and teachers to consider the growth of friendly attitudes and concern for others on the part of the little child.
2. Encourage classes or groups of parents and teachers to use the parent electives in "The Christian Home."
3. To get other parents and teachers to join them in a study of the beginnings of missionary education of children.
4. To take the initiative in making these plans an integral part of the on-going church plans for parent education.

Some elective courses recommended for parents' study groups:

1. Parents' electives in "The Christian Home."
2. "The Beginnings of Missionary Education," by Lucy Bickel.
3. "The Children of the Church in War Time," now being prepared by Mildred Widber for the Missionary Education Movement.
4. "Missionary Education of Children," by E. Mae Young.

* * *

Additional Sessions

A recent survey revealed that too few churches have given serious enough attention to additional sessions. A large part of the deficiency of missionary giving in the W. S. C. S. was caused by the decrease of children's offerings. Below explains the plans for additional sessions and the missionary offerings of children:

It is hoped that the teachers of the children in the Sunday morning session of the church school will also have charge of the additional sessions; in some cases this cannot be done, and other leaders must be secured. Members of the Woman's Society

(Continued on Page 16.)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 10, 1943

By Rev. W. C. Newman

LEARNING FROM THE MASTER TEACHER

Lesson Text: John 3:1-16.

Golden Text: John 3:16.

"I should like to have been with him then" runs an old, old song familiar to most of us. And its theme is familiar too. If only we could have heard Christ's blessed words, could have witnessed his miracles, how wonderful it would have been.

But the sentiment of that song seems to me a little shallow. The chances are that we would have been as indifferent to his teachings as were so many of the multitude who followed him for the loaves and fishes. We might even have been among those who so bitterly resented those teachings that they killed him.

Had I heard the hillside Preacher's word,
Would I have guessed? Would I have known
That this was the One we ought to seek?
And he alone?

The Teacher's Subject

Jesus was quite frankly a moralist. He made no effort to apologize for this fact, nor did he seek to make it easier for his hearers by teaching entertainingly of some pleasant task to be lightly achieved by little labor. He set up the standard of perfection for men, and proceeded to teach them how to attain it. As a current preacher has aptly said, "Jesus asked the impossible, we ask only the reasonable."

I am sure he was not uninterested in the affairs of the world, his own race, the political movements of his day. That he knew literature is certain, for he quotes from the poets. But he was primarily concerned with one subject—God, and man's relationship to him.

No one could divert Jesus from this all-important subject. Nicodemus began this conversation with a conventional word of praise; Jesus was a "teacher come from God" simply because he worked miracles. But immediately Jesus launched into a lesson about how a man could become able to "**see the Kingdom of God.**"

The Master Teacher and His Method

Our church has undertaken a very wide training program for all kinds of Christian workers in the hope of making better teachers and leaders of us all. And that is good. He who undertakes to speak of such infinite things as these ought to do it to the best of his ability.

But we could do no better than to discover the ways of teaching which Jesus used. He taught, first of all, by living example. He preached, he counseled, he told stories, all with a moral. And sometimes, as with Nicodemus, he put some mighty truth into a figure of speech as all his people loved so much to do.

"Ye must be born again," he said, and Nicodemus wondered how it could be. And some have strained that figure to make it mean some wierd magic, some ghostly bewitchment,

But Jesus had chosen the most familiar experience of human existence with which to picture this matter of getting into the Kingdom. Everyone living had been born; the most uneducated person in the world could understand that. No one ever got to be a person except by being born.

So must one enter the Kingdom. He could not buy his way in, work his way in, get in by influence or heritage. He must become a **new person.**

The Master Teacher and His Students

It is significant that the students of Jesus ranged the whole scale of human existence. Rich and poor, ignorant and learned, old and young, good and bad—they all won his concern, and to them all he gave his personal attention, and no one ever escaped his notice.

His classic and unforgettable definition of God was given to the woman at the well in Samaria, whose past was so blotched that she would not have been received into "nice" company today. His lovely story of neighborliness made its hero a member of the most despised race of his time. Publicans and sinners were numbered among his followers. Even one of his disciples had been a corrupt politician, and another was so unstable as to make it necessary for Jesus to be very patient with him and help him often to recover his balance.

But he also taught the rich young ruler, and Simon, the leper, and Mary and Martha and Lazarus.

The fact is that Jesus knew no dividing lines of social, economic, or racial nature. To him men were all his students, and he was a "teacher come from God."

HIGHROAD

"Highroad" is a monthly journal for Methodist youth, designed to bring to them all the materials needed for participation in the complete youth program of the church.

Lesson materials for Sunday morning meetings of young people may be found in Highroad on those pages devoted to the Group Graded Lessons. These lessons, prepared from the Group Graded Lesson Outlines of the International Council of Religious Education, are developed around the experiences of seniors and young people in order that they may be helped to a better understanding of how the Christian religion functions in life, and how they may grow toward higher levels of Christian living. The January sessions feature the missionary activities of our church today, while the February and March lessons, titled "Toward an Understanding of Jesus," point up the inner questions which Jesus faced in his life and ministry and should make more real the pupil's relation to Jesus as Lord and Savior.

Programs for the evening meetings of the Methodist Youth Fellowship are provided for in Highroad by two series of study units. Series One is designed for use by those groups where all young people, twelve to twenty-four years old, meet together, and where resources for independent planning and work are somewhat limited. Series Two calls for more initiative on the part of both the young people and their leaders and presupposes a higher age level of participants. In January, Series One and Two are combined in a new treatment of Latin American missions. Profusely illustrated and dramatically presented, this material should deepen young people's appreciation for and understanding of our "Good Neighbors to the South," and encourage a type of fellowship meeting which is especially inspirational.

The February Series One units are called "God at Work Today." This material seeks to develop in the young person the ability to see God as a creator still at work in the world, and to strengthen a desire to cooperate with him in the use of resources for the good of all people. The March sessions are particularly appropriate for young people, as they deal with typical crossroad life-situations where the young person must choose.

The February and March Series Two units are "Youth Friendships" and "Our Sister Churches." The latter is developed somewhat in the manner of "Good Neighbors to the South," presenting a large body of interesting material in both pictures and text, and encouraging an ecumenical viewpoint.

Eight months of the year Highroad carries an additional piece of curriculum, known as the Young People's Elective Unit. These units are dated in Highroad, and some are published later in pamphlet form for use at any time. They are written for use by college-age young people and may be used in either morning or evening meetings. The February and March elective consists of eight sessions describing the "Origins of the Old Testament."

In addition to the above materials especially designed for teaching purposes, Highroad carries both fiction and non-fiction which many times concerns an area of experience under consideration in the lesson and program units. At all times it is of high literary quality and contains some special insight into human values and Christian experience. Outstanding features of this kind in the January, February, and March issues are: "Boomtown," by Violet Wood; "War Marriage?" by Regina Westcott Wieman; "They are Part of this War," by Priscilla Holton; "In Time of Life, Prepare for Death," by John Keith Benton; and a new serial, "Red Dawn," by Rebecca Caudill.

Recreation leaders and party chairmen will find help through Highroad's monthly playleader page; movie-goers sould enjoy the regular feature in this area by Margaret Frakes; and all young people will be stimulated by the page on the work of the "Soapbox," which publishes letters sent in by our readers.

THE CHRISTIAN FIRESIDE

PENNY-WISE

By Rev. Vivian T. Pomeroy, D.D.

Most Christmas stories are about babes; many are about mothers; a very few are about fathers; but hardly ever is there a story about a quite old person. This is queer; for I am sure there cannot be a perfect Christmas without some very old people, even if they are like old Scrooge, who got a new heart when Christmas came; and I am also sure that in the First Christmas Story there was at least one very, very old person. So now I am glad to be able to tell a story in which Grandma is the most important character.

It was almost Christmas. The children had emptied their banks and were counting up their neat piles of pennies and nickels and dimes, for they were going out to buy their Christmas presents for Mother and Father and Grandma. Peter was eleven. Sarah was nine, and Penny-wise was seven. Penny-wise was not her real name, but Grandma called her that because so soon she knew just what a penny would buy. "That child," said Grandma, "is so like Great-Aunt Joanna that I could cry." This interested the children and they wished they could see Grandma cry, just as they wished they could see Uncle James "rolling in his money," as Grandma said he was. But Grandma laughed instead of crying, and she said: "Dear Aunt Joanna! She was penny-wise and pound foolish, for she saved her pennies and left the dollars to me, and I have spent many of them foolishly, I am glad to remember." This distressed Father, who wished Grandma wouldn't say such things, and he praised Penny-wise for her sense. But Peter thought Grandma was right. Peter adored her; she was so lovely and naughty and ready for fun and never said: "Oh, no! I wouldn't do that." And she would quote a little verse, which went:

Common sense is good to have,
  But never let it master you;
For then it will deprive you of
  The foolish things it's wise to do.

So it wasn't surprising to Grandma that Peter's pile of dimes was very small. She knew he had done a few foolish things. So, when nobody was looking, Grandma slipped him five dollars and said: "Go ahead! Buy your presents. It's a secret between you and me." "I ought not," she added, "to have secrets from your father, but he scolds me, and I'm afraid of him." And then she laughed. Grandma often laughed.

So the children set out.

On Christmas morning Father was very pleased to have such useful and sensible presents—a garden rake, an excellent hammer, and a little wooden tub of shaving soap. Mother got a pair of useful, ugly, warm slippers. It's a pity when useful things are ugly; but they often are. Grandma got some English wool, and there were some lovely wax night-lights from Peter. She didn't sleep very well and could always, as Father told her, snap on the light; but she said: "No! Peter is right. Night-lights twinkle and make me think I'm a little girl again."

The children danced about, opening their presents. Piles of paper and ribbon lay about. Suddenly there was a ring at the front door bell, and a huge box arrived for Mother. It was a huge box. "Why!" said Mother, and she smiled at Father, who looked embarrassed and shook his head. "No," he said, "not guilty." Mother opened the box, and there lay, all fresh and dewy, masses of roses, red and white, and a card which said: "For my loving mother, from Peter."

Everybody gasped and said: "But how could he?" "Where did he . . . ?"

Grandma was so excited that she almost danced. "It's all O.K.," she said. "Peter came by that money honestly. I happen to know."

Father said: "I'll bet you do. It's very extravagant."

Sarah and Penny-wise only stared.

Mother said: "I just have to hug somebody, and it will have to be you, Peter."

Father said: "I still declare it goes against my New England grain to think what a rash son I have. He's qualifying for President of the United States."

"But it was his money," Grandma said, laughing again.

"Well," said Father, "his or not. it was very rash and extravagant."

Grandma said: "Nonsense! Where should we all be, I'd like to know, if God himself hadn't been rash and extravagant and lovely to us at Christmas? Now that was a wild thing to do if you like. The Prince of the World in an old stable. Very risky and glorious."

Father said: "Now come, come, Mamma!" And it wasn't Mother he was talking to; she wasn't listening; her face was buried in the roses.

Peter looked at Grandma, and Grandma looked at Peter, and a secret smile passed between them; and Grandma whispered to Peter: "I **do** love you, Peter, and I **won't** 'come, come!' whatever your father says."

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RESPITE

Autumn ends, not by the calendar, but by the season itself. The leaves are gone, save those few parched hangers-on that will cling the winter through to twigs of oak and beech and ironwood. The weeds have ripened and their pods are empty. A few jays remain, and the earliest juncos are dropping in; but even they speak softly now.

The quiet days and the silent nights are at hand. One walks abroad in the hushful evening, a quiet so deep that footsteps are exaggerated even in their echo, and voices ride the chill air an amazing distance. So deep the silence that we shall hear the faintest whisper of the first snow.

Gone is the crisp rustle of September leaves. Gone the loud complaint of the katydids, the crickets and all the other insects of the early fall. The frogs and peepers are silent. The chipmunks are resting from their frantic scurrying of the harvest season, and the squirrels go quietly about their business. Winds that rushed through the full treetops of six weeks ago now sway the naked branches with a cold swish. Even the streams have ceased their brawling.

Winter creeps in, silent as the stars; only when it is full upon us will it howl round the house corner and rattle its icy knuckles at the door and windows. It is as though time itself were now at rest for a moment, a solemn pause before the season of the Nativity and the turning of the year.

—New York Times.

THE GALLANT SOUL

It was Sunday morning, and all the bells were ringing.

How sweet and stirring and challenging their music was! So long had they been silent that once they broke into melody their triumphant tones touched, as it were, some deep and hidden spring in the heart.

She was in her kitchen when the bells rang out for victory in North Africa.

As she told me afterwards, she paused, a pan of potatoes in her hand.

Bravely, loudly, persistently, the music of the bells swirled about her, catching up her spirit, taking her unawares, calling to something elemental in her.

"You know," she told me a day or two later, "I haven't been to church for years—not since my mother died. There isn't much chance these days, with my husband in the Middle East and three children to look after—the eldest six, and all of them a handful. So that, what with one thing and another, life's been hard and wearing, and I've run out of patience. . . ."

She paused. Then, smilingly, she went on: "But those bells found me out. They spoke to me. They called me. They were the bells of victory; and there in my kitchen I knelt down and asked God to help me to win a victory over bad temper and depression and sharpness of tongue. And, somehow, ever since that Sunday morning, I've been happier and kinder, and life's easier."

—Methodist Recorder.

Yes, We Know Some Folks Like That

An autoist asked a farmer where a certain man lived. The farmer replied, "About two miles down the road, but they're not at home or you'd hear their radio."—Exchange.

Easy to Spend What We Ain't Got

It's not what you'd do with a million,
If riches should e'er be you lot;
But what are you doing at present
With the dollar and quarter you've got?

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

WILLIAM ALFRED WRIGHT

William Alfred Wright was born at McComb, Miss., March 5, 1866. About thirty years ago he moved to Shreveport, La., where he lived until his death a short time ago. He joined the Methodist Church as a child, and he lived an earnest and devoted Christian life.

He married Miss Arturine Green, of Meridian, Miss. To them were born seven children, all of whom, except Mrs. J. B. Wright, survive and mourn his loss. The living children are: Mrs. Arthur Reid, Mrs. Carrie Anderson, Mrs. Irene Bloxom, Mrs. Maud Legg, Mrs. Inez Noble, and Billy Wright, all of Shreveport, La.

Brother Wright was widely and favorably known, was a staunch character, and always exhibited the sunshine of his Christian hope. His greatest success in life was as a home builder. He gave much thought to making a Christian home for his wife and children, such a home as they might delight to remember. His hospitality and his spiritual appreciation made his home a place of rest and refreshment for all who entered there. His friends were always welcome.

The funeral service was held at Wynn Memorial Methodist church, Shreveport, with Rev. B. D. Watson, pastor, in charge.

One who loved him,
G. A. LAGRANGE,
A former pastor.

REV. AND MRS. R. F. WITT

(Editorial Note.—These two memoirs were prepared independently of each other. The one for Bro. Witt by Dr. T. M. Brownlee, will be found in full in the Conference Journal. The one for Mrs. Witt was prepared by Rev. W. B. Jones at the request of Bro. Witt. The duplication of material made them too long and took from their effectiveness when published together, and they are condensed from the memoirs as originally prepared, and with the consent of all interested parties. They summarize the facts, but are not the memoirs as prepared by Dr. Brownlee and Bro. Jones).

Robert Franklin Witt

Robert Franklin Witt, son of Thomas Conway and Caroline Witt, was born at Houston, Miss., October 23, 1853, and died at Meridian, Miss., October 30, 1942. He was converted at a camp meeting in 1870, and united with the Methodist Church under the ministry of Rev. J. B. Stone. He was licensed to preach at a quarterly conference in New Albany, Miss. He was ordained deacon at Columbus in 1880, was admitted into the Mississippi Conference at Brookhaven in 1881, into full connection in 1883, and was made an elder in 1887.

National Mutual Church Insurance Company
Chicago Illinois
BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

Following his decision to devote his life to the ministry, he entered Cooper Institute, an educational institution at Daleville, Miss., from which he was graduated in 1881. His first work was a supply appointment to a vacancy at Shubuta in 1881, caused by the death of Rev. J. J. Smiley, the pastor. There he met Miss Emily Rogers, to whom he was married on December 27, 1881. To them were born six children, two of whom died in infancy, and four survive him. They are: Basil F. Witt, Chicago; Lynn Elbert Witt, Omaha, Neb.; Mrs. Alva Witt Hooper, Meridian; and Mrs. Anna Lee Ansardi, New Orleans.

These facts cover briefly the calendared events and the family connections of his life, but they say little of importance concerning the man himself. He was rugged and strong physically and was deeply consecrated. His ministry was decidedly evangelistic in type and scores of people were converted and added to the churches as a result of revivals which he held. These evangelistic gifts were shared with his brethren in neighboring charges. He recorded in his diary the building of seven churches and the improvement of the parsonage on nearly every charge which he served.

His retirement came in 1914, following a break in his health at Silver City, his last appointment. Following superannuation, he moved to Meridian, Miss., where he spent the remaining years of his life. As opportunity offered, he preached for the pastors of his home city and surrounding territory, and when he was not preaching for another he was a faithful and helpful worshipper at Central church.

During the winter preceding his death, he was seriously ill, and for a time his life was despaired of. As spring came, however, he improved, and just a week before his death, Dr. and Mrs. Hooper honored him with a party in celebration of his eighty-ninth birthday. All the ministers of the city were present, as were many other friends. After the party was over he told his daughter, Mrs. Hooper, that it was the happiest occasion he had enjoyed in a long while.

But the work of the sturdy and stalwart soldier of the cross was done, and haunting shadows rapidly deepened in his path. On October 30, without even becoming ill, the wheels of life stood still. The veteran of eighty-nine years went with the angels to dwell in the Father's house forevermore. He was buried from Central church, Meridian, on the afternoon of November 2, and his body was laid to rest in Magnolio cemetery beside that of his wife, who had preceded him in death by exactly two months and a week.

In the fading light of the sunset of life, he wrote across the page of his diary: "For sixty years I have joyously worked to make this world a better place in which to prepare for that brighter, better world awaiting the just. May God bless this labor of love and may it bring fruit into the harvest many days hence."

Mrs. Emily Rogers Witt

Sarah Emily Rogers was born in Shubuta, Miss., August 6, 1861. She was the daughter of David and Joana Hinkle Rogers. At the age of sixteen she was converted and joined the Methodist Church. She grew to womanhood and personal attractiveness in the little town of her birth, and became the wife of Rev. R. F. Witt at the age of twenty. From that point she journeyed with her minister husband through the experiences of an active ministry covering thirty-four years, and then through twenty-seven years of retirement down to the end of her life. The story of her family is told above in connection with the record of her husband's life and ministry.

Inside the circle of the ministerial career which she shared with her husband, she lived her own life and gave of its beauty and the richness of its experience to those among whom her lot was cast. Her devotion as a wife was supplemented by that graciousness and tact which contribute so materially to pastoral success. In circumstances of trial and difficulty, her faith was always sufficient, and her Christian bearing was a source of strength and inspiration to all with whom she worked.

Sister Witt and her husband established their home in Meridian in 1915, where she had the joy of association with her aged father until his death in 1926.

As a mother, she was self-giving and beautifully sacrificial. She possessed in a rare degree the qualities and characteristics which enter into the building of a happy home and the making of a useful family. As a friend, she was constant and true, and she delighted to render any and every service to the needy in the name of her Lord. With her charming personality and her genius for friendship, it was but natural that she should have had a wide circle of devoted friends.

In her character as a Christian, she was earnest, sincere and consecrated. She exhibited her devotion in all the work of her church, the missionary society, the Church School, the W. C. T. U., and in various club activities. Though frail in body and in failing health, she was a faithful and appreciative worshipper in the services of her church until the long illness preceding her death deprived her of that privilege. Her daughter and son-in-law, Dr. and Mrs. Hooper, gave up their home in Biloxi to be with the father and mother in Meridian, and there ministered to them in age and suffering to the end. After two years of waiting, the angel of death came on Sunday night, August 23, 1942, and she went to meet her Saviour and to be with her friends in the heavenly home. She was buried from her own home on the morning of August 26. Many friends paid silent tribute of love and devotion to her memory and her long and beautiful life. In peaceful Magnolia cemetery, Meridian, her body awaits the heavenly trumpeters at the resurrection morning.

Better than a DOZEN HANKIES for opening STUFFY NOSTRILS

Don't try to blow your cold away. Instead, spread Mentholatum inside each nostril! It releases vapor "Mentholations" that start **4 vital actions:** 1) They thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. *Every breath brings relief!* Jars 30¢.

MENTHOLATUM

SHEPHERDS, AND SHEEP, AND BARREN ACRES

(Continued From Page 9.)

boys and girls to help in meetings held in the hogans. In all of his courses, public speaking and self-expression were emphasized.

Included in his academic work were strong vocational courses, better methods of sheep-raising, agriculture and shop work. At the same time the girls were learning sewing and cooking, homemaking, and home nursing. Our courses are planned to meet college entrance requirements, for our school is fully accredited in the State of New Mexico, and our graduates are accepted in any college or university without question.

For every student who comes to our school we have three aims. We hope to bring him to a vital knowledge of Jesus Christ as his personal Savior. In this matter he must have strong convictions if he is to be able to overcome the taboos and fears of evil spirits which were instilled in him in early childhood and which still control nearly 90 per cent of the people. Since every seventh man on the Navajo Reservation is a Medicine Man, our students are constantly challenged by the active opposition of those who so completely dominate the spiritual life of the tribe.

Our second aim is to give to the students the best possible training for the life they will live after they leave us. When they return to the Reservation to establish Christian homes, the boys will be able to raise better sheep and the girls will be able to take better care of home and family than if they had not been in our school. And we trust that as the years pass we will find more and more such homes—shining light in the midst of pagan darkness.

The third aim of our work, and that to which the other two contribute, is to provide trained Christian leadership for the Navajo people. We have at Farmington a school for 150 children—150 out of a total population of 50,000. If what we accomplish is for these individuals only, the results of our work are far overbalanced by the forces of evil at work in so many others. The only hope for saving the tribe lies in the realization that these boys and girls, with high school training and some with additional college training, will come into places of leadership where their opportunities for accomplishment will be far greater than individuals absorbed into the tribe.

We have had our high school only a short time, and have had just four graduating classes, so none of our graduates is beyond his early twenties. Indian custom decrees that the places of leadership are held by the old men, who do not relinquish that prized leadership to younger ones. But as the years pass and these young people become more mature, some positions of leadership will inevitably pass to them. Already we see it happening. Some are married, whose homes and babies are a joy to us. Others are in college. In all cases those who have taken advanced training have been able to handle the work satisfactorily, while some have made outstanding records. Others hold positions of responsibility and trust in mission stations and government posts on the Reservations. On all sides we hear enthusiastic reports regarding their work.

Not long ago while attending a Tribal Council meeting, Mr. Brooks was seated next to an Indian Service Supervisor. Upon learning who Mr. Brooks was, the supervisor said: "Oh yes, I have used some of your boys and girls in my work and they are tops. I'll take your students any time I can get them."

FREEDOM (?) OF SPEECH

By Ruth Franks-Whitton

The busy tongue, as all may see.
Is such an active little tool.
With both ends wagging wild and free.
It tells the world that here's a fool.
It prattles on in heedless bliss.
Attending to other folk's affairs.
Not one earthly thing does it miss;
And what it knows it always shares.
Though some be circumspect indeed,
And utterance give to considered word.
I'm sure that naught shall e'er impede
The gossip's tongue. It's always heard.
In matters of both church and state
It gums the works with much ado,
While Joe's "poor wife" and Jim's bald pate
Are sure to get their honest due.
There's no escaping the windy blasts
Of those who talk but never think,
And though we wish they could be gassed.
We let 'em live, but how they (deleted).

SEEING THE IMPORTANT THINGS

By Mrs. Irvin Rowland

"For what shall it profit a man if he gain the whole world and lose his own soul?"

Happy and useful is he who can distinguish between the trivial and worthwhile things of life! Instead of wasting his time and energy on the unimportant details, he plunges into the real issues. How easy it is for us to become so burdened with the whys and wherefores that we miss the real purpose of living! We gaze at each stitch and overlook the pattern.

Taking thought and being worried over a matter are far different. We are endowed with brains, and surely it is our duty to use them to the fullest extent. Yet Christ cautions us about being anxious over material needs. Take thought. Assuredly, for thinking is essential for physical well-being, but not worry. Let faith and work supplement the thinking. Worry simply decreases our ability to accomplish.

Our first concern, man's most urgent need, is in the realm of the spiritual. What will be our ultimate destiny if we fail to accept God's plan for an abundant life? If we seek first to fill the spiritual needs, other things will fall in line with due consideration.

What will the gaining of the world mean if I lose my own soul? Let me first find myself, and then by continuous effort and study I shall be able to put first things first. I must not neglect my share of work and responsibility—rather I will better fit myself for it by keeping my spirit free and in tune with God.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

for one hour was given of the duties and responsibilities of the W. S. C. S. A secretary was elected for each group, who recorded the findings of the group which she represented. They later re-assembled in the main auditorium, where the secretary reported the findings of their respective groups. Many questions were asked and answered in these discussions. Some said they had never in all their lives learned so much in one day.

The day's program was closed with a very effective consecration service led by Mrs. J. T. Coleman, of Sallis, using the stewardship ceremonial in the September Methodist Woman.

This was truly a profitable day of study and worship.

MRS. E. W. WAUGH, Sallis,
Recording Secretary.

LOUISIANA W. S. C. S.

(Continued From Page 12)

familiar with children's work may be glad to help at this point.

In three kinds of additional sessions of the church school which take the place of former organizations of children, such as the missionary society, the junior league, junior church, and others. Each church will select the type of additional session which best meets its own need. It may meet during the church hour on Sunday afternoon, or on a week-day. The three types are:

(a) Weekly additional sessions for juniors throughout the year (b) Additional sessions for primaries and juniors for a short period of time when missionary units are studies in the Sunday morning sessions of the church school. (c) Monthly meetings for the present, when additional sessions of either of the above types cannot be considered.

All offerings of the children for missions in the Sunday morning and expanded sessions of the church school are to go to World Service. In all additional sessions for primary and junior children the leader of the group shall receive the offerings, and distribute them as follows:

(a) Forty per cent to the treasurer of the W. S. C. S. in the local church, designated as children's funds. (b) Forty per cent to the church school treasurer for World Service. (c) Twenty per cent to be kept for use by the children for service projects in which they may be interested.

SHE PRAYED FOR THE DEVIL

By W. W. Reid.

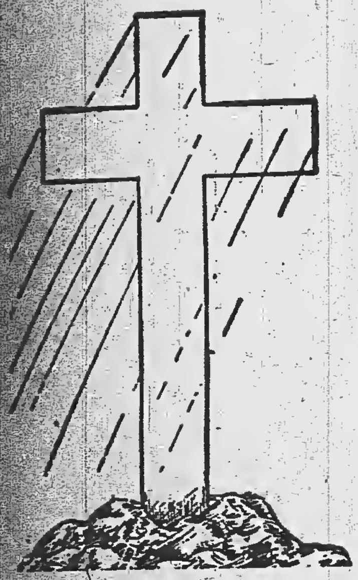
Bishop J. Waskom Pickett, of Bombay, is authority for this story:

"In Bombay, a homeless girl living on the streets was sent to a Salvation Army House for protection. She was a disciplinary problem, but eventually was transformed by an experience of Christ. Soon she became loving and helpful to everybody and spent much time in prayer.

"One evening an officer of the army heard her praying for many residents of the Home, one after the other, by name, and especially for several who had succeeded to her former status as trouble-maker and problem. At last she reached a climax with sentences somewhat like these, 'And, O God, I pray for the devil. Everybody here is against him. They say awful things about him. But there must be some good in him. So bless him, Lord, and cause him to repent. Amen.'"

Can missionary zeal go farther than that? It is at least less harmful to pray for the devil than to cooperate with him as so many Christians more privileged than this ward of the Salvation Army, are doing.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

I pray God, as these mercies flow in upon you, He will give you a heart to improve them to His glory alone; because He alone is the author of them, and of all the goodness, patience and long-suffering extending towards you.

—Oliver Cromwell.

THE PRAYER-ROOM TODAY

Father, forgive me that in me there has been so little sense of that gift of Thine before which my soul ought ever to stand awed and amazed. Forgive me for prayers that have had in them so little of the spirit of Thy Son, so little of His loving submission to Thy perfect will, His overflowing love to all Thy creatures. Forgive me that in so few of my prayers has Christ been allowed freely to pray within me. Let me come to Thee again through Him, and with Him, and in Him. Let even this poor prayer of mine this moment be altogether in the name of Jesus Christ our Lord. Amen.

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NEW ORLEANS, LA.
THURSDAY, JANUARY 14, 1943

A Builder

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches—
All fashioned to work his will,
And men said as they saw its beauty,
"It never shall know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
For the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll;
For the beautiful unseen temple
Was a child's immortal soul.

—Author Unknown.

WALLET OF THE WEEK

THE ALCAN ROAD in Alaska is open to traffic. It runs from Seattle, Washington, to Fairbanks, Alaska. While it is not the shortest route, nor the one that will be usable throughout the year, it is a marvelous feat of engineering skill, efficiency and dogged determination upon the part of the Army engineers. It was completed in six months, and is to be supplemented by a rail route when conditions permit the construction. It will be to Alaska what the Burma Road was to China, a "life line."

* * *

DR. M. SEARLE M. BATES, consultant on Far Eastern affairs for the Foreign Mission Conference of North America, is quoted as saying, "If Japan is victorious, Christianity can exist within her empire only as a docile servant of the military totalitarian state and no resumption of missionary contact is to be expected. If the United Nations are successful, missionary work will again be possible in the occupied areas." This appraisal of our missionary outlook by one who knows the field first hand should help us to visualize our task.

* * *

MR. ERNEST WINTERTON, once a member of the British Parliament and long a Temperance leader, gave a last testimony to his convictions on Temperance in his last will and testament. In bequeathing a legacy in trust for his grandson, he added a clause which gave a modest emphasis to his own views on the practice of total abstinence by expressing the hope that his grandson, though not required to do so by the terms of the will, would practice total abstinence "to equip himself more efficiently for the service of his fellows."

* * *

THE PRESBYTERIAN CHURCH, U. S. A., is said to have closed its best year. It now has 2,013,247 members. For all purposes, the churches contributed $44,758,104. This was an increase of more than $2,000,000 over the giving of the previous year. There are 9,484 ordained ministers, and of the gross amount contributed, $5,384,084 was for various forms of mission work and benevolences. Statistically this is a great report and it should be registered in increased effectiveness in the field of evangelism and in the deepening of the religious life of the members.

* * *

THE ALASKA LEGISLATURE, under a proposed reapportionment measure now before Congress, will be doubled. The Senate will be increased from four to eight and the House of Representatives will be increased from twelve to twenty-four. The Senate will be composed of two from each of the four judicial divisions without regard to population. The House of Representatives will be apportioned upon the basis of population in order that it may strictly represent the people. The expenses of the legislature are borne jointly by the United States Government and the Territory of Alaska.

SIR STAFFORD CRIPPS, who was enthusiastically hailed as the leader of a better Britain, seems to have failed utterly to rally the rank and file of the British people. He failed in his mission to India, and he failed to capitalize the opportunity to lead the thinking of Britain in one of the most accessible moments of many years. He is said to have joined the Archbishop of Canterbury in his effort to awaken the social conscience of the British people, but otherwise he frittered away his chance in acrimonious attack of his Cabinet colleagues.

* * *

SHIP SUNDAY was observed in England on November 29, at the beginning of a period in which every Church and Sunday School was asked to make an offering for the maintenance of the **John Williams V**, the ship of the London Missionary Society which is now waiting at Suva, Fiji, for the opportunity to sail forth again on a voyage of Missionary adventure. The flag of the London Missionary Society has flown in the far Pacific since 1797, symbol of Christian missionary interest and bearer of the message of Christ to those far-away lands.

* * *

GENERAL HERTZOG, of South Africa, is offered as an offset to American criticism of British Imperialism. An editor of a London religious journal points out that under the actual workings of the Imperial policy in South Africa, a man who fought against Britain was able to rise to the Premiership of that great Dominion, and he came to cordial acceptance of the British system. At the outbreak of the present war with Germany when Hertzog undertook to keep South Africa neutral, the people swept him into political oblivion.

* * *

CALUMET CITY, just outside Illinois, is described as a typical defense boom town with a population of fourteen thousand. The center of gravity in its establishment was the defense industries located there. In the suddenness of its rise, no thought seems to have been taken for the establishment of a Protestant center of worship for the people thus transplanted from their old locations. Over against the lack of a Protestant church is the other fact that there are three hundred and eight night clubs in operation. The children of this world are truly wiser than the children of light.

* * *

GIVE US THIS DAY OUR DAILY BREAD, the petition in the Lord's Prayer, uses a word "daily" found nowhere else in the New Testament, and which some have said Jesus may have invented, but the discovery of the word in the Oxyrhynchus Papyri answers that question. It is never safe to dogmatize upon a word or a form in New Testament Greek, but it is altogether possible that Jesus was teaching his disciples to ask for tomorrow's bread today. Or, to put it in still another way, that he was teaching them to ask the Father to anticipate their daily need.

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EDITORIAL

"THE HOME FRONT"

There has developed recently something of a hysterical concern for the home front. We do not challenge the sincerity of those who have manifested alarm, but neither do we accept the implication that chaplaincy assignments had any initial responsibility for the situation, nor that the peril of the home front has been very greatly increased by the draft made for chaplaincy service. In our issue of last week, we printed a partial report of a study of ministerial supplies. We shall discuss here only the figures for the South Central Jurisdiction. The total number of supplies listed by conferences is given as eight hundred and forty, or slightly less than twenty-five per cent of the total number of appointments. The number of chaplains furnished by those same conferences, according to report of the Secretary of the Commission on Chaplains as of December 1, is one hundred and forty-five, or slightly less than four per cent of the total number of appointments. That leaves twenty-one per cent of the peril to the home front unexplained.

It seems to be altogether in order for the Methodist Church to bestir itself about the home front problem, but the situation is nothing new. From year to year for decades, this problem has been recorded in the appointments. What have we done about it? It has been greater in some localities than in others, but the spread has been church-wide. Why get jittery about the home front because of the withdrawal of less than four per cent of the pastors for chaplaincy duty when the number is less than one-sixth of the total number of pastors who, for whatever reason, do not qualify as members of the conference on the active list? Perhaps it might be worth while to take a little time to consider the one hundred men admitted on trial from three thousand seven hundred and seventy-five charges composing the seventeen conferences listed. Or better still, to make an investigation of the home religion, evangelism and ministerial consecration as possible factors in bringing about this lamentable situation. We should certainly look at the situation in its entirety.

It is said that baldness among the Romans was looked upon as a deformity and that many people resorted to wigs of false hair to conceal their misfortune. Julius Caesar's laurel wreath was allegedly worn for that purpose. Maybe we are trying to conceal our ecclesiastical baldness by a wreath of plausible alibis. The thought of God blazoned upon the scrolls of both revelation and history is that when Zion travails prophet-children are born. The Methodist Church needs to fall upon its knees in prayer and there remain until the passion of a fervent evangelism shall spring up in every home, hamlet and church in the land. The Methodist Church will neither save itself nor the world by clap-trap methods, organizations, and the beating of ecclesiastical tom-toms.

PUPPETS IN A GREAT DRAMA

The least important figure in any drama is a puppet. He stands for nothing in his own right and he profits momentarily by movements which he had little or no share in setting on foot. In the great war now sweeping over the world, he is a personal or a national bystander with the willingness to surrender his fellows and his countrymen to make his own lot easier, or for his own enrichment. It has been the desperate gamble of quislings and states willing to barter the priceless inheritance of honor and freedom for a fancied immunity from the ravages of war.

It is safe to say that the puppet actors in the great international drama which now occupies the world-stage will wear no crown when the story of this bloody struggle shall be ended. Honor will be accorded to those who have counted not their own lives dear, but have accepted the way of personal and national sacrifice. Greece and Poland will rise again because they refused to sacrifice their national freedom upon the altar of a temporary peace, or by a dishonorable barter jeopardize the liberties of mankind. In the same way China and Russia have won a place among the immortals. As in war, so in all of life the puppet hasn't a chance to win in the end. He stands for nothing and his willingness to betray earns for him the contempt of friend and foe.

GEORGE WASHINGTON CARVER

The death of Dr. George Washington Carver on Tuesday of last week at his home in Tuskegee, Alabama, ends the career of one of the most picturesque figures of the Negro race, and of a man whose pioneering in the field of agriculture will assure him of an honored place among those of that branch of research. He was born of slave parents on a farm near Diamond, Missouri. The date of his birth, "about" 1864, was not recorded, but not so will be the date of his death. He received his primary education in the high schools of Minneapolis, Kan, and was graduated with the degree of Bachelor of Science in Agriculture from Iowa State College in 1894, and as Master of Science in Agriculture from the same institution two years later. He became a member of the faculty of Tuskegee Institute in 1896 and retained his connection with the Institute until his death.

He never married and his one great love was the work by which he became one of the best-known and most outstanding scientists in the field of agricultural research. His devotion to that field remained unabated to the end of his days. Only a few weeks before his death he gave more than forty thousand dollars, the savings of his lifetime, to establish a Foundation for the continuance of the work in agriculture at Tuskegee. It is not necessary to recite the positions of honor which he held, nor recount the medals given him for scientific achievement, in order to make impressive the story of his career. He will live long for the splendid contribution which he made in his chosen field, and the life of the modest and unassuming toiler will be an abiding inspiration to succeeding generations of his race, and no less so to aspiring men and women of other races.

GUIDING OUR FEET IN THE WAY OF PEACE

As we enter the second year of our participation in the war, there are some things which are heartening. The manifest weakening of Axis aggressiveness and what it portends, and the less "cocky" attitude of Tokyo, are among the more noticeable incidents. The signs in our nation's capital are, however, less indicative of harmony than they were a year ago. Breaking the Democrats stranglehold upon administrative control has awakened the smoldering fires of political differences which makes one wonder if we are heading for a constructive peace when the war clouds lift. There is an ominous sound in the "mocking" propaganda over the radio which we do not like. To us it has a defeatist note which we fear may become a factor in our future policy—a factor which may not guide our feet in the way of peace.

WHOSE RESPONSIBILITY?

In the community where I grew up, social lines were rather carefully drawn. If you belonged to one of the old families, or if you could buy your way in, everything was lovely. I can very clearly call to mind a young girl who lived in that community. She must have been about ten or eleven years of age when I first knew her. She had beautiful great big hazel eyes, and lovely ringlets of jet black hair all over her head. She had the happiest smile and the cheeriest disposition I almost ever saw. But she lived "on the other side of the railroad." Her father was one of the town drunkards. Her mother, although a diligent worker, was one whose name the good ladies of the town spoke almost in a whisper and with a shake of the head. Sarah, as I have said, was a pretty girl. She delivered milk for her mother and sometimes peddled a few vegetables and chickens. She always went along either singing or with a happy smile on her face. Everyone, however, conceded that she would come to a bad end. A girl with a drunken father and a mother whose character was questioned certainly was headed for destruction.

B. P. Brooks

As Sarah grew older, she grew prettier. Everyone spoke to her as she peddled her vegetables. Her smile became more attractive, if possible, than ever. She attended school and was as smart as a whip. She had to attend irregularly, however, and finally quit school. Of course, because of her family, boys didn't go with her openly, but people began to talk of her clandestine affairs with the opposite sex. People wisely nodded their heads and said, "I told you so."

In about her eighteenth year, Sarah suddenly left home. She never returned. After a few short weeks, she faded completely out of the picture. I have often wondered what became of the poor girl.

I have wondered, too, what might have happened if the church and the community had realized that possibly they had some responsibility in the matter. What do you think?

B. P. B.

"TALKING TURKEY"

By Rev. Henry T. Carely, D. D.

"Talk turkey" is an expression with which most people are familiar, and which is understood to mean a very business-like and pointed communication, usually with the implication that an ultimatum is being delivered which had better be attended to.. When a man "talks turkey," he generally has on his fighting clothes.

I do not know how, when, or where this expression originated—I wish I did. It has always seemed a shame to me, though, that such a royal fowl should be connected even by name with such a bellicose bearing. If it be a different word in etymology from the one denoting the foundation of a feast—which is entirely possible—I wish whoever originated it had used a synonym, and left the symbol of Thanksgiving alone in its glory.

So, when I begin "talking turkey," you may know that I am in a perfectly good humor. In fact, I feel a degree of satisfaction that no hungry man ever experienced. To tell the truth, I am in that happy frame of mind that arises from the complacent contemplation of two turkeys —two, mind you, not just one—with appropriate accompaniments, placed upon our table at suitable intervals during the recent holiday season. Jack Vaughan was responsible for one, and Mrs. A. M. Edwards, Sr., for the other. What friends!—and what judges of what's good to eat!

There is a certain esthetic quality about a properly baked turkey, in addition to its gastronomic appeal. As it rests at the head of the table on a platter of the proper size, it gives a sense of proportion, the feeling that everything is just right. The luscious brown is a tribute to the culinary art, and highly satisfactory to the eye. Certain subtle aromas that arise from the dish are very intriguing to the olfactory nerves, and stimulating to those glands whose secretions are indicative of a gustatory treat. A well-baked turkey is indeed good to look at.

I am a believer in the old-fashioned custom of carving at the table, even if I have to do the carving. In fact, I rather like to carve—if the knife is sharp. I have an idea that dull knives have done more to discourage a really beautiful art than any difficulties in the practice of the art itself. Besides, there are certain practical advantages in carving at the table—if you happen to be the carver. When it comes to serving the savory viands, it is a matter of only simple justice for the carver to retain for himself (though he should do it with a degree of adroitness) those tidbits for which he has a special fondness. (For example, if I am serving, you will never know what a wing tastes like!)

So much for the turkey. And then think of the days and days of good old hash!

KOREAN CHRISTIANS CARRY ON DESPITE WAR RESTRICTIONS

By A. Kris Jensen, Missionary to Korea

Events have proven the wisdom of the early withdrawal of missionaries from Korea. In that way we helped the Korean Christians to establish the fact that they were not dominated by foreign political interests, and we helped them prepare for the war period while missionaries yet were able to travel, consult, and advise freely with both the government officials and the Korean Christians.

We had an agreement with the Korean colleagues that there would be no exchange of messages during the emergency period. Yet we have evidence that the Christians are continuing their church activities in every possible way. This statement does not mean that the Korean church is able to work unhindered. The pressure for the church to conform to the demands of the war government's program is felt with increasing severity. We must remember that pressures exerted by Japanese authorities in Korea are very different from the dealing of the Japanese government with its own people at home.

But it is a great joy to feel that in spite of those difficulties the church does carry on its worship program and its Sunday Schools even though it is discouraged from having its mid-week services, and even though the young people's societies have been eliminated because of their previous international connections.

Most of the property of the former Methodist Mission, such as churches, parsonages and other buildings, and church-lands, had long before been transferred to the Korean Methodist Church's own Zaidan Hojin (Holding Body). This is now under the control of the director-general of the Korean Methodist Church.

Schools, hospitals, and such institutions were registered in their own separate, individual Zaidan Hojins.

The remaining property, missionary residences and grounds, is held under our old mission Zaidan Hojin, with the substitution of nationals for the former missionary membership of the Zaidan, an arrangement made by Bishop Baker and Dr. R. E. Diffendorfer in Korea in January, 1941. The official head of this is Dr. Ju Sam Ryan, who was appointed by the mission executive committee to this post, and who has now had official approval by the government. Under his care, the remaining property will be as ably handled as possible in the present circumstances. Dr. Ryan is also serving as head of the Christian Literature Society, which is still carrying on.

The Methodist Church's general education program in the high schools and grade schools is being carried on under the steady surveillance of the powers which direct all educational processes to meet the needs of their government in the all-out war effort.

The Chosen Christian College continues with the distinguished and venerable Methodist leader, Baron Yun Tchi Ho, as its temporary president.

The Severance Union Medical College, the Severance Hospital, the Haiju Hospital and Tuberculosis Sanatorium, and the Pyengyang Union Hospital are all doing a flourishing business under their own management, but, like all public institutions, with government guidance.

About the Theological Seminary, we know very little. With an entirely new personnel, and with a small enrollment, it is following a different curriculum from the one the Korean Church previously had planned, but it is still nominally under the control of the Church. The Japanese authorities seem to tend toward a policy of unification of theological training into a single institution.

The determined effort of the government to consolidate all public resources around the war effort has made democratic church efforts all but impossible. Yet we have unmistakable evidence that in spite of the present tendencies in national trends, the Christian church in Korea is determined to continue its activities and spirit in every way within its power.

For this heroic, devoted church we must pray. In them is our hope for the future of the Christian movement in Korea. Before the missionaries left these Christians in 1941, they pledged them loyalty and financial help in the days after the war. Now they are unable to receive any help; yet their need is accumulating, and we should even now be making reserve provisions to help meet it.

Recently, it was reported that Central Methodist church in Pyengyang was burned to the ground, together with the School for the Blind nearby. Many of the preachers and teachers have had their health impaired. Others have lost their financial support because of their relationship to the Christian church. Some have attempted to carry on the church work without adequate financial remuneration.

For the future physical and spiritual health of the church we need now to anticipate a vigorous rehabilitation program. Church buildings will need repairs, old ones will have to be rebuilt. Church leaders who have suffered through persecution and imprisonment must be helped back to places of effective service for the sake of the future of the church.

There are things which worry us when we think about the Christian church in Korea. There are rules and regulations, imposed by the government, which we dislike. There are personalities in high places, even within our church, that some of us would like to have changed. But we all admit that in spite of these difficulties we are very happy and very proud of our Korean Christians. In these days of extreme tension and difficulties, they are proving their ability, they are showing their courage, and from all we are able to learn, they are determined to carry on, to do their part, and to await the dawning of the new day. May God speed that day on its way.

BEING WORTHY

By Mrs. Irvin Rowland

How badly we need the prayer of Paul for the Colossians: "That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

I want to be worthy of the great love and kindness God showers upon his children. I must walk humbly in all my pathways and let my heart be overflowing with good will, brotherly love, and understanding.

I want to be worthy of the love and companionship of my family and friends. I must be true to my trusts, be honorable in all things and love them as I do myself.

I want to be worthy of any commendation that comes into life from others. My character must always be on the level with reputation. I must live up to what I profess.

I want to be worthy of the blessings of liberty and true democracy. I must be willing to make due sacrifices for their continuance.

Lord, keep before me always the need of being a worthy member of the Kingdom of Heaven. Keep me from growing careless and unconcerned. Help me to be fruitful in good works, and increase in knowledge and understanding.

WITH THE PASTORS

A RIGHT START

By Charles O. Ransford

King Solomon had a coordinated mind, but his conduct was not coordinated. It is a sad commentary on life that some men have brilliant intellects, but in practical affairs are failures.

One may have good purposes, but unless he is practical in his detailed work he will be a failure. More preachers and churches fail through lack of a coordinated program than from all other causes combined.

The Methodist Church has a program. John Wesley started the Methodists with a systematic form of government. The early Methodists had methodical ways in prayer and Bible study, in church worship and activities. That is why they were called "Methodists." That is a good and honored name, and we all should endeavor to live up to our name.

Just a little earnestness plus well-thought-out methods should make every Methodist preacher a zealous evangelist for Christ. The Roman Catholic Church is the greatest ecclesiastical organization in the world, but the Roman Catholic Church is organized for power. The Methodist Church has an unusual organization, but The Methodist Church is organized for service.

The efficiency of The Methodist Church is in proportion to its systematic organization. The pastor who would succeed must organize his program and adjust his working schedule to his plans. He must enlist his membership and find a place for every individual.

No pastor with a well developed program has any difficulties in finding workers. Most of the people in our churches have come into our fellowship because they seek the fellowship of the people of God to assist them in working out their salvation. All intelligent and purposeful people like to be in organizations and doing things. Children and young people are particularly pleased to take a part.

The only way to create an interest in the church and develop the membership is to give the people something to do. We might learn a lesson from the politicians. The people to whom jobs are given are enthusiastic and work for the party. The people in the church who have something to do will come to the services and will show their interest in working.

There are indifferent, non-active, and non-contributing members. Many have become interested and active when given some service. To teach a church school class has made some people Bible students. To serve as an usher has developed a spirit of cordiality as a church greeter. To serve as a steward has awakened an interest in church support. To work in the Woman's Society of Christian Service has deepened the religious lives of many women. Work is always a stimulus to interest and activity.

The preacher cannot start working, the church cannot start, and the members will not start until a program is developed and everybody becomes interested. That is getting a right start. The details will take care of themselves.

CONFERENCE NEWS AND PERSONALS

Rev. M. E. Scott, who saw the completion of the new church enterprise at Eupora last year, reports progress and a good outlook for the year now under way.

Rev. G. P. McKeown writes that he is happily situated at Long Beach, Miss., that he has found the people kind and responsive, and is looking forward to a good year.

Rev. B. M. Lawrance, pastor at Silver City, Miss., is one of the very best friends the Advocate has, and his beginning of the year 1943 indicates that this is to be no exception. Thank you, Bro. Lawrance.

Bro. Wilson A. Carruth, who was stationed at San Pedro, Calif, is now at Receiving Station RSNY, Ships Company, Bremerton, Wash. We appreciate his New Year's greeting and we wish all good things for him in return.

Mrs. R. W. Evans, whose late husband was long a member of the North Mississippi Conference, says that she has been a reader of the Advocate for about forty-eight years and that she has been pleased at its growth through the years.

Rev. P. H. Fontaine, whose sorrow in the loss of his wife left him alone, has moved from Kentwood, La., and is now located at Hermanville, Miss., R. F. D., according to information received in the request for a change of his paper.

In a note to the office, Rev. W. M. Jones reports everything as going well at Batesville, Miss. The entire assessment for Conference Claimants for the year has been paid in full and the outlook for the new year is encouraging.

Rev. J. W. Faulk writes that he is still on the upgrade and that his health shows improvement from week to week. He writes that Bro. Giles, at Lafayette, is off to a fine start and that he is making many friends in his pastoral visitations.

Rev. G. E. Allan favors us with a card which he sent to his people of the Poplar Springs, Meridian, Miss., charge. It carries a picture of the church and the pastor with an appeal for a year-long loyalty expressed by their presence and prayers.

Rev. Benton B. Bailey, a member of the North Mississippi Conference, is pursuing studies in theology at Southern Methodist University, Dallas. He writes that he has missed his Advocate very much since he entered the University and we are glad to know that he feels at a loss without it.

Mrs. Robert Lee Jones, Box 660 Bristow, Oklahoma, in remitting for her paper, says she cannot do without it. We appreciate the fact that so many of our friends who leave our territory retain their loyalty to the paper. Mrs. Jones was originally from Mississippi, and she and her husband lived for a time in New Orleans.

Believe it or not, the press upon which the Advocate is printed went on a strike last week, and Mr. Chalmers had to go home and wreck his Christmas tree and decorate the press with strings of tinsel before we could print the paper. We call that carrying the Chritmas spirit to extremes, but the electricity generated had to be neutralized. It worked.

J. W. Harper, Ponchatoula, La., expresses appreciation of the Advocate because it stimulates faith and courage. He says that his younger son, Decelle, has entered the armed services and that this was the only one they had left and now he and his wife are left "getting old and alone." We sincerely trust that the time may not be too long until their son may be back to comfort them in their loneliness.

Rev. W. T. Phillips, pastor at Tchula, Miss., has been having a hog-killing time in a very real sense. A shower which filled the parsonage pantry was added to by a constant stream of spareribs, backbone, sausage, lard, and even a whole hog. Sounds too good to be true. His treasurer has remitted in full for the year on Conference Claimants—the first charge to clear the last hurdle both this year and last.

Dr. W. B. Slack, formerly pastor of First church, New Orleans, and now of Winnfield Memorial, Little Rock, Ark., expresses his appreciation of the Methodist ministers with whom he was associated in New Orleans. He is happily situated and is having a great pastorate in his new charge. From his congregation 135 men have gone into the armed services. Last year he received 197 new members, paid $6,000 on the principal of the church debt, and thus far in the new conference year he has received 35 members and has raised $1,500 on the church debt.

Bro. S. L. Orr, a member of the Methodist Church at Homer, La., has our thanks for a generous word concerning the contribution which the editor is making to the readers of the New Orleans Christian Advocate. Also for a copy of the bulletin of First church, Homer, in which the editor's name was included in a list of 15 ministers who had been a special blessing in the life of donors to the Superannuate Fund. Bro. Orr speaks in highest praise of the new pastor, Rev. Virgil Morris, and also of the ministry and character of Rev. W. H. Giles, whom he succeeded.

During Ministers' Week at Emory, January 18-22, Bishop W. T. Watkins will deliver a series on the Jarrell Foundation, the theme being, "Jesus, the Kingdom of God, and Reality." Dr. Edwin P. Booth, of Boston University, will deliver the Quillian Lectures on "Christian Biography," the studies to include St. Augustine, St. Francis, Martin Luther, John Wesley, and George A. Gordon. Rabbi James G. Heller, president of the Central Conference of American Rabbis, will conduct two forum periods on "The Backgrounds of Anti-Semitism in Europe and its Dangers in America." In addition to the teachers of various courses the visiting leaders will include Dr. M. Ashby Jones, Dr. Boyd M. McKeown, and others.

NURSERY DEPARTMENT CHRISTMAS TREE

Mrs. C. M. Martin, superintendent of Cradle Roll of East End Methodist church, Meridian, Miss., and her assistants entertained the babies in the Nursery Department with a Christmas tree. The room was beautifully decorated and a manger was in full view. The little ones enjoyed the story told. Gifts were given each one present and they brought gifts for little children less fortunate than they.

PELAHATCHIE PASTOR GETS OFF TO A GOOD START

Dear Dr. Duren: We are enjoying our work on the Pelahatchie-Shiloh charge. The people have a new charge and a new preacher. The preacher has a new charge and a new people.

We have been given a very hearty welcome into our new work. At Christmas time we received two large poundings and quite a number of individual gifts.

Since the beginning of the new conference year, the people have raised enough money to purchase a house and lot for a parsonage and to make the necessary repairs. I do not mean they have pledges for the amount, but the cash is in hand.

Everyone seems to be happy over the new set-up, and we are looking forward to a great year in the advancement of God's kingdom.

There is one thing lacking to complete our happiness—we have not been receiving our Advocate. Please check your list and change my address to Pelahatchie, Miss.

Your brother in the work,
R. I. MOORE.

AN APPEAL FOR CHURCH BUILDING AT L. S. U.

Dear Friend: On Sunday, January 3, there were 500 of us—Methodist students who attend Louisiana State University—at the University Methodist church's 11 o'clock worship service. It is in their name that I am writing to you.

As you know, we have no church building facilities of our own. We hold our services in the Music and Dramatic Arts Building on the campus. This is a courtesy extended to us by the University as a temporary measure.

LUZIANNE
COFFEE
100% GOOD

It is our hope that the year 1943 may bring us the promise of a church building for our worship and of a student center for our educational and recreational activities.

Because I know that you are interested in this enterprise, I want to assure you that we, as students, will appreciate all you can do to help us attain this goal.

ELIZABETH FUSH,
President, Wesley Foundation.

MRS. MINNIE McCRORY SHANNON PASSES

Mrs. Minnie McCrory Shannon, beloved resident of Clarksdale, Miss., for approximately fifty years, died of a stroke at her home on Monday of last week. She was 75 years old. Her death came as a great shock to her family and friends.

Mrs. Shannon was prominent in religious, civic and cultural circles in Clarksdale and was known for her kindness and beautiful character. She was a member of the local Women's Club and was a devoted member of the Methodist church. Her husband, the late M. B. Shannon, was at one time sheriff of Coahoma county and was actively identified with the city administration for a number of years.

She is survived by one daughter, Miss Minnie Shannon, and three step-children. Walter S. Shannon, of Birmingham, Ala.; L. C. Shannon, of Maude, Miss.; and Mrs. Farmer Porter, of Memphis, Tenn.

SHAW JOHNSON NAMED TO SCHOOL BOARD

Appointment of O. Shaw Johnson, vice-president of the insurance firm of J. H. Johnson & Co., Inc., as a member of the Clarksdale, Miss., School Board for the five-year term, which began January 1, 1943, was announced by Mayor T. M. Dye and Commissioners John H. Garmon and H. D. Corley.

He succeeds J. E. Merritt, prominent local wholesale grocer and member of the board of supervisors, whose term expired on December 31, 1942.

Mr. Johnson, a member of one of the oldest and best-known families in the city, was born and reared here and is a graduate of the local high school. He later attended Marion Institute, Marion, Ala., and was graduated from the University of Mississippi.

He has been an associate of his father, J. H. Johnson, in the insurance business here since that time. At present he is serving on the local War Price and Rationing Board, and is a member of the Clarksdale Rotary Club, the Masonic Lodge, the Country Club, and of the Board of Stewards of the Methodist church. He is also president of the Mississippi State Association of Local Agents.

Mr. Johnson's father, who is also prominently identified in local business, church and civic interests, set the precedent for his son by serving on the board for a period of 15 years, as long as he had children in school.

The new board member has one son, Shaw, Jr., attending school.

—From Clarksdale, Miss., Paper.

MERIDIAN DISTRICT

In my report which appeared in the Advocate of December 31, 1942, a typographical error that appeared somewhere between my fingers and the printed page made me say, "Some of the circuits observed Laymen's Day." What I tried to say is: "On some circuits, every church observed Laymen's Day." Since writing that report, I have learned that every church on this, the Meridian district, observed Laymen's Day, and, by the help of God, every church on the district will observe Laymen's Day again in 1943.

Our district superintendent, Rev. J. L. Neill, has held three quarterly conferences to date. At Decatur, which was elevated to a station at the Annual Conference in November, the pastor's salary was increased, and one-third of the Benevolences was paid. At Newton the pastor's salary was increased $200; at Chunky the pastor's salary was increased $100.

Very encouraging reports are coming in from every charge on the district, one of which is so outstanding I will make special mention of it. This is DeSoto circuit, which was left to be supplied at Annual Conference and to which Rev. Roger Cameron was appointed a few days after Conference. Through the wise and enthusiastic leadership of this young man, the charge has paid almost 20 per cent of its financial budget already. All of the apportionment for General Administration, Jurisdictional and District Work has been paid. An offering for the chaplain of the Sanatorium, and for the Conference Claimants has been taken, and all departments of church work are being well organized, and very satisfactory progress is being made.

Plans are being projected for the observance of the Week of Dedication, February 28 to March 7, and for the spring campaign of evangelism, as well as the simultaneous evangelistic campaign which is to be conducted July 18-31.

The District Missionary-Evangelistic Institute is to be held in Fifth Street church, Meridian, Tuesday, February 2. A very interesting program is being prepared by our district superintendent. Dr. Joseph Paul Bartak, superintendent of Methodist work in Bohemia and Moravia, now in the United States, will be the main speaker on this occasion. Dr. Bartak is an inspirational speaker, and having recently come from a mission field where he was for a time interned as an alien enemy, has a large store of missionary information. Therefore, we account ourselves very fortunate in securing him to speak for us on this occasion.

T. J. O'NEIL, Reporter.

LOUISIANA MORAL AND CIVIC FOUNDATION DAY

It is expected that the Louisiana Moral and Civic Foundation Day will be observed with great enthusiasm by every evangelical church in the state next Sunday, January 17. Both the Methodist State Conference and the Louisiana Baptist Convention voted in annual session last fall to approve the new temperance and moral uplift organization, and designated January 17 as the day for it to be presented in their churches. Other denominational groups took similar action.

The new organization, which was begun in Alexandria on September 25, 1942, has gotten off to an excellent start. The activities of the Anti-Saloon League, by vote of its Board, have been merged in the new program. Pastors who were mailed literature and envelopes recently are requested to preach on some phase of civic righteousness, to present educationally the Louisiana Moral and Civic Foundation, and to secure as large an offering as possible from their church for the work. Pastors who do not receive enough envelopes for their congregation are requested to secure the names and addresses of additional donors and send these along with the envelopes. It is requested that the funds from each church be sent in one check along with the pledge envelopes to the treasurer, Rev. M. M. Snyder, 1013 Dante Street, New Orleans. The envelopes which will be distributed are a combination membership card and offering envelope. It is urged that all funds be sent immediately upon receipt to the treasurer.

The liquor forces are busy; they are stream-lined in their approach. The Wholesale Liquor Dealers' Association, Inc., has employed a thorough going, suave, astute propagandist. The beer people are likewise organized. We can no longer oppose the liquor traffic with the old-fashioned "bombastic, knock-down and drag-out methods," which we formerly used. Our enemy today is wearing "white tie and tails." We must meet him in similar fashion. It is confidently expected that the response to the appeal on January 17 will enable us to set up a complete organization with a full-time employed capable director.

Churches finding it impossible to observe January 17 are requested to present the matter at some other date near this. Dr. Edgar Godbold, president of Louisiana College, Pineville, is president of the Louisiana Moral and Civic Foundation.

BROTHERHOOD

By Ruth Franks Whitton.

Brotherhood is a subject which has evoked much sentiment but not enough practical interest. Simply speaking, brotherhood is Christian love transformed into living. Christianity is love, and the loving heart blooms into fragrant example. Nothing is half so far-reaching in effect nor yet so beautiful as the influence of Christian love.

The brotherhood of man is a duty and a privilege. It is the God-offered solution of humanity's problems. Therefore, let us not be blind and erect barriers of special privilege and prejudice between races and classes. Neither let us be foolishly romantic and cast our gifts indiscriminately before those incapable of understanding or properly using them. Some people, and groups, must be taught to respect the rights of others and to accept their just responsibilities in a world of equalized opportunity and justice. The unfit and dangerous must be restrained. while those blessed with greater understanding and ability must endeavor to create a better world for all mankind. This stupendous task should be undertaken prayerfully and with a full realization of human needs and limitations.

We must necessarily accept the fact that there are varying classes and grades of people, when they are measured against the yardstick of mental, moral, and spiritual fitness or unfitness. We must also clearly realize that these various types of people are not confined to any one race or creed. There is no superior race. It follows, therefore, that the solution of human problems cannot be confined to any certain nation or faction. The majority of the world's ills are directly traceable to the fallacy that the solving of one's own problems would set things to right. This is sheer blindness, because society is an interlocking and interdependent structure. Individual or national

(Continued on page 15)

PERSONAL NOTES AND INCIDENTS

Bro. W. S. Holmes, our staunch personal friend and a friend of the Advocate since 1872, heartens us by his assurance of continued interest in its visits and its message.

Col. J. H. Johnson, Clarksdale, Miss., writes that he is feeling better than he has for some time. He still makes his week-end trips to his old home, Hernando, Miss., and his friends will be glad to know that he is still on the upgrade.

Mrs. Roy Garnett, Route 6, Lexington, Miss., has our thanks for the assurance of her devotion to the New Orleans Christian Advocate. It encourages us to feel that the tradition of this time-honored journal is being maintained.

Dr. A. T. McIlwain, a member of the North Mississippi Conference and now an official exile living in St. Louis, says that he looks forward to the coming of the New Orleans Christian Advocate which is to him like a message from home.

Rev. Milton J. Peden, pastor at Prairie and Strongs, takes the lead in the Advocate campaign in the North Mississippi Conference. This is the first good list which we have received from that Conference up to this time.

Mrs. J. V. Bennett, known throughout the territory served by the **New Orleans Christian Advocate**, is doing a magnificent work as church visitor in First Church, Corpus Christi, Texas. Her work among the sick, the needy and the lonely is described as "outstanding."

Bishop Edwin H. Hughes, one of our retired bishops, and one of the most choice spirits in Methodism, will hold revival services in Main Street Church, Hattiesburg, Miss., from March 14 to March 21, according to calendar announcement. Dr. Brunner M. Hunt is pastor.

The Wesleyan Methodist, Syracuse, New York, is to be congratulated upon its centennial number of that publication, issued on January 6. It is in every way a credit to the editor and others contributing to its production and no less so to the church for which it speaks.

Rev. C. L. Oakes, the new pastor of Carrollton charge, is receiving a cordial welcome to his new field and is much liked by all the people. The indications are that he will have a good year. Bro. Lord, the superintendent succeeding the late Dr. H. F. Brooks, is well known there and his coming has given general satisfaction.

Rev. W. F. Roberts, pastor at Jena, La., spent the week-end in the city where he came to be with his daughter, Mrs. L. E. Deacon, who underwent an operation on Friday. Mrs. Deacon and her husband are residents of New Orleans, and we are glad to report that she is coming along nicely following the operation.

Bro. S. D. Turner, affectionately known as "Uncle Sam," will be ninety-two years old in May. He is one of the oldest members of Carrollton charge, North Miss. Conference, and never misses a service at his church. Bro. Turner has been a staunch friend of the editor of the Advocate for half a century, and we have not known a nobler Christian layman anywhere.

Dr. Bruner M. Hunt, pastor at Main Street Church, Hattiesburg, extends his staff for the new year by the addition of Miss Robbie Lee Leggett, who assumes the responsible position of Director of Christian Education and Church Worker. Miss Leggett was for five years a missionary in China where she was a teacher in Laura Haygood School. For the past five and a half years she has been teaching in Copiah-Lincoln Junior College.

Rev. Chas. F. Smith, of Houston, Tex., a former member of the Mississippi Conference, but now a retired member of the Texas Conference, writes that Rev. C. F. Emery is and has been for weeks in the Methodist Hospital. Bro. Emery is in a very precarious condition and his Mississippi friends will regret to learn that the day of his translation is probably not far away.

Rev. W. H. Wallace, Jr., pastor at Corpus Christi, Tex., will be with Rev. W. E. Trice at University Church, Baton Rouge, La., in February, for Religious Emphasis week at Louisiana State University. Bro. Wallace writes that he has received 855 members since going to Corpus Christi a little more than two years ago, has married 472 couples, led the nation on the Compassion Day offering, $1,780.00, and has raised for all purposes a total of $105,022.00.

The deaath of Dr. A. Lawrence Lowell, the 86-year-old president emeritus of Harvard University, brings to a close the career of one of the most distinguished leaders that institution has had in its three hundred years of existence. He was president from 1909 to 1933. Dr. Lowell had a distinguished New England ancestry and his leadership of Harvard University was sometimes bitterly criticized, but he guided it past all the breakers of criticism and did much to shape its policies to fit the new day in American political and social life.

Bishop Edwin F. Lee, in charge of Malaya and the Straits Settlements, was the preacher at Rayne Memorial Church, New Orleans, on Sunday morning. He based his thought upon backgrounds of ministerial responsibility and assurance in a message packed with missionary interest and spirit. Due to an attack of laryngitis, from which he suffered throughout his week of constant speaking in Louisiana, his voice was not clear, but despite the difficulty he thrilled the large audience which was present to hear him.

WORLD SERVICE GIVING

All Methodists are urged to increase their World Service giving now for causes in a war-torn world which "so seriously" needs help, by the Rev. O. W. Auman, treasurer of the Commission on World Service and Finance, in his December report, which shows that at the end of the first seven months of the fiscal year there was a gain of 4.73 per cent over last year.

Increased giving of $95,643 in December over 1941 accounted for the gain of $86,720 for the fiscal year at the end of the month. Total World Service giving for the seven months amounted to $1,920,890, as compared to $1,834,170 for the same period of last year.

Dr. Auman pointed out, however, in announcing these gains, that Methodism was "not yet assuring" the 10 to 25 per cent increase which has been asked from the Church by the Council of Bishops and the Commission on World Service and Finance.

"The income for January and February may determine the results for the entire year," Dr. Auman declared. "That is why it is imperative that giving be increased immediately.

"If we are to reach our goal we must make a steady and consistent month-by-month advance across the Church from now until May 31, the end of the fiscal year."

MEMPHIS METHODIST HOSPITAL EXPANSION

The purchase of the Medical Arts Building, 113-119 Seventh Avenue, North, in Nashville, by the General Commission on Evangelism of the Methodist Church, is announced by Dr. Grover C. Emmons, managing editor of The Upper Room, who indicated that the property was purchased by the Commission on Evangelism from the General American Life Insurance Company, of St. Louis, as an investment for the reserve funds of "The Upper Room," a book of daily devotions, which was founded in Nashville eight years ago under the editorship and business management of Dr. Emmons.

The building was erected in 1926 at a cost of approximately three quarters of a million dollars. It is a thirteen story modern office building, with an auditorium which has a seating capacity of 1,000. Eventually it is planned that the auditorium of the Medical Arts Building and certain unfinished portions of the office section of the building will be reconstructed so as to meet the office requirements of The Upper Room and other departments of the Commission on Evangelism, and also made available for general church gatherings and board meetings.

A unique feature in connection with the plans Dr. Emmons has in mind is to convert the thirteenth floor, which is in reality a pent house, into an Upper Room chapel or prayer room. This will be so planned as to symbolize the original Upper Room in Jerusalem, from which the publication takes its name.

The Upper Room has had a phenomenal growth during the eight years it has been in existence. Beginning only as a dream in the mind of Dr. Emmons, The Upper Room has today a circulation of approximately 1,750,000, believed to be the largest circulation of any similar publication in the world. It is published in five languages and in Braille for the blind. These five editions are circulated in every country in the world open to international mailing facilities.

Dr. Emmons indicated that the purchase of this property will in no wise affect the present tenants of the Medical Arts Building, and that his organization will continue at least for the duration of the war at their present location in the Berger Building, 166 Eighth Avenue, North.

It is understood that J. W. Denis, realtor, representing the owners of the Medical Arts Building, has been negotiating the sale of this property for several months. On December 30th a special meeting of the General Commission on Evangelism was held in Nashville, when Dr. Emmons was authorized to conclude negotiations for the purchase.

Bishop Charles C. Selecman, of Oklahoma City, Okla., is Chairman of the General Commission on Evangelism. Bishop Ralph S. Cushman, St. Paul, Minn., is Vice-chairman of the Commission and Chairman of The Upper Room Division of the Commission. Bishops U. V. W. Darlington, Bruce Baxter, Alexander Shaw, and J. H. Straughn, are also members of the Commission. Dr. B. A. Whitmore, of Nashville, is the Treasurer of the Commission.

IN GOOD FAITH

God in History

It is truly indicative of the spirit of Western man that even in the midst of this most brutal of all wars there should be so much planning for a just and righteous peace to follow it. We simply refuse to accept the notion that wars are inevitable. We persistently cling to the conviction that something can be done about them to stop them.

That conviction is in our bones. It is our heritage. It is the effect that our religion has had upon us—always facing the worst, always hoping for the best. It is because we have learned that God is not apart from what goes on here, that He is in the historical process, and that He works to establish His Kingdom in that day when the "glory of God shall cover the earth as the waters cover the sea."

It began far back in the days of God's revelation of Himself to the Hebrews. For them God was in the historical process, and, because He was, things that happened made sense, had purpose, contained hope. Even the captivity in Babylon could not dismay them. God was in that, too, using their enemies as a means of His purpose, overruling the plans of wicked men for His glory.

The years passed. Christ was born. Christianity went out into the Roman Empire, into persecution, and death, but with the conviction that, in Christ, God had entered history, endured all that men must endure, and overcame all, and banished death. God was in the historical process—forever in it—raising men to new heights, new levels of life, assuring them that "with God all things are possible."

The resulting outburst of confidence and hope among men was inevitable. It was expressed in St. Paul's question, "If God be with us, who can be against us?" This question was answered by generations of men who believed that God was working His purpose out in the world and that, since He was, there could be no such thing as harsh fate, or hopelessness, or the triumph of darkness, or the victory of evil.

Man had a reason for his hope and his renewed attitude toward life. It was the knowledge that he was a co-worker with God in this world, and that, in itself, was the assurance of victory as it was, too, the encouragement to try, and try, and try again for peace, and human brotherhood and justice.

We are still trying, still hoping, still planning for these things. We cannot help it. We are incurable optimists. We shall always be, so long as we keep the ancient faith of the Scriptures that God is here in the historical process and that victory belongs to Him.

WISE OR OTHERWISE

By Rev. James H. Felts

When you cut a man's supply line he is nearly at your mercy.

The smaller a woman's hat the costlier it is likely to be.

Christianity is not a religion of place or preferment, but of persons.

Faith is not generated or maintained by theological analysis or philosophical concepts, but by simple, every day conviction that God is and cares.

"Whenever there is a conflict between a business engagement and a church engagement most people do not give the church engagement a chance."—W. C. N.

Real democracy is the church voicing the mind of Christ to a bewildered world.

We are slowly and painfully learning to spell Americanism with a capital A shot through with Internationalism.

A desire for place may be commendable, but a demand for place is ignoble.

"Even the poorest sermon has a few good points in it." The benediction is one of them.

Cocktail parties make no contribution to life that is not an added social and home problem.

Rumors are generally worth just about what they cost,—NOTHING.

Observing an annual conference at work from the side-lines is absorbingly interesting.

Blessed is the bishop who is not "hog-tied" by personal obligations or promises.

True or false? Adam was in every way a perfect man.

Fulton, Ky.

THE MISSION OF CHRIST WAS TO SAVE

Luke 19:9-10

By Rev. C. B. Powell

First I wish to state that I have heard a great many sermons preached from this passage of Scripture, some of them were delivered by able men and they were great messages, but to me none of them gave me the satisfaction or made the story clear to my mind.

The outline of the story is very clear, a rich Jew, a tax-gatherer, a chief publican of the city of Jericho, and supposed to have been of higher grade than some others, as he was chief among them. (a sinner).

And Jesus entered and passed through Jericho, and there was a man named Zaccheus who sought to see Jesus who he was and could not for the press because he was little of stature, climbed up into a sycamore tree to see (Jesus) for he was to pass that way.

Sin is a terrible thing and there are so many ways in which people engage in it, sins of various kinds, but sin is sin, and you can not compromise with it. The Bible teaches that it brings death, and destruction, and there is no way out except to answer to the call by coming and accepting just exactly as Zaceheus did—let Jesus into our hearts.

Perhaps the most interesting and the most essential thing involved in the story is, why did he seek, or climb up into the tree to see Jesus? Surely some will say that he had heard of Jesus, such a wonderful character, multitudes following him, it could have been that some of these or perhaps all of them could have a place in the story, but they were not the real cause. He knew that he had sinned in taking the people's money unlawfully, but knowing that he had done this was not enough to drive him to the Lord. When he became sensitive of his guilt it was too much for him, he could not stand it any longer.

There are lots of people who sin, thousands are engaged in it, they well know that it is wrong, and will acknowledge that it is wrong, but there will never be any true repentance until they are sensitive to the guilt. Being sensitive brings them up squarely to the point that the only thing is to seek Jesus. Being sensitive of guilt, and the impression that it is a fact deeper than the higher nature of man, will lead one to God. Under these conditions, and also under the great feeling of strain concerning the guilt, he seeks Jesus.

THE JEWS

The diplomatic correspondent of The Times has provided some new and appalling facts about the Nazi war of extermination on the Jews in Poland. He quotes a Swedish correspondent in Berlin who reported at the end of last month that, under a recent German order, the entire Polish General-Government would be "Jew free" by December 1. The Warsaw ghetto alone would remain. The rest of the Jews in the General-Government—estimated to number 1,700,000 at the end of 1940—would be liquidated, which means either transported eastward in cattle trucks to an unknown destination or killed where they stood. To this total, says The Times correspondent, must be added the Jews who were in the western Polish territories declared to be annexed to the Reich, numbering 632,000 in all. These facts may be placed alongside a statement made in London last week by the British section of the World Jewish Congress, to the effect that "the total number of Jews murdered in Poland already exceeds a million, and this figure increases daily." In a letter to The Times, the Archbishop describes Hitler's dealings with the Jews as "a horror beyond what imagination can grasp." Dr. Temple adds: "I am assured by Free Church friends that I may write in their name as well as in that of members of the Church of England to express our burning indignation at this atrocity to which the records of barbarous ages scarcely supply a parallel." Dr. Temple holds that any person proved to be directly or indirectly concerned in this outrage should be held responsible when the war is over. We heartily agree. But it remains true that this will not help the wretched Jews in this present hour of their martyrdom. As the Archbishop says, "The matter seems to be beyond earthly resouces. It should be the subject of our constant, united and most earnest prayers to Almighty God."—The Christian World.

JARGON

A correspondent the other day gave a pretty instance of what he calls "choice English," It is a sentence of fifty-three words in which the Ministry of Labor rejects the plea that a certain "key man" should not be called up. A newspaper should not be too conscious about length (or any other quality) of sentences, lest it be presently convicted out of its own print. But this question of Jargon is serious, for the monster more and more encroaches on the use of simple English (which includes many non-English words that have been absorbed into the tissue of the English tongue). Of the two principal forms of Jargon scientists, specialists, and scholars account for one and officials for the other. The specialists outrun the language with their discoveries, inventing new (and often barbarous) words to convey a meaning known only to themselves. The officials costruct a phraseology designed to use as many conventional words as possible. Neither party remembers that it is a bad sentence which the reader has to go through twice in order to grasp the meaning or that it is almost certainly too long if he loses breath in reading it aloud. Mr. Churchill, it is known, urges his Ministers and departments to state their views in simple, concise English. May he prosper also in this minor war on Jargon and Officialese.—The Manchester Guardian.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

I have no yesterdays,
Time took them away;
Tomorrow may not be—
But I have today.

—Pearl Yeadon McGinnis.

* * *

Zone Program—First Quarter, 1943

Theme: Officers' Training Day.

Devotional: "Efficiency."

Hymn: "Lord, Speak to Me."

Scripture—

1. Cultivation of Native Endowment.—1 Timothy 4:14.
2. The Spirit of Readiness.—Titus 3:1. I Peter 5:2. Isaiah 6:8.
3. Efficiency Tested by Fruitfulness.—Col. 1:10, John 15:8.
4. An All-embracing Efficiency.—Phil. 4:13.

Prayer for Guidance.

Closing Thought: "There are no great and small. We fancy others greater than ourselves because they light the Divine Spark given them, and we do not."—Emerson.

Program

Statement of Purpose of Officers' Training Day: Leader.

Topic 1. "Accepting Responsibility of Leadership."

Topic 2. "Qualifications of a Good Member of the Local Society."

Topic 3. "Quiz, Based on Work of the Local Society."

Discussion: "Keys to Progress" Poster. (Each local society will receive one copy of this poster).

Discussion Groups: Divide into groups for study of the duties and problems of different officers, allowing one-half hour.

Business: 1. Minutes. 2. Roll call. 3. Plans for cultivation of zone organization in 1943.

Resolved: To keep what we have and to go forward everywhere we can. To urge the use of every available means of communication to keep the organization vitally connected. We can, we must, find ways of going and doing in spite of gas rationing. Have you considered any, or all, of the following suggestions:

1. Reorganizing into county zones, holding meetings in county seats on days when people are meeting for other things as well.
2. On a four or five church circuit, hold your meetings on Sunday when quarterly conference meets.
3. District secretaries and zone leaders collaborating in a monthly news letter or bulletin.
4. Neighborhood circles are popular now. For monthly or semi-monthly meetings at the church, "share-a-ride" and alternate use of cars.
5. City churches have each a marvelous opportunity of sharing their organization with our shifting population—the wives of men in the armed forces and defense projects. This is a new task for your Membership Committee.

Slogan for the day: "When in doubt, consult 'The Revised Guide.'"

Dedication Prayer.

* * *

Study Course: "The Work of the Woman's Society of Christian Service"

One of the local societies has worked out the following simplified outline of four lessons for the study of "The Work of the W. S. C. S.," which we are to use in the Mississippi Conference during the first quarter:

Aim for the course: "The aim of this study is to acquaint the members of the Woman's Society of Christian Service with its relation to the whole Methodist Church; its purpose and plans; the total scope of the work undertaken by this organization; and the contribution such work may make to personal religious growth and toward 'A New Earth Wherein Dwelleth Righteousness.'"

Lesson No. 1

"The Relationship of the Woman's Division of Christian Service to Other Administrative Agencies of the Church."

Purpose: The purpose of this lesson is to help women of the Methodist Church to see the relationship of the W. S. C. S. to the total work of the Church and to discover how the W. S. C. S. functions in local, district, conference, jurisdiction, national and world situations.

(a) Authority for a Woman's Organization in the Methodist Church. (See Discipline. 1940, part VII, chapters II and III, paragraphs 912 and 923).

(b) Purpose of W. S. C. S. (See page 3. "The Revised Guide").

(c) Who may become a member of the W. S. C. S.? (See page 48, "The Revised Guide").

Each topic is to be presented, then followed by an open discussion.

Worship:

Lesson No. 2

"The Set-up of the Woman's Society of Christian Service."

Purpose: The purpose of this lesson is to help members to understand the relation of the W. S. C. S. to other agencies.

(a) Use chart showing set-up of Woman's Division in its relation to other sections of the Board of Missions and Church Extension.

(b) Explain interrelationship of society to Division through its officers and committees.

(c) Cooperation through Christian Social Relations and Local Church Activities Department with other community agencies. (Use C. S. R. and L. C. A. Handbook).

Each topic is to be presented, then followed by an open discussion.

Worship:

Lesson No. 3

"The Ways in Which the Woman's Division Functions Through Its Missionary Activities at Home and in Foreign Fields."

Purpose: The purpose of this lesson is to help the women of the Methodist Church to become aware of its contributions in missionary areas, both at home and in foreign lands, and to recognize its continuous responsibility for missionary education and cultivation.

(a) Home Work in United States of America, Alaska, Hawaii, Puerto Rico, and the Dominican Republic through different types of work. (See "Red Book). (Discuss number and types of work). Homeland Series of pamphlets may be used.

(b) Foreign Work in Burma, India, Malaya, Sumatra, Japan, Korea, the Philippines, China, South Africa, South America, Cuba, Mexico, Bulgaria, Poland, and Algeria (North Africa). (See "Red Book"). World Parish Series of pamphlets may be used.

(c) By what method do we learn of our missionary enterprises? (See Handbook, Secretary Missionary Education and Service.)

Worship:

Lesson No. 4

"The Relation of the Individual Woman to Christian Service."

Purpose: The purpose of this lesson is to help develop individual religious living.

(a) Through participation in work of Spiritual Life. (See Handbook for Secretary of Spiritual Life).

(b) Discussion: What can the W. S. C. S. mean to the individual woman, and how can it help her to extend the boundaries of Christianity and help to build a "New Earth Wherein Dwelleth Righteousness?"

Worship:

* * *

Secretaries of Missionary Education and Service, Please Take Notice

Although the Conference Secretary of Missionary Education and Service, Mrs. E. V. Perry, has written to each society, and a number of articles have appeared on this page, there seems to be some misunderstanding concerning the study course to be used during the first quarter.

The course, "The Work of the W. S. C. S.," is taking the place of one of the mission study courses—there will be only one mission study during this year. We are asked to discontinue speaking of "mission study" and, instead, speak of "study courses," this term to include **all the studies taken during the year.**

Since at the beginning of each year we enlist new women, and since many of our members do not fully understand the "whys" of the W. S. C. S., the Study Committee of the Mississippi Conference felt it advisable to begin the year with this particular course, so that each of us may better understand the purpose of our organization.

Too, we have been asked to place our Bible study so that we can close with the Stewardship ceremony the week before Easter.

Another misunderstanding seems to be "Who is responsible for leading the course, 'The Work of the W. S. C. S.' in the local

(Continued on page 11)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

First Quarter—January, 1943

1. Plans for 1943 by the president.
2. Plan for (a) Increasing membership, including young women. (b) Adoption of the budget. (c) Send amount of Conference Pledge to district secretary.
3. Study Committee announce plans for the year.
4. Monthly meeting, with items from the Methodist Woman.

* * *

Local Church and Community Cooperation

1. The new pamphlet on Local Church and Community Cooperation.
2. A study class in Christian Stewardship, using some such basic text as "I Have a Stewardship," by Bishop Ralph S. Cushman, or "Will a Man Rob God?" by Cushman.
3. That because our church edifice stands in the thought of the community as God's house, and its cleanliness, its attractiveness, its atmosphere of worship reveal to the community our concept of God and our devotion to Him, we urge each society to make a critical survey of its church property and determine its adequacy.
4. That we continue a careful study of our own communities.

Activity

1. That the local society, where possible, include in its cultivation fund an adequate amount for the purchase of literature for use in promoting study in the whole department of C. S. R. and L. C. A.
2. That local church women, adjacent to congested communities and military encampments, meet their responsibility for providing wholesome recreation and Christian contacts for individuals and family groups in these areas.
3. Undertake, with the help of all church members, at least one project toward the beautification or necessary improvement of your church or grounds.
4. Continue to meet the needs for parsonage furnishings.

* * *

Officers of Inverness W. S. C. S.

President—Mrs. Dewey King.
Vice-president—Mrs. R. R. Knight.
Corresponding Secretary and Treasurer—Mrs. J. W. Littleton.
Recording Secretary—Mrs. Robert Warren.
Secretary of Missionary Education—Mrs. W. F. Fleet.
Secretary of Young People and Children—Mrs. G. T. McClanahan.
Secretary of C. S. R.—Mrs. M. L. Halbert.
Secretary of Literature and Publications—Mrs. J. P. Brown.
Secretary of Spiritual Life—Mrs. T. M. Bradley.
Secretary of Supplies—Mrs. K. C. Carpenter.
Secretary of Octagon Coupons—Mrs. H. G. Halbert.

* * *

Officers of Benoit W. S. C. S.

New officers of the Methodist W. S. C. S. were elected at the Monday meeting, and are as follows:

President—Mrs. W. O'Bryan.
Vice-president—Mrs. C. D. Patterson.
Treasurer—Mrs. Ida J. Beadel.
Secretary—Mrs. J. W. Smith.
Corresponding Secretary and Superintendent of Literature—Mrs. R. N. Jackson.
Local Treasurer and Secretary of Mission and Bible Study—Mrs. W. B. Dribben.
Christian Social Relations—Mrs. J. E. Poe.
World Outlook and Methodist Woman—Mrs. Ernest Davis.

* * *

Report of Itta Bena Woman's Society of Christian Service for Fourth Quarter

Finished paying pledge in full.

Gave a Life Membership to Mrs. J. E. Greer.

Sent $11.25 for the Emergency Fund.

Sent in $17.05 for Week of Prayer.

We took "On This Foundation" for our mission study.

We had three active Spiritual Life Groups which met weekly.

Our C. S. R. Committee did some splendid local work, spending between $45 and $50. They gave a good devotional program also.

All the regular meetings were held.

Our donation for supplies was $10, given a needy minister.

The secretary of Student Work remembered the college girls and boys, and the boys in the service. She placed a service flag, with stars for each boy and girl in the service, in the church.

Our Children and Young People held their meetings.

We hope in the new year to go forward with new faith and courage.

MRS. H. V. THORNTON,
Sec. Literature and Publications.

* * *

For World Day of Prayer

Poster (17x22) 5 cents.

Worship program for Adults and Young People, "Father, I Pray that they May all be One." 2 cents each; $2 per hundred.

The Call to Prayer. Free with program.

Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

society?" The Secretary of Missionary Education and Service is responsible.

Since in the packet there is no outline or guide, we realize that it is a bit difficult to work out the course. However, we have given a simple outline on this page and we shall continue to give as much help as possible each week during this quarter.

So, again, we give the following information:

Topic: "The Work of the Woman's Society of Christian Service."

Text: A Packet: "The Woman's Work," compiled by Mrs. Helen B. Bourne. Price 60 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

This is an approved study course, and special Jurisdictional recognition will be given for the study if requirements are met.

Required Reading: The Packet which includes Chapter II in the 1940 Discipline of the Methodist Church, which must be read; "The Revised Guide," which must be studied carefully; the three Handbooks to be studied as needed for group work; the Annual Report (the "Red Book") must be assigned by the teacher, to get a thorough view of the work of the Woman's Society and learn as much as possible about the total program. Some assigned reading must be given in at least one of the supplementary books, also in the World Outlook and the Methodist Woman. All members of the class must become thoroughly familiaar with the purpose of the W. S. C. S. (If any conference officers are members of your society, use them in this study, for this should be a familiar course for them).

There was a guide for this study in the February, 1942, Methodist Woman, page 26. The simplified guide given on this page was based on it, so the following suggestions will be helpful with either:

Some points to be emphasized:

With lesson No. 1:

1. Why have this study—the need for it. (See aim of course).
2. Where and how we get authority for a W. S. C. S. (Stress only one woman's organization allowed in Methodist Church).
3. How the work of the society relates or compares to work of Board of Missions.
4. Purpose and plans of our Society.
5. How our purpose compares with purpose of Division, Board or Missions, and to Bible.
6. Meaning of emblem and how it gives significance to our purpose—show how alike they are in meaning.

The meaning of the emblem, as shown on the cover of the May, 1942, Methodist Woman, is as follows:

"In the design the triangle is symbolical, correlating the Father, Son, and Holy Spirit, with the cross placed within the triangle; and standing as well for the three uniting churches of Methodism, the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South. Carrying the triangular symbolism still further, it represents three of the Divisions of the Board of Missions and Church Extension—the Division of Foreign Missions, Division of Home Missions, and the Woman's Division of Christian Service. The hemispheres beneath the Cross depict the world parish to which Methodism is called: and encircling the triangles is a laurel wreath, symbolic of the hope of victory in winning the world for Christ."

Mrs. Perry suggests that "since in our first lesson we want to emphasize that we are members of the church first, and members of the W. S. C. S. second, the article in the Jaanuary, 1943, Adult Student, by Bishop Kern, 'How Good is Our Church Program,' might be applied to our society as well as the church." She also suggests that the little booklet, "God's Purpose," might prove helpful in formulating worship serv-

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

The Local Secretary of Supply Work —What to do, and When, and How

Requests will come to you from your conference secretary of supplies each quarter. Present the needs to your Society of Christian Service. Visit your conference institutions and other institutions under the Woman's Division whenever possible and see the work with your own eyes. When presenting to your society the requests for supplies and for "cash supplies," tell something of the institution or project you are helping. Secure additional information about them from the Methodist Woman, the World Outlook, the Annual Report, and the leaflets on the fields of our work. Please see that requests are cared for before supplying any other institutions. If you send to an institution not on your list, often it is over-supplied and some other project suffers.

With every package or box sent, please send the "Shipments of Goods" blank properly filled out. Secure this blank from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Be careful to observe the ruling that only new supplies (plus postage or express) are given cash valuation. Every package should be sent prepaid to the institution, and the name of the society and supply secretary, with her address should be on the package. Send each money gift marked with name of institution to the Conference Treasurer, Mrs. Gilman McConnell, 2562 Terrace Avenue, Baton Rouge, La.

Send quarterly reports on the regular report blank found in the corresponding secretary's book. Names of institutions or projects helped, the value of new goods, the number of used garments, books or magazines, the amount of cash for supplies sent in by your treasurer, and the amount expended for postage or express should all be reported. If you have sent the "Shipment of Goods" blank with your box, a worker of the institution will tear off the receipt at the bottom and return it to you. If you have these, please send them with your report to me.

While the "askings" for supplies from Wesleyan Service Guild, the Young People's interest groups, and the Children, are sent them by their conference officers, they give you the report of the work done, which you include in your report. So you will need to check with these groups each quarter. Please report as Supplies (which are over and above your pledge) only the help which has been given to the following institutions or projects: Business Girls' Inn (formerly called Jubilee Inn, and this institution is helped continually by Shreveport district), Foreign Supplies, MacDonell French Mission School at Houma, Peck Hall and St. Mark's Community Center, both of New Orleans, Sagar-Brown School at Baldwin, and Ministerial Supplies.

The procedure for rendering ministerial aid is the same as last year. Those ministers who of actual necessity because of an emergency of illness or moving, are deserving of this aid. They should write, or the supply secretary who learns of the need should write to obtain an application blank from Conference Secretary. They fill out the blank where there is need, have it signed by their district superintendent, then send it to the Division Secretary of Ministerial Supplies, Mrs. A. C. Johnson, Elizabethtown, Ky. When accepted by her in consultation with the Division of Home Missions and Church Extension of the Board of Missions and Church Extension, requests are assigned to local societies to be taken care of.

As you start another year of supply work, may God richly bless you and make your faith strong, is the wish of your Conference Supply Secretary.

* * *

St. Mark's Celebrates Another Milepost

Deaconesses at St. Mark's Community Center, and New Orleans church women, are proud of a picture and article which appeared recently in the New Orleans Times-Picayune, showing Mrs. John B. Parker, who was president of St. Mark's Board when the present building was erected in 1924, and Mrs. J. W. Warren, the current president. Mrs. Parker and Mrs. Warren were among guests at a membership banquet celebrating the Center's 35th anniversary. Their pictures were taken with miniatures of the first building at 619 Esplanade Avenue and the present building at 1130 North Rampart Street. Both miniatures were constructed by the children at the Center.

* * *

Christmas at MacDonell School

The Christmas season, even in war times, is a joyous one at MacDonell School. The eager expectancy on the part of the children forces the early emergence of the "Christmas spirit." Not less potent are the interesting boxes that begin to arrive in ever-increasing number, and the letters from Sunday schools, missionary societies, and "just friends," who are sending gifts and other Christmas essentials. Then Christmas greetings begin to arrive, and there is the bright emergence of the personality of one after another of the school family and friends of other years. Oh, Christmas is a magnificent jewel of many facets, and its radiance illumines the entire year!

Not the least of these facets is our own share in making Christmas a meaningful occasion to other groups. First, and near to our hearts, come the Indian children of Dulac. Our boys and girls are always glad to work for and share with the Indian children, be it saving pecans for their candy bags, decorating said bags with bright seals saved from former years, making new and fashionable hair bows from old material, or attending and assisting with the program. Then comes the Negro children of a near-by church with whom it is our annual custom to share the Christmas goods and joys—a very appreciative and responsive group. And there are our own rural communities and our "Boys" in the armed services throughout the world. None must be forgotten in this high tide of love and good-will to all.

Gifts of warm clothing were so abundant that no child at McaDonell lacked any essential, and there was some to spare for needy children elsewhere. Food supplies, particularly from the Lake Charles district, enabled us to forget, for the time, the high cost of living and the scarcity of commodities. Our local merchants deserve a share in this happy situation, too. The cash gifts provided for candy and other specials and enough for shoes and a haircut for those most in need and without other means of securing them. And, there is still some left to enable us to get eye treatment and glasses for a few most in need of these artcles.

Yes, Christmas at MacDonell is a rich and joyous season, and we deeply appreciate the gifts, the love, and the prayers that were poured out in such abundance—gifts to gladden and spiritualize the occasion, but also to re-energize and quicken the vision for and the joy in service. The Christmas spirit represents all the beauty and worth of the Christian way of life, and rare indeed is the privilege of MacDonell workers who find themselves in the center of a vortex of receiving and giving so that they need but to lift the eyes of the soul to get a picture of such eternal beauty and worth that life is forever ennobled and strengthened.

* * *

Dear Friends:

What a great opportunity it is to attend MacDonell School. Privileges not offered in other schools are here in abundance. For example, the girls are taught to cook, sew, work in the laundry, and to play the piano and sing. The boys also have their special duties and training. The church is located so near that it is very convenient to attend, and every service finds us there.

Since outdoor lights were not permitted this year, we could not have our regular Christmas pageant, which we all love and find so beautiful. Instead, a simple program consisting of the "Shepherd and the Angel," "Watchman and Travelers," "Bethlehem Children," and other scenes were presented. The choir sang many of the lovely Christmas carols. A big crowd gathered as usual to enjoy the performance which we were so happy to give.

Sincerely,
MARTHARINE PORCHE,
A Junior at MacDonell.

* * *

Miss Elizabeth Harris, a new teacher at MacDonell School, writes:

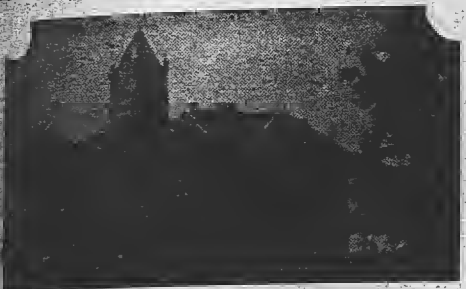
"Christmas at MacDonell would melt the heart of "Old Scrooge" himself. Truly, should you experience such a glorious thing as observing these little French children celebrating Christmas, you would feel your own hearts melt and even hurt a little with happiness."

Gifts are only a minor part of Christmas here. We have several "phases"—some of which are "Getting Ready for Christmas;" here we get them into the spirit of happiness and kindness, as well as teach the spirit of giving.

Another phase is the idea of Home and Love. This idea is brought about very vividly and lovingly as the entire school gathers in a body at the real home of the campus, Wesley House, the home of Miss Ella Hooper. There they receive fruit and candy, as well as a cheerful, sunny smile.

Mrs. E. L. Faulk, boys' teacher, writes

(Continued on Page 16.)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(The copy for this page failed to reach us.—Editor.)

THE CHRISTIAN COLLEGES IN CHINA FACES A NEW YEAR

By William P. Fenn

A new school year has begun in China as in America. Entrance examinations have been given, and registration is under way. Of candidates there has been an abundance. They have come flocking in all summer, and halls have been filled with perspiring examinees. In other centers too the same scene has been repeated.

This is all part of a larger picture. If last year is any criterion, 25,000 candidates have sat for the government examinations, and some 8,000 will have been admitted. If 7,000 are accepted by all other institutions, that means a total of 15,000 new university students this fall. The total old and new should be well over 50,000. These are pouring in from thousands of middle schools, (high schools) in which enrollment must now be two-thirds of a million. They are coming because a college degree offers almost certain employment at a good salary, and because China desperately needs trained men and women.

What part are the Christian colleges playing in the task of educating this great group of ambitious, eager, and often idealistic youths? The Christian colleges on this great campus here in Chengtu, West China, are full to overflowing. Of the thousands of candidates, only hundreds have been admitted. The University of Nanking, one of five cooperating institutions, could accept only 180 out of 3,000. The others faced similar situations. Even such restrained admission, however, is stretching facilities to the limit, for there are over 2,700 students on the campus, a campus which, before the war, housed 300. We face a strenuous year.

Let me tell you something of what the institution I know best, the University of Nanking, is doing. It is a refugee guest on this hospitable campus, suffering from all the handicaps of refugee life. But its activities continue to be extraordinarily varied, touching on many phases of life.

The College of Arts trains men and women in languages and literature, in philosophy and religion, and in the social sciences, sending them out as teachers, business men, government officials.

It carries on research in Chinese culture; it works with such groups as the Chinese Industrial Cooperatives; and it attempts to interpret the West to the East. The College of Science trains men in the main sciences, sending them out as research workers, teachers, engineers. It studies the applications of science to China's needs, especially in industry; it is a leader in the field of audio-visual education. The College of Agriculture trains men in many fields, sending them out as agriculturists, teachers, extension workers. It's many projects include studies of Chinese farm economy, the cost of living, cooperatives, seeds, plant diseases, resources.

All this may seem to have little connection with "missionary" work. Some of these undertakings are the result of immediate needs and are being subsidized by the government or private organizations. Others are long-term tasks carried on with little publicity or help year after year by devoted workers. But in all, the university is building up a record of service to the nation and its people. This unselfish service is an expression of Christian love which has its effect on the lives of many besides those who pass through its course. In the early days of higher education in China, Christian colleges provided almost the only opportunities; today, though greatly outnumbered by government institutions, they continue to pioneer in service and in the setting of standards.

Moreover, the implanting of Christian ideals is an outstanding form of missionary service. Obviously, the education of Church leaders comes under this category; but so does the education of Christian laymen. And I believe that education in Christian surroundings of men and women who never call themselves Christians bears rich fruit in changed lives.

But the task is not easy. War is hard on quality in education; and so are numbers. The material from which we have to choose is lower scholaristically each year. That's because of the difficulties under which the middle schools are working in outlying districts, away from libraries and laboratories, and unable to entice good teachers. There aren't enough teachers to go around, and there won't be until the universities turn out many more. That's one challenge. Another is for us to do something with the poor material we are getting. It's not encouraging to have this poor material to handle, but it is a challenge. It means that we have to give much subfreshman work, but also that we have the opportunity of compensating for the inadequacy of their secondary training. Then, too, we face the fact that no longer do most of our freshmen come from mission schools, well-trained and already familiar with the Christian traditions. We have to start with them rather later in life than is ideal. Improvisation, new methods, conscientious teaching, Bible classes ,and, above all, a Christian atmosphere and Christian contacts are our answer. I think no one is satisfied with the results. As I have said, the task is not easy; indeed, it has been terribly hard these years. But no one has given up fighting the good fight.

The students are facing their problems, too. Economically, many are not so well off as they were two or three years ago. To be sure, we're getting many more sons of farmers and business men than ever before—a very significant development, I think, for we had tended toward inbreeding. But living costs are hitting the professional class from which most of our students used to come. And then, many of them are from areas now cut off from Free China. It seems strange that the fall of Shanghai should have cut Chengtu off from Hankow—that's like the fall of New York cutting Denver off from St. Louis—but it's true. Two of my students used to get all their money from families in Hankow by way of Shanghai. Now they don't. And there's no route open. Moreover, their family businesses have been ruined by the Japanese, so that there is no money to come, anyway. They're working. Others are working.

But work isn't easy to find. The Chinese labor market is not good, and opportunities on this campus are decidedly limited. I am trying to give a little employment to two or three. But my resources are slight.

Gardening projects are helping a few. Some tutor or teach in elementary schools. Summer jobs such as we have at home are not easy to find. Others carry on such enterprises as soap-making, jelly-making, paste-making.

You ask why they are not going into the army? I ask that myself. For one thing, the government has not conscripted them or even encouraged them to volunteer, in the belief that it needs trained men more than cannon-fodder. In this respect, it's impossible to compare China with the United States, so rich in highly trained personnel. Moreover, the life of a Chinese private is quite different from that of an American; he is a coolie and lives like a coolie—that is, on next to nothing. Many students have become officers by taking courses at the Military Academies, and many have lost their lives in the air force. But the great majority have not had much contact with the war. I do not regret their not enlisting so much as I do their having had other opportunities to identify themselves with their nation's war effort.

Faculty, too, are having hard times. Those who used to live in comfortable six-room, brick-walled, wood-floored houses in Nanking are now living in two-room or three-room lathe-and-plaster places, sometimes with earth floors. And, whereas their salaries may have tripled, the cost of living has gone up 43 times since 1937. The consequence is that savings are vanishing, debts are piling up, and supplemental sources of income are required. Lucky the child who gets any milk at all, or who has an egg a week.

Under the circumstances, I marvel at the loyalty of men who, elsewhere, could live in comfort. One of the greatest proofs of the success of the University is the Christian lives of service of the graduates now standing by their alma mater. Here is a Ph.D. (Columbia) in Chemistry, capable of earning many times his present salary with an industrial firm; here is a Ph.D. (Cornell) in agriculture, turning down tempting offer after tempting offer. Here is a returned student in English preferring work here to the leadership of a department elsewhere or a well-paid business position. To be

(Continued on Page 16.)

THE CHRISTIAN FIRESIDE

CAPT. EDDIE RICKENBACKER

The story of Captain Eddie Rickenbacker, already a romantic figure of the first World War, is now about to become a kind of saga of the sea because of his perilous adventure and thrilling rescue after twenty-four days of drifting over the lonely wastes of the South Pacific on a little raft. People now recount his war experiences and his hair-breadth escapes from death in a manner to make him the center of a fortune-enchanted circle. That may not be wrong in itself, but it does not account for all the facts in his splendid career.

Born in Columbus, Ohio, Oct. 8, 1890, he appears to have had no outstanding educational attainment. The first mention of a college degree was in 1938, when he was made Doctor of Aeronautical Science by Pennsylvania Military College. This was followed by similar recognition by other colleges in subsequent years. He was practically forty-eight years old before he had any academic rating. It means also that he achieved fame largely because of what he was.

He first received popular acclaim as an auto racer, the winner of national and international championships. Then came the World War when he was chosen to accompany General Pershing to France as a member of the Motor Car Staff. Two months after his arrival in France, he was transferred to the Air Service at his own request, as engineering officer to Issoudan Training Field. As Commander of the famous 94th Pursuit Squadron he soon became a commanding figure on the Western Front. His air squadron was credited with sixty-nine victories, and twenty-six of them were placed to the credit of Captain Rickenbacker himself.

At the close of the war, he retired to private life. The years since have been marvels of industrial success in which he has abundantly justified the military awards which were given him, and the unanimous esteem in which he is held by the American people.

It is not necessary to discount the story of his escape from the airplane crash near Atlanta, Georgia, nor his thrilling rescue from the ocean wastes. By every test the man himself was and is the most important factor in his marvelous story. Being capable, humble, and devout, he won his way into the hearts of the American people. In all probability the most precious trophy of his brilliant career will be the little copy of the New Testament from which he and his companions read as they prayed for food and deliverance. The answer to his prayer in the first instance in the very hours of the asking and in both cases in the terms of the petition, but lifts the deeper things of his heart and life into public view.

THE SNOW HOUSES OF LABRADOR

By S. King Hutton

The Eskimo dwelling is a humble place: often just one small room. Everything is done there: cooking, eating, sleeping, and the work of cleaning sealskins and sewing them into boots and clothing. I found fine folk in those humble homes, men and women to whom God was real, and in whose company His presence was manifest. The Bible was on a little shelf—five oil-stained volumes, well thumbed with use. The hymn-book was there too, and in the evening the father of the family was wont to read the portion of the day. After the reading, the family sang hymns, then went to bed on their platform of deerskins, safe in the presence of God.

* * *

John was a famous builder of snow-houses. He never failed to find the deep, hard snow that he wanted for his building, and, in about an hour and a half from the cutting of the first snow block with his long snow-knife, he would call to me that the house was ready. While he built, I would get snow melted and boiled, tea was made, and then we crawled into the cold but draughtless shelter of the snow-house. The dogs were fed, and their harness was spread upon the floor to make a bed for us. I think that of all my memories of Labrador, those snow-house nights are the most vivid and the most precious.—The Religious Digest.

TIME FOR A LITTLE CONSISTENCY

The Christian is to seek the things that are above, to set his mind on them, and to remember that his life is hid with Christ in God. He is so joined to Christ that he is separated from his former life's ways and is dead to the world. Heavenly things are to occupy the Christian's mind, as well as be the objects of his seeking. The outward life of effort and aim, and the inner life of thought and longing are to be continually centered in Christ. "For ye are dead, and your life is hid with Christ in God." The risen life of the Christian is hid with Christ in God. The Christian is dead to the world, but alive to God. Christ is the essence of life, and death is simply more of Christ.

—The Watchman-Examiner.

THE DISAPPOINTMENT

Robert is a very clever fellow—and a very busy one these days, leaving the university only to do special war-work which keeps him away from home till nine in the evening, and sometimes later.

Margaret, his happy little wife, doesn't grumble—or not very much, anyhow. She says there is a war on, and leaves it at that.

But day after day life is hard for both of them, and holidays are out of the question.

A week or so ago, however, these two had a committee meeting, proposing and seconding a motion for a half-day off. It was carried unanimously—and it was to be a Wednesday.

How they looked forward to it! They talked of it for days! How thrilled they were at the prospect of walking four miles into the country, breathing the scents of the living earth, hearing the birds, facing the sun and wind, having tea at a little wayside cafe . . . and coming home in the twilight, tired and well content.

The day came, the great day—and with it rain.

Well, the idea was unthinkable. The holiday, as Robert observed, was "a wash-out" in every sense.

Did they sit looking glum?

I'll tell you what they did—this university lecturer and his happy little wife. At her suggestion, they spring-cleaned the pantry. They turned out its contents, washed every plate and dish, scrubbed the shelves, singing as they did it—laughing, too, being frightfully romantic about it, and enjoying it all immensely. So much so that not until the task was well and truly done did they notice that the rain was over and gone!

—Methodist Recorder.

I WONDER

"Pray for me," a request that has come to me from those in the armed service, some still in the States, others on foreign soil.

As a teacher of youth in my local church for a number of years, it has been my privilege to be closely associated with these young men. I have always been loyal in attendance and study, talking frequently with each one about his soul's salvation. I was satisfied to a certain extent with my method of procedure until one day a letter came from a port of embarkation in which was this message: "Mrs. ———, if I never see you again, I'm ready to meet God."

Immediately I began to wonder how many of my boys were ready. Could they send me a farewell message just as assuring and definite?

I began to pray earnestly, "God, please let me live to have each one of my boys write to me these same blessed words. I'll write to each one and beg them to accept Christ if they haven't. Father, help me." I then wrote to them as I felt led by the Holy Spirit.

I have heard from three. The last one wrote in part, "It is not every day or week that I receive such a sincere letter. This has made something clear to me. Am I ready? The answer is positively, yes. I also give you my word of honor that I will touch no alcoholic drinks, God being my helper." These are his words verbatim.

I'll continue to write, and we'll (the Sunday School class) keep praying until the last one is safe within the fold.

Do we take too much for granted in teaching our Sunday School classes? Do we as teachers let many golden opportunities slip by for leading our pupils to accept Christ as their Savior and to know that they are saved?

I wonder. Oh, I wonder!

A TEACHER.

No prodigal ever became a saint who could not have been a better saint if he had never been a prodigal.

—The Cumberland Presbyterian.

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

BROTHERHOOD

(Continued from page 7)

problems can only be solved to the degree that we solve our "brothers'" problems. Individuals and nations must each accept and understand their responsibility for the happiness and wellbeing of all. Jew, Gentile, Asiatic, or Occidental, regardless of color, nationality, or religion, must join in a world-wide effort to help and support each other.

Naturally, this involves much more than sentiment. There must be a breaking down of prejudice and misunderstanding and a definite sharing of material goods. On the other hand, care must be taken not to destroy initiative and ambition. A greater concern and respect for spiritual values must also be attained. A Godless world will never attain any great heights. Such a course of action will be unavoidably slow in achievement and many mistakes will be made. However, there can be no lasting peace on earth unless all humanity strives for it with open-minded, bloodless determination.

I am my brother's keeper.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

ices for the course. Order from Methodist Publishing House, 810 Broadway, Nashville, Tenn. Price 75 cents. (Catalog No. is 112, page 29).

Next week we will give some detailed helps for the other three lessons.

Additional supplementary reading: "A Christian Imperative," "Christian Roots of Democracy in America," "The Church and the New Order," "Methodism's World Mission."

* * *

Resolutions on the Death of Mrs. Mary L. Amis

Whereas, our Heavenly Father, in his infinite wisdom and mercy, has summoned unto himself a most faithful and devoted member of the Woman's Society of Christian Service of Central church, Meridian, Mrs. Mary L. Amis, and,

Whereas, by her departure the W. S. C. S. has been deprived of the active and loyal service rendered by Sister Amis during her lifetime, and her family has suffered the loss of a loving wife and mother; therefore, be it

Resolved, that we, the members of the W. S. C. S., in regular session assembled on January 4, 1943, will stand for one minute in silent prayer for the passing of a great woman, and extend to the bereaved family our deepest sympathy in their hour of sadness; and be it further

Resolved, that a copy of these resolutions be sent to the family, a copy be sent to the New Orleans Christian Advocate, and a copy be spread on the minutes of the society.

Respectfully submitted,
MRS. J. E. PARKER,
MRS. H. M. SHUMAKER,
MRS. FLOYD GRESSETT, SR.

* * *

Important Notice!

It is most important that the women of the Mississippi Conference remember to pay their poll tax before **February 1, 1943**. This is the year to elect county and state officers and, doubtless, before the close of the year there will be a number of important questions to come before our people.

Talk with other women and urge them to become qualified voters. A politician said recently that church people will never get anywhere until they learn the importance of voting.

GEARING COLLEGE INTO LIFE

By Boyd M. McKeown

"Yes, we try constantly to relate the college to the daily life and needs of our people," said President J. B. Randolph, of Claflin College, Orangeburg, S. C. We were talking in his office, and this statement was made in response to a question I had asked him.

"Let me illustrate," said Dr. Randolph. "Several years ago Charles Jones, a successful Negro farmer in this section, saw no good in education. He insisted that it always spoiled otherwise competent farm hands, and inasmuch as he worked his 500 acres of cotton with the aid of his children and grandchildren he wanted no disturbing influences and would not talk of college plans for any of his tribe.

"He was an influential member of our race, however, and the college needed his interest and support. Furthermore, we wanted some of the Jones children as Claflin students. I felt that if we could ever get one member of the familv here the way would be opened and others would follow.

"Accordingly, I cultivated Mr. Jones very diligently. I displayed interest, which was genuine, in his crops and in his livestock.

"At length, one of the children came to Claflin. Then others came. To date, four of the Joneses have been students here. But that is not all. Each of the four returned to the farm and the things they learned with us are being applied in the improvement of business methods and in the enrichment of home life.

"One of the girls now handles the business of the farm; she keeps the books, weighs the cotton, keeps the time and pays the hands. A boy serves as manager of the farm and has modernized its methods. And into all the Jones homes have come culture and enrichment such as the members never dreamed of a few years ago. One of the girls studied Home Economics, and she has brought into the homes improved methods of cooking and housekeeping, an emphasis on better dress and countless touches of artistic home decoration. Another studied music, and into her home came a piano, followed by other musical instruments and by radios in other Jones homes. A new school and other community improvements have also resulted and better ideals obtain throughout the community.

"This is the kind of thing we try to do for all our students—give them a quality of training that will send them back into their communities able to live more satisfying lives and able and eager to help lift the level of community life. We feel that we succeed with a very large number of them and that they take up their stations in life with pride and enthusiasm.

"In the main, our students go back to the farms and into the smaller towns. Very few of them trek to the slums of our larger cities. We try not so much to educate them away from their homes as to help them learn how to improve those homes. Claflin trains public school teachers in numbers which are second only to the numbers of ministers we train, and if teachers are to be trained effectively the school itself must know the situation in which these teachers will work, the communities of South Carolina, the people and their problems. To keep in possession of such knowledge we continually use all our powers of observation and conduct extensive surveys and studies through the various departments of the college."

Later, I was to visit a class in Sociology which was engaged in one of these projects, an illuminating and impressive survey of college background, as associated with home ownership, family size, economic status, etc., among the Negroes of Orangeburg.

By Their Fruits

That the college serves its people in a religious way is indicated by the fact that a total of 76 Claflin-trained ministers either are at present, or have been in the past, members of the South Carolina Conference (Central Jurisdiction). I was told that approximately 75 per cent of the ministers of the Conference at present are Claflin men. In 46 years Claflin has sent 80 men to Gammon Theological Seminary and 10 to the School of Theology of Boston University.

The impress of the college has been felt in still other fields. For example, a graduate of Claflin who became a construction engineer in the employ of the Government erected in the course of his career thirty buildings, aggregating in value more than $6,000,000.

Geographically, the influence of Claflin is widespread. Its graduates are now working in 19 states and in the District of Columbia.

Reflecting on the institution's service record and on its pioneering genius, one is not surprised to learn that the first colored woman in South Carolina to take a college degree was a product of Claflin. She is Mrs. Alice Moorer, B. A., 1884, who is still living and is a fine influence in her community. Several of her children and grandchildren have attended Claflin and are numbered among the School's alumni.

The third Negro in America to earn a Ph. D. degree was a man who had done his un-

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BITING
YOUR HANDS?
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Raw, biting weather dries skin cells, leaves them "thirsty." Skin becomes raw—may crack and bleed. Soothing Mentholatum acts medicinally: helps 1) *Revive* those thirsty cells so they can retain needed moisture; 2) *Protect* chapped skin from further irritation. Use Mentholatum for sore, chapped hands, cheeks, lips. Jars 30¢.
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dergraduate work at Claflin and who received his doctorate from Syracuse.

Claflin's History

Established in Charleston in 1867 and moved to Orangeburg in 1869, Claflin occupies the site of Orangeburg Female College, a popular and select institution of ante-bellum days. The College was named for Lee Claflin, a prominent layman of New England, who had assisted in the organization of Boston University and who sponsored the sending of the first Methodist Episcopal minister to the Negroes of South Carolina.

The missionary was T. Willard Lewis, who arrived in Charleston in 1865 equipped with a zeal for his task and with an unusual organizing ability. Many are the stories told about his work—stories, e. g., of how he helped many of the recently freed Negroes choose names for themselves and of how he organized churches and gave rudimentary training to Negro ministers. One of his most significant achievements, however, was the founding of the institution named for his sponsor.

Lewis and a small group of Negro preachers under-wrote the expenses of the new educational venture and the Negro Methodists of South Carolina rallied to its support in a manner that was nothing short of amazing and in a manner that set a precedent which continues to the present. In proportion to the numerical and financial strength of its Conference constituency, Claflin, in its revenue from the Conference, is still favored above most of the colleges of Methodism.

The early Claflin sensed the needs of the people it was designed to serve, and before Tuskegee or Hampton or Clark came into being was offering courses in the skilled trades. Always it has been a pioneer in providing the type of training which Negro young people of the next decade would need.

Through the years the College has had its share of the good and the ill. It has been fortunate in the quality and tenure of its leadership, Dr. Randolph, now in his twenty-first year in that position, being only the fourth president in Claflin's history. Three times, however, devastating fires have swept the college plant, leaving the school in ruins and necessitating large outlays for new buildings and equipment.

Out of it all has emerged the modern Claflin, a co-educational institution of more than two hundred and fifty students—not counting those in the Demonstration School. It has a campus of twenty-one acres and has fifteen buildings. But it is not in its buildings that it finds its greatest source of pride. Some of them would bear improvement or even replacement. It is in its academic program that the modern Claflin is modern indeed.

A fine cooperative relationship exists with the State College of Agriculture, located on an adjoining campus, and two types of education—liberal and vocational—flourish side by side, with the individual students profiting from the offerings of both institutions.

In line with current trends, Claflin's curriculum is organized under three divisions, the Humanities, the Social Sciences and the Natural Sciences, and present in the office of Dean E. Horace Fitchett are statistical studies of a constructive and progressive nature that would do credit to the internal administration program of a much larger school than Claflin.

Enduring Loyalties

Unique in the Claflin record are the continuing loyalties that bind individuals and groups to the institution. One of the original trustees, for example, was Mr. Abram Middleton, and since the beginning of the college there has been an unbroken line of Middletons in varying relationships to Claflin. A total of thirty-one have held places as students, faculty members and trustees.

Strong loyalties toward the college have also been present in the families of early graduates. One who graduated in 1882 has five lineal descendants in the ranks of the alumni and one of his descendants is in the college now.

Remarkable also is the conference loyalty which has no doubt been largely inspired by the loyalty of the trustees and alumni, and which finds expression in gifts to the amount of $10,000 per year for the current expenses of the institution.

Claflin and the War

Of the Claflin alumni of the last fifteen years 6.3 per cent are in the armed service. With them are many others who attended but did not graduate. Forty of the Claflin graduates are chaplains. One of these is serving in India and two of them are in Australia.

The war is reaching into the ranks of the staff and taking some of the faculty, and it is also taking most of the men students, thereby posing a difficult problem for the administration. With falling interest rates colleges generally have been forced in recent year to derive less and less of the money for their budgets from endowments and invested funds and more and more from student revenue. Now, with the size of student bodies sharply curtailed, this source of revenue diminishes and college presidents wonder what next.

A Christian Institution

An institution is not necessarily really Christian by reason of its church ownership or because of its loud professions or by virtue of the fact that its trustees are elected by some denominational body. Its basic Christian nature is determined more often than not by the freedom to teach religion which is enjoyed by a church-related institution and by the life and teachings of the administration and the faculty.

I visited a chapel service at Claflin, and the wholesome and practical counsel which I heard imparted to the student body impressed me with its genuine Christian quality. The service was more or less a farewell ceremony for three young men who were leaving immediately for the Army. In a fatherly way President Randolph admonished them to remember the religion of their fathers and mothers and to stay by its guiding principles. He urged them to remember Claflin, and assured them that the group at Claflin would be thinking of them and praying for them all through the months and years ahead.

He then put into practical terms some of the philosophy for which, he told them, Claflin had always stood. "Always and in every situation," he said, "be faithful. Some of you may advance in rank and become corporals or sergeants or even commissioned officers. If so, that will be fine; but if you never achieve a promotion, and even if you should spend the entire period of the war peeling potatoes or washing dishes, remember that you are making your contribution to the total cause just the same as the fellow who wins the honors. And above everything else, remember, whatever your job is, to do it the best you can. That is your Christian and your patriotic duty and therein the honor lies."

Those who live in the Lord never see each other for the last time.—Selected.

THE CHRISTIAN COLLEGES IN CHINA FACE A NEW YEAR

(Continued From Page 13.)

sure, there are advantages in the life here—relative freedom from temptation, relative peace, congenial surroundings—but the sacrifice is very great.

When I grow discouraged with our apparent lack of progress, I gain new strength from these men and from others who have gone out from the university. A former student teacher is now dean in a leading government institution, doing an outstanding job marked by Christian ideals—a job of training honest magistrates and government officials with vision. Here a man heads a bureau of agriculture, there a school or college; here a publishing firm, there a hospital. Some have paid too highly for success, but many are living the faith taught them here, under most difficult circumstances.

When I regret the apparent lack of ideals among our students, I like to think of one of my own students who has just returned from a year's service as interpreter for the American Volunteer Group (the Flying Tigers). In a life notoriously open to temptation, he has come through clean. He went because he wanted to serve; and he said his desire to serve came from our Bible class. And he didn't yield, he said, because of what he had learned in that same class. Where others stole and dissipated, he came through with flying colors. And yet I would not have considered him outstanding in character. Somehow, though not a professing Christian, he had absorbed enough of Jesus' teachings to carry him through.

A Christian education is different from an ordinary education, and should be. Any time these Christian colleges are content to follow the pattern of others, they will cease to justify their existence. But meanwhile, not only here on this campus but elsewhere, in spite of heartbreaking difficulties and only too frequent failures, they remain an integral part of the missionary cause. They need your prayers and your support.

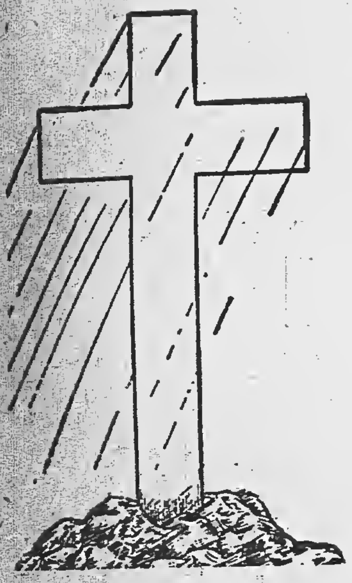
LOUISIANA W. S. C. S.

(Continued from page 12)

of a program at Houma Heights church. The scene, "Christmas for the World Today," was taken from the Methodist Woman. Speakers gave appropriate messages as they brought their respective symbols to the altar: A globe of the world, Christmas bells, star, candles, evergreen wreaths, and gifts. All these were arranged in a beautiful setting, topped with a placard bearing the Great Commission, "Go ye into all the world." As the choir sang "All Hail the Power of Jesus' Name," all who had part on the program, the whole school gathered at the altar and joined in the last verse. This was very impressive. They did not come in line formation but in orderly irregularity. It reminded one of the verse in Matthew, where the elect shall come from one end of Heaven to the other. The benediction was the last verse of "O, Little Town of Bethlehem."

A subscriber in Ohio asks whether we have heard of the two fleas who got a defense job and made so much money they bought their own dog.—Zion's Herald.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

The New Testament in every man's language meant an open door, through which Christ and every man might pass to and fro, and daily meet each other; and we know what they did. Christendom was saved by a return to daylight and to the Bible; it was reconceived in a fresh vision of Christ.

—Dr. T. Reaveley Glover.

THE PRAYER-ROOM TODAY

Saviour Christ, who dost bear my burden and the burden of every man, dare I ask that I may know something of the fellowship of Thy Cross? At least keep me from the blindness that will not see my brother's sin and sorrow; let me find no escape from the sense of my responsibility to Thee for him and for his need. Teach me to love with a love like Thine, a love that gives its all to each, a love that is Thy saving passion, seeking and saving again within this heart of mine.

Amen.

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NEW ORLEANS, LA.
THURSDAY, JANUARY 21, 1943.

Why I Value the Church

By John E. Wigington

There are many reasons why I value the church. First and foremost, I value the church because it was established by my Redeemer; because in it and through it I can praise His name and humbly worship the Father of us all.

I value the church for its influence in the world, in the community in which I live.

I value the church for the opportunity it affords me in the quiet hours of worship to hear the Gospel expounded, and for the satisfaction that comes with a fuller knowledge of the love and mercy of my Creator.

The church, wherever its activities are centered, or wherever those who constitute its membership may assemble, whether it be a modest frame building or a costly edifice, stands above all other institutions. Even those who do not know the church for its spiritual blessings and comfort know it is God's house, as a place dedicated to His service. And for this I value the church.

I value the church, love the church, as the one connection or avenue into which I can turn from the complexities and confusion of a hurrying, busy world, for rest and strength.

WALLET OF THE WEEK

SOCIALIZED MEDICINE seems likely to receive a great boost in the various forms of medical service, hospital care and emergency health service made necessary by the war. The pooling of the services of the physicians left at home is necessary if the civilian population is to be cared for, and this will most certainly establish trends which will continue through the period of social reconstruction after the war, and which will then be so much the order of life as to become permanent.

* * *

PRISONERS OF WAR to the number of six million are now incarcerated behind barbed wire entanglements, according to an estimaate of **Survey Graphic.** These wire entanglements are mounted with machine guns and guards keep watch day and night. These men are not criminals but are patriotic soldiers whom the Young Men's Christian Association is serving in six hundred camps located in twenty-eight countries. Such is the war for men who live a prison life far back of enemy lines.

* * *

CONSOLIDATION OF PROTESTANTISM in Italy was recently effected by merging two Methodist Churches, a Baptist Church and the Plymouth Brethren with the Waldensian Church of Italy. It appears that the Waldenses are of German lineage and that the Seventh-Day Baptists are among their descendants. Altogether it sounds as if the merger might be a kind of catacomb in which Christians are again hiding in order to preserve themselves in the land of the Caesars. May the evil days soon be at an end.

* * *

A SHOESHINE STAND created by Joe Milone was one of the novelty exhibits at the show put on by the Museum of Modern Art in New York recently. Milone is a bootblack and laundry worker, and his shoeshine stand represents a collecting of materials through decades. From pushcarts and ten cent stores he collected hundreds of decorative articles such as beads, billiard balls, bells, buttons, costume jewelry, a gilt cupid, and ribbon rosettes. With these he made his shoeshine furniture as festive as a Christmas tree. Milone is a Syrian and his work is an "epic of Mediterranean culture."

* * *

AMERICAN CHEWING GUM produced in 1914 was one hundred and forty thousand tons, and in 1941 the total output was seven hundred and fifty thousand tons. For its manufacture the requirements in ordinary times were forty-five thousand tons of chicle and fifty-five thousand tons of other gum base, and certain edible oils and flavoring extracts. The chicle is imported from Mexico, Central and South America, and it is suffering the same fate as coffee—no bottoms available for its transportation. The chewing gum industry employs a total of five thousand five hundred workers for a hundred and forty million-dollar business volume.

THEODORE COOKE TAYLOR, of London, is said to be the oldest or next to the oldest living ex-member of Parliament. He is now ninety-two years old, is well preserved and maintains a keen interest in national affairs. He has taken interest in the opium question for all his life, and he was one of the pioneers of profit sharing in industry. He has had the great satisfaction of distributing something like six million dollars among his staff since the Batley scheme was initiated.

* * *

BRITAIN'S WHEAT YIELD has been increased twenty per cent by intensive cultivation of the soil. The yield is now forty bushels per acre as compared with sixteen bushels average for the United States over a period of twenty years. This increased wheat yield is but one phase of the British campaign to make the country less dependent upon food exports. In addition to an intensive cultivation, there has been a national program for the recovery of waste lands which has added much toward national self-support.

* * *

THE TUNISIAN TROGLODYTES are described as "human gophers"—men who live in caves in southeastern Tunisia. The area where they are found is honey-combed with hundreds of burrows in which about two thousand Troglodytes live. The cave dwellings consist of Excavations about twenty feet deep with four or five rooms lateraled off from the entrance shaft. The burrows serve as dwelling place, granary, and often shelters for camels and goats. It is toward these caves that Rommel is driving in his race with the British Eighth Army.

* * *

THE CHURCH THAT NOBODY KNOWS was the theme of Representative Bruce Barton in an address delivered before the Clergy Club Luncheon at the George Washington Hotel in New York recently. Mr. Barton led a discussion on "Churches, Ministers and Public Relations." The theme of his address is in line with the series of books which he gave to the reading public a few years ago. Some of his writings were much criticized, but it is likely that they stimulated religious thinking because they were independent and thought-provoking.

* * *

MINISTERS IN WHITE is a name by which clinically trained theological students are known. At present the group is made up of approximately six hundred clinically trained ministers from sixty-three theological seminaries and representing twenty-one different religious denominations. These students have entered as internes in hospitals with a view to learning the art of helping people whose ailments could not be reached by the regular physician. It is a preparation for the ministry practiced by Dr. Weatherhead of City Temple, London.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

PERIL OF THE HOME FRONT—LACK OF A SENSE OF VOCATION

In our last issue we discussed the peril of the home front, not as a problem created by emergency pressure, but as a condition which has been developing for decades. It is more than a Methodist problem. In the last thirty years, the statistics of English Congregationalism show a loss of five hundred active ministers, one-sixth of the whole number. It is a Protestant problem and we had as well recognize it as such.

We have a letter from an outstanding Methodist leader in which he suggests that the abandonment of our rural work might be a primary factor in bringing about our present situation. He then observed that we are suffering from kidnapers at both ends of our ecclesiastical line. In our opinion the lessened emphasis upon our rural work may reflect a deeper fact which has caused the abandonment of rural churches and has made kidnaping possible. Back of the abandonment of our rural churches a growing attitude of indifference toward such areas has long persisted. We feel that such an attitude has been due to a misapprehension of the fundamental foundation of the ministerial vocation.

A few years ago we were told by missionary leaders that training Orientals in Western lands unfitted them for the very service it was designed to promote. It dissolved the sympathies with the more primitive cultures of their people, and even when they followed through it was as foreign missionaries. The principle upon which we insisted with such volubility in the training of Orientals we have not applied in the training of ministers for the home front. By educational subsidies and promotional unwisdom, we have broken the contacts of many of our young men with the sacrificial ideal of the ministerial task and have given them instead a professional idea of their work. The concept of a prophet with a divine commission is too often the lost note of their relation.

In this trend the hands of bishops and cabinets are not free from stain. To use the thought of a bishop, ministers are imbued with the idea of "becoming polite chaplains" in aristocratic churches instead of a devotion to the principle of self-giving necessary to being heroic ministers of saving truth. It is sometimes said that a university graduate should not be sent to a country circuit. The meaning of all this is that we have been guilty of educating our young men away from the sacrificial ideal, from contact with the power of the Holy Spirit, and from that sense of dependence upon God necessary to worthy ministerial success. We have no right to be surprised that de-prophetized ministers should fall an easy prey to the adroit kidnaper.

To state the case bluntly, there is too much of a "take it or leave it" attitude instead of a "Woe is me if I preach not the gospel" spirit. Propagandists preaching current social philosophies, everything except the Christ of the New Testament, are on every hand. No one should be surprised at the peril to the home front when there is a lack of a sense of vocation. Such lack operates as a deadening influence on the minister's life and becomes a deterrent to those who might be drawn to the ministry by the Spartan devotion and heroism implied by a divine commission. In all of this ministers are but reflecting, as they have done throughout the history of the Church, the ideals and standards of luxury dominant in society. To have done otherwise would have meant a courageous resistance of social attitude.

Bishop Edwin F. Lee, referring to his ordaining a minister in Malaya during a Japanese bombing raid, said that ministers need "to be ordained under fire" rather than approved for leadership in "ethical culture clubs." The Church should be done with making miniature priests and elegant ecclesiastical performers. We need to recover in our young men the ideal of selfless service which marked the pioneers of American Methodism and their prophet ancestors of the long ago. No philosophy of human relations can be substituted for the authority of the prophet without disaster to the home front. As Bishop Lee observed, "We cannot base a satisfactory civilization upon an idealism which concerns itself with only one world." Where the sense of divine vocation is lacking the home front will always be in peril.

CANADA CURBS LIQUOR

Elsewhere in this issue of the **Advocate** will be found a summary of the Canadian liquor curb which was announced on December 16, 1942. This summary, sent out by The American Business Men's Research Foundation, is presented in full because we think that the people of our country are entitled to know what measures the Canadian Government feels are necessary in order to cope with the arrogant, grasping and menacing activities of a business which is a threat to religion, government and civilization. This action by Canadian authorities should serve to take some of the edge off of the investigation of the business in our country—an investigation which, as the W. C. T. U. points out, overlooks the nine types of restrictions thrown around army camps in an effort to suppress drinking among service men.

We would call attention to the fact that all liquor advertising in Canada will end on February 1, 1943. Contrast that with the pages of the liquor-soaked publications which come to your table today, or with the bally-hoo about beer which you have to endure over your radio.

We remember that coffee, meat and sugar are severely rationed, but liquor and beer are available everywhere. When you pay a tire inspection fee plus whatever repairs may be imposed by the inspector in order that you may have a dole of gasoline, remember that the alcohol stored for beverage purposes might be transmuted into synthetic rubber, the situation be greatly improved, and the brains of soldiers and workers left clear for meeting the most desperate hour in our history. Surely the time has come for dealing with liquor upon the basis of what it is and of its damaging influence upon our war effort and our future.

BY WAY OF EXPLANATION

The Advocate is having trouble in getting the paper to the subscribers on time. This is a condition over which we have no control, and missing papers will probably reach their destination in the end. We are also having trouble in getting copy intended for publication. We are having to produce the paper with a skeleton force, but we have moved up our deadline to Saturday which will give a little more time to set the type and get the paper out. We must all remember that we are not working under peace conditions, but under the disorganization incident to war. Let us face the situation as it is and do our best until a better day may dawn.

THE CHURCH COLLEGE AND WAR

There are many Jeremiahs in the land lugubriously prophesying the liquidation of the liberal arts college. They pose the question, "What is to become of the small college?" and paint the future darkly. But every now and then we hear a voice of hope.

Dr. A. P. Hamilton

Yesterday it was reported over the air that President Robert Hutchins, of Chicago, was saying, "The continuance of non-technical research in American education is necessary, lest the nation be forced into intellectual bankruptcy." That is to say, the colleges must stick to their task of intellectual training in spite of all the emphasis now on streamlining education for war; for after all, training for peace is the norm in our American way of life.

It seems to me that our leaders are more keenly aware than ever of the necessity to be on the alert against the disintegration of what we are pleased to call liberal education.

It is astonishing, and encouraging, to find how many champions such education has throughout the country at this critical time, and in high places of influence. This is heartening, to say the least, to those of us who, through the years, have devoted our lives to education for life—a more abundant life of the spirit.

It is no accident that every church-related college is dominated by the liberal arts ideal. It is only natural. Secretary Knox was quoted some days ago as saying that the Navy was going to try to save the small liberal arts college, and that he thought the government ought to make every effort to do this very thing. Some reporter asked him if his statement included Alma College (his own alma mater) and he replied, "it certainly does."

Such opinions from men who are determining policies for all phases of our lives in these terrible days are very encouraging. For they mean that our key men realize that their own leadership and training goes back in large part to the small college, and in very many cases, the small church college. The small college is an integral part of the pattern of American life; it has been so from the very foundation of the republic, as we all know very well. We need to name only two founders to make the point clear: Thomas Jefferson and James Madison. One wrote the Declaration and the other is given credit for writing the Constitution, for the most part. And "time would fail me" to call the roll of all the great names in our history which have been writ large on its pages, whose owners passed through the halls of some small struggling liberal arts college. I call your attention to the famous speech by Daniel Webster in behalf of his own little college, Dartmouth.

We hear much these days of "preserving our American way of life." The small American college is the very bulwark of this way.

A. P. H.

A PAT ON THE BACK

By Rev. Henry T. Carley, D. D.

A pat on the back is one of the best methods yet devised for giving aid, comfort, and encouragement to one who is sorely pressed by his enemies, or who is fighting against odds in any experience of life. Of course, when an actual combat is in progress, a smack on the head of his opponent may do your friend more good than an approving pat on his own back; but, in general, the pat has tremendous psychological value.

It is not hard to give, either. It does not involve the expenditure of any great amount of physical energy, and it does not consume an undue proportion of valuable time. It need not be accompanied by a large outlay of words or a lugubrious cast of countenance. You just give the pat and pass on.

Human nature is so wonderfully constituted that many people, having learned the value of a pat on the back, proceed to give themselves one. There is an interesting story in the world's best seller of two men who went into a church to offer their devotions. One of them was prominent in his community, wealthy, and influential. His public record was blameless, and he was rather proud of himself. Feeling that he was setting a good example for his fellow-men and was deserving of commendation, he proceeded to give himself several pats on the back. He expressed gratitude to God for his exemplary moral conduct, and for his strict observance of the conventional regulations of decent society. He even patted himself on the back for his own respectability as compared with others, whose shortcomings he enumerated. Having finished his devotions, he went on home, feeling pretty good.

The other man was of an entirely different type. He was well-to-do, but by the nature of his occupation was socially below par. He felt, too, that his moral delinquencies were very great. Instead of patting himself on the back, he confessed his sins and prayed for mercy. He, too, went on home, happy. God had patted him on the back for his humility and penitence.

The real value of a pat on the back depends upon who gives it and what it is given for.

JESUS, THE GREAT PHYSICIAN

Many curious questions have been raised regarding the occasion for the gatherings in Jerusalem and other collateral circumstances, all of which we leave without discussion. They do not affect the message which the evangelist designs to convey in the record as given in this and following chapters.

Purpose and Problem Posed

Here we have an account of the first of four miracles in which Jesus is shown to be the Lord of life. The list includes the healing of the impotent man at the Pool of Bethesda; the feeding of the multitude; the healing of the man born blind, and the raising of Lazarus. By this grouping, John exhibits what he gave as the method and purpose of his writing. In chapter xx. v. 31, he says: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." These three miracles focus interest upon the thought which John had in mind—Jesus' lordship of life. At the same time they show the progress of unbelief in the Jews who were blinded by their undue emphasis of the authority of law and tradition. It will be observed that their protests against breaking the law regarding the Sabbath finally culminated in a passion of murderous resolution when they sensed the peril to the hierarchy which was implied in the raising of Lazarus from the dead. They knew that it was the final stage in the revelation of Jesus as the source of life. They knew also that no amount of law or ecclesiastical restraint would suffice to counteract the practical demonstration of the fact which they so passionately resisted.

Healing the Impotent Man

The first step of the evangelist, in tracing the ministry of miraculous healing by which Jesus demonstrated his authority over life, was at the Pool of Bethesda. Recent excavations are believed to have discovered the Pool of Bethesda at a spot near the Jewish "Wailing Wall," and the steps leading down to the pool of water, now several feet under ground, tend to confirm the opinion that the site was there even though the porches suffered the fate of the Temple. According to the record, impotent folk in great numbers lay in the five porches surrounding the pool waiting for the moment when the magic virtues of its healing waters might be made available by an "angel" agitation of its depths. The fact that only one might be healed did not crush hope in the hearts of those victims of disease and sin, each one of whom cherished the belief that some day he might be first to enter the troubled waters and that he might experience the mystic healing. It was through this helpless and oft-disappointed victim of suffering that Jesus approached in a practical way the fact of his mastery of disease, and revealed himself as the source of life. It is still true that the most convincing evidence of Christ's power to restore is found in the healing of those regarded as hopeless hulks on the highway of life. Then, like Paul, we cry out, "Who is sufficient for these things?"

The Cure

The man whom Jesus chose had been afflicted for thirty-eight years; he was helpless and had apparently lost heart. Jesus asked, "Wilt thou be made whole?" Out of a hopelessness too deep to register surprise at his question, he said, in effect, "What's the use?" Without other preliminary, Jesus said, "Rise, take up thy bed, and walk." The man was so overwhelmed by the consciousness of being healed that he forgot to ascertain the identity of his benefactor. The tides of his emotion, like the tides which have swept the souls of redeemed men in all generations, left him without answer for those who challenged him. He probably did not even remember that it was the Sabbath. He blurted out the word that was uppermost in his mind, "He that made me whole, the same said unto me, Take up thy bed and walk." That was all he knew, but it was a testimonial which gave little comfort to those who were alarmed at implications which they too well understood. Jesus did not leave the healed man without knowledge as to who was his benefactor, what was the cause of his impotence, nor what might be expected if he should return to his sinful ways. In the Temple, still a good place to be found of this healing Friend, he said: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." It was no mere solving of the problems of a "psychotic;" the man was made "whole." He was released from the disease which paralyzed the springs of action.

The Sequel

It might be said that the healing of one more mendicant should not have created such a stir, and that would have been true if the cure had been effected in the accustomed way. But Jesus took a course which was independent of every mystic factor and superstitious priority, and what he did for that hopeless derelict of sin portended a sweep of authority and healing which would surely result in their moral and religious controls getting out of hand. This was particularly true when he had ignored the law regarding the Sabbath. They could not accept the principle that the need and not the day conditions the deed. Neither could they accept the implication that Jesus is the Lord of life. The Jewish authorities were thoroughly aroused, but the cure effected was too evident to be challenged. They could not accept the thesis that Jesus is the source of life, and in their dilemma they followed the only course open to them. They thundered, "What fellow presumed to loose you from the law of the Sabbath?" The little pallet which had been his bed beside the mystic waters of Bethesda suddenly became a mountain of moral infamy. It was the only hope for counteracting the effect of a practical ministry unto life and health of soul and body. They had only law and prejudice with which to resist the stubborn reality of fact.

The Great Physician

Jesus, the Great Physician, did not prate about the evidences of his authority, or the proofs of his divine commission. He did state the fact, but he rested his case with those who were the beneficiaries of his healing touch. In the case of the impotent man, he set his imprisoned soul free and left him to bear a testimony to the ministry of healing in such words as might be at his command. Jesus affected none of the airs of those who explore the mysteries of trouble-torn "psychotics," but he drove a straight course and said, "Go and sin no more." The impotent man said, "He that made me whole," and in that artless phrase he was true to the bridge that carried him safely over. At last the real credential of every ministry is realized in the healing touch. Orthodoxy has distinct values and loyalty to establish conventions is commendable, but to place secondary matters first is to create an order of religious robots and to destroy all that is valuable in religion. Conventions and ceremonials are but sign-posts on the road to healing, but they have no value unless they lead to the Great Physician at the end of the way.

WITH THE PASTORS

MINISTERIAL INITIATIVE

By Charles O. Ransford

John Wesley was the Methodist Church. His leadership in the revival movement brought upon him many responsibilities. He had to make a new church. He was extremely cautious in every movement. There was no precipitation on his part in separation from the Established Church. There was no self-will in the organization of the Methodist societies. He said, "I look upon the world as my parish. I judge it meet, right and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation. This is the work which I know God has called me to do."

When nearing the end of his days he began to adjust his affairs and to transfer the ownership of the property accumulated in the years of his supervision by the "Deed of Declaration" to one hundred preachers, duly named and declared to constitute the Conference.

Francis Asbury, the first general superintendent and bishop in America, in his saddle bags carried the Methodist Church throughout the American colonies far south to the Carolinas, north to Canada, and west to the Mississippi river.

From the time of his election in 1784 to his death in 1816, he organized every Conference and made every preacher's appointment. As he made the last round of the Conferences and held the Tennessee Conference in October, 1815, he said, "My eyes fail. I will resign the stations to Bishop McKendree. I will take away my feet."

The pioneer Methodist preachers, with a Bible, hymn book, and Discipline in their saddle-bags carried the law and the gospel to all the countryside and the villages and towns of the wilderness.

Methodist preachers are apostolic. Methodist preachers are sent and not called. They went into new countries. They worked among a primitive people. They preached the gospel "in the regions beyond." Their ambition was to preach the gospel "where Christ's name was unknown."

They were the church leaders and the authoritative directors of their charges. They had splendid initiative. They preached and held camp meetings and revivals. They organized the societies. They organized the class meetings and appointed the leaders.

The better trained and more zealous among them, as the population increased, developed the societies. Where leadership could be found services were increased and the societies became independent.

The initiative and leadership of Methodist preachers has made the Methodist Church. As initiative and leadership have been developed among the laity the Methodists have increased in number and in power. Preachers and people have developed themselves and their own programs and made the Methodist people the most numerous and effective evangelists in all the world.

Those who live in the Lord never see each other for the last time.—Selected.

CONFERENCE NEWS AND PERSONALS

Dr. J. R. Countiss reports a bright outlook for the year at Starkville, Miss., where he is now in the fifth year of a very happy and constructive pastorate.

Mrs. G. W. Huff, of Duncan, Miss., adds a gracious word to the many good things being said about the message and helpfulness of the Advocate. We thank her for her interest and loyalty.

Rev. W. K. Irving, who was assigned to the Scotland charge at the recent session of the Mississippi Conference, has met with a gracious reception and is expecting a fruitful year in his new field.

Bro. Aubrey Smith, who succeeded Rev. M. F. Lytle as pastor of West Laurel, Miss., church, reports that he has been well received by the people of that congregation and he is expecting a good year.

Bro. B. D. Watson writes that his work at Wynn Memorial, Shreveport, La., is starting off decidedly better than last year. He feels that the report for the year may show encouraging progress over that of 1942.

Chaplain Mark F. Lytle, of the Mississippi Conference, has finished his training course and is now stationed at 54 Station Hospital. Ft. Ord, Calif. Bro. Lytle entered the chaplaincy service the latter part of October.

Rev. Geo. P. White of Hammond is in a New Orleans hospital where he is being treated for a chronic illness. The news reached us on Friday night and we have not had a report as to his condition.

Rev. W. F. Ragsdale reports that since going to the Provencal, La., charge he has been able to get the Woman's Society of Christian Service well organized and in good working order. He is looking forward to a good year with his new flock.

Rev. K. S. L. Cooke, of Malvern, Ark., was a visitor at the Advocate office last week. He was once a member of the North Mississippi Conference and is now representative for a ministers' insurance company of Indianapolis, Ind.

Friends of Dr. George S. Brown will regret to learn that he is suffering from neuritis. He is in a New Orleans hospital where no definite cause for his affliction has been discovered. We sincerely hope that he may soon be fully recovered.

Rev. A. W. Bailey is very happy as he begins work in his new field at Webb and Sumner, Miss. He has a beautiful brick church at each place and a lovely people to work with. He expects great things this year.

Mrs. A. A. Boulton, Route 3, Newton, Miss., writes us a testimonial of her interest in the Advocate which we appreciate, as we do her continuing loyalty to the paper as a real institution in Methodist homes in this territory.

Rev. G. R. Meaders is taking his task in full stride at Shannon, Miss., and the Advocate shares with every other interest his loyalty as a pastor. We wish for him and his people a very happy and prosperous year in all respects.

Rev. J. D. Huff, pastor at Choudrant, La., has had a cordial reception from his churches, he has had a generous pounding, every church has accepted the one per cent "supplementary salary," and his Advocate campaign begins with a list of all new subscriptions.

Rev. James F. Stone, pastor of the Newellton, La., Community Church, had the assistance of Rev. Henry A. Rickey in a meeting which began on Nov. 24 and ran through Dec. 2. The services were well attended and eight people were added to the membership of the church.

Rev. D. B. Boddie, pastor at Morgan City, La., is going at his task in his usual energetic and methodical manner. He uses his church calendar for inspirational and promotional purposes and in that way keeps every detail of his schedule constantly before his people.

Rev. Floyd O. Lewis, pastor of Matherville charge, has moved to Waynesboro, Miss., on account of his work in connection with the rationing board at that place. He continues his pastorate, and his residence change is only a matter of convenience in doing his war work.

Dr. G. D. Hightower and Bro. E. V. Catoe, substantial members of the Methodist congregation at Webb, Miss., have celebrated their birthdays together for the past twenty-eight years. The Advocate joins their many friends in the wish that both of them may live to enjoy this annual event for many years to come.

Rev. B. M. Lawrance begins the Advocate campaign on the Silver City, Miss., charge by sending a list of subscriptions, all of them new. Bro. Lawrance has always been a loyal friend of this paper and he says that he expects to get the minimum quota and as many more as possible. His is the spirit that always wins.

Rev. R. V. Fulton writes that he and his wife are very happily situated at Clinton, La., where they enjoy the quiet of the country and the conveniences of the town. His home is only four blocks from the Methodist church, and he had the privilege of preaching for the pastor, who was absent, on January 10.

Col. J. H. Johnson, of Clarksdale, Miss., whose improvement we noted last week, writes that he feels now that he is on the road to permanent recovery. He tells us that his physician in Memphis, Dr. J. L. Andrews, died suddenly in his office Sunday afternoon. Dr. Andrews was alone and was found by his chauffeur, death having resulted from a heart attack.

Rev. A. W. Townsend, Jr., writes that he and his family are very much pleased with their new charge at Bunkie, La. The acceptance for Benevolences has been raised from $387 to $500 and with it a boost of $300 in the pastor's salary. Naturally, Bro. Townsend is in a good humor with the world, and we feel certain that Bunkie is in for a successful year.

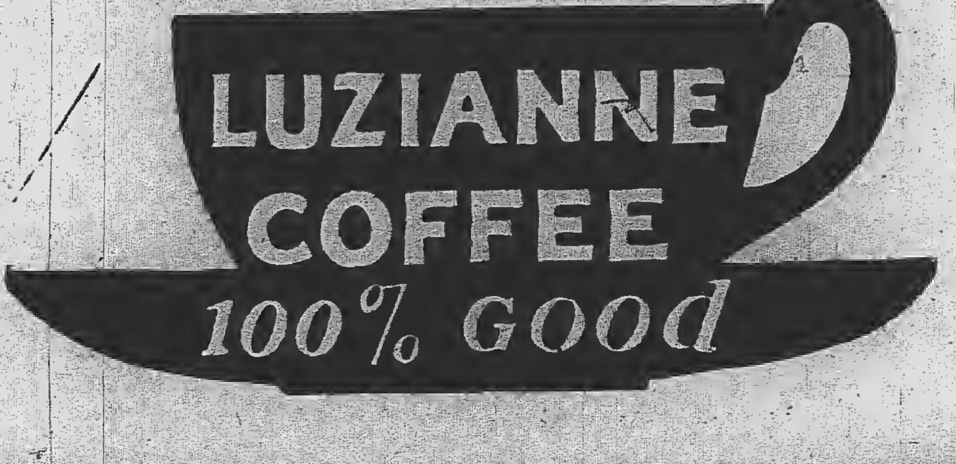
Chaplain L. R. Nease, Mrs. Nease and Jo Ann have been enjoying a visit together at Fayetteville, N. C., for a month. Bro. Nease is stationed at 55th Station Hospital, Fort Bragg. He and his family reached Lumber City, Ga., on January 11, for a few days' visit to Bro. Nease's mother, after which Mrs. Nease and Jo Ann returned to Boyce, La., and he to his post at Fort Bragg.

Mrs. S. J. Davies, 628 King's Highway, Shreveport, La., says that her grandfather, Ezekiel Mixer, began taking the Advocate with its initial number and that three branches of the family have had it in their homes since. Sister Davies is nearing her seventy-fifth birthday and has been an invalid for more than a year. She says that she hopes her children may continue the subscription when she is gone.

New Albany, Miss., church, Rev. C. T. Floyd, pastor, is making a magnificent beginning for the new pastor and the new year. At the first quarterly conference on January 11, one-fourth of the total budget for the year had been paid in full. In less than two months' time Bro. Floyd has visited every home, and such pastoral efforts will always be rewarded. Bro. Floyd says he has not had a tire puncture, but he has had both shoes repaired.

Miss Maude Nelson, a native of Louisiana, wrote a very thrilling letter, giving her very unusual experiences enroute to the mission post in India. She is a protege of the Philathea Class of First Church, Houston, and her letter was sent to us by Mrs. R. H. Wynn. Among other things, she tells of her experience in the bombing of Pearl Harbor and the journey onward which took her to Wellington, New Zealand, Ceylon, and then to Calcutta. Miss Nelson is very happy in her work, and we hope to print the letter itself in the near future.

Rev. J. T. Harris and his people are planning to make January 31 a high day in the history of Canal Street Church, New Orleans. At that time the morning service will be devoted to a special service of dedication of their Hammond organ, when Dr. W. W. Holmes will preach and lead the service of dedication. Rev. J. B. Grambling, who gave eight years of service to that congregation, will take part in the dedication and will preach at the evening hour. The organ was purchased by the young people and payments were completed in nine months instead of the eighteen as originally planned.



DEATH OF MRS. W. R. KEMP

Dear Dr. Duren: The Ponchatoula Methodist Church has suffered another great loss in the death of a long-time, loyal member and devoted Christian. Mrs. Kemp passed away at her home here on Saturday, January 9, after a long illness. For more than thirty years she had held her membership here. She was an outstanding Methodist in this community. As long as health permitted, she was in her place at every service—church school, Sunday morning and evening preaching service, and prayer meeting. She was also an active worker in the Woman's Society of Christian Service. She gave liberally of her time, talents and means to the work of the church. Never becoming weary in well doing, she has, in due season, reaped the reward of the faithful.

H. T. CARLEY.

GALLMAN CHARGE, MISSISSIPPI CONFERENCE

Dear Dr. Duren: I am well into the last year of my itinerancy, and everything on the charge looks very promising for a good year. I have been graciously received by as fine a people as any pastor ever labored with. As an evidence of my acceptance on this circuit, the parsonage family have had many words of encouragement by word of mouth, and by gifts that were usable in the home, poundings, Christmas cards, good congregations at each and every service, which is encouraging to this pastor.

Doctor, we only have six churches composing this circuit, yet we have met every service, and still going good. But for the inconvenience of tire shortage and gasoline rationing, we would do a lot better than we are able to do under the circumstances. But, we will do the best we can with what we have.

Now, Dr. Duren, we will be sending in some renewal and new subscriptions to the Advocate, and hope you just keep on keeping on, sending us a readable paper, which ought to be in every Methodist layman's home. God bless you in your faithful work, as editor of the Advocate.

Your friend and brother,
W. L. BLACKWELL, P. C.

A DISTURBING REPORT

A report issued by United States Marshal Raymond Thomason is very disturbing. It is revealed that the Northern District of Alabama ranks first as a contributor to the prison load of federal penal institutions.

It is further revealed that three out of every four criminal cases in the Northern district involve violation of the liquor laws.

During the fiscal year of 1941, 605 male defendants were sentenced to a total of 20,751 months. This is an average of 34.3 months per sentenced defendant.

Tied with this district in average sentence was Oregon. But Oregon sentenced only 108 male defendants to a total of 3,696.4 months.

In the Northern District of Georgia, 307 male defendants were sentenced to a total of 3,039.3 months—an average sentence of 9.9 months.

As of June 30, 1941, the Northern District of Alabama had 2,712 persons in prison under federal sentences, or under the supervision of the probation office. But of that date, only 910 actually were in prison, while 1,802 were on probation. This district stands first among the 84 federal judicial districts in the number of persons on probation.

—The Birmingham Age Herald.

MINISTERS' WEEK AT S. M. U.

The annual Ministers' Week at S. M. U. will be held beginning on January 25 and continuing through January 28. Dr. Ralph W. Sockman will be the Fondren Lecturer, and the general theme of his five addresses will be "Christianity's Fourth Front." Dr. Henry Sloane Coffin will deliver five lectures on "Preaching in Wartime," the lectureship provided by Highland Park Methodist Church, Dallas. Dr. Costen J. Harrell, of West End Methodist Church, Nashville, will give four lectures on "The Minister and His Bible."

Beginning at 8 p.m. on Monday evening, the lectures will be given at 10 and 11 a.m., and at 3, 4, and 8 p.m. each day through January 28. There will be no registration charge and the Registrar of the School of Theology is cooperating in the effort to secure rooms nearby for those making reservations before January 20. The lectures will be held in McFarlin Auditorium and ministers and laymen are cordially invited to attend.

BEER FOR BEER

Australians are complaining that beer, chewing gum and corn flakes are being shipped there from the United States, although there are relatively ample supplies available down under. They go further and complain that although the war effort is hampered for lack of ships, American beer is going to Australia while Australian beer crosses its path enroute to the United States. The same complaint has been made about wines.

In so enormous a business as wartime supply has become, some errors are inevitable. It may be that the episodes mentioned are isolated incidents attributable to human fallibility. The public wants to believe that they are.

Quick, impartial inquiry and an honest report seem to be in order.

—Editorial N. O. States.

FOOD WASTE

The equivalent of 5,500,000,000 pounds of food products could be saved for civilian consumption if present whiskey stocks in warehouses were redistilled into commercial alcohol, the National Woman's Christian Temperance Union has revealed.

Present stores of 500,000,0000 gallons of distilled liquor could yield more than 100,000,000 gallons of 190 proof alcohol, the W. C. T. U. says. To produce this much in 1943, distilleries would have to use 5½ billion pounds of grain and molasses that otherwise could go for food consumption.

"With the allied nations as well as millions in the United States facing severe undernourishment," said Mrs. Ida B. Wise Smith, national president, "government refusal to force the redistillation of whiskey is likely to bring hardship upon millions, just to enable the liquor traffic to survive the war."

The only argument presented by distillers against redistillation, she said, has been that it will reduce government revenue from liquor taxes.

"Considering that the consumption of alcoholic beverages, especially in wartime, is certain to reduce the working efficiency of thousands, increase industrial and traffic accidents, create economic losses through lowered health standards, and leave its mark on the national stamina for years to come," she declared, "such 'revenue' to the government is certain to cost many times more in its effects."

—Release National W. C. T. U.

SCHOLARSHIPS FOR ICELANDIC STUDENTS

Scholarships for Icelandic students in universities across the country were announced in a release by the Office of War Information (Washington, D. C.) on December 1, on the anniversity of Iceland's independence from Denmark. Behind the announcement is the story of cooperation on the part of certain Methodist and other universities in a project which means much to the unity of the world.

Following bombings of Iceland, President Paul F. Douglass, of the American University (Washington, D. C.) and Miss Margaret Walker, administrative secretary, in cooperation with government leaders, asked a group of universities to unite in pledging in a concrete way the support of America to Iceland. Boston University, Northwestern University, Southern Methodist University, the University of Southern California, the University of Wisconsin, and Brown University joined in the offer of scholarships. "I look forward to meeting the students from Iceland who will be here at The American University," said Mrs. Franklin D. Roosevelt.

On a shortwave broadcast to Iceland, President Douglass said: "Our answer to the German attack is a pledge to Iceland that we, of The American University, will help to educate your young leaders to take posts of leadership in the new world free from such terror."

Bishop Adna Wright Leonard, chairman of the Board of Trustees of The American University and chairman of the Board of Education of The Methodist Church, said that this cooperative effort of Methodist universities in the cause of Icelandic youth is evidence of the growing unity of purpose and program of Methodism's institutions of Higher Education. Throughout the Church, he said, there is a growing appreciation of the place which Methodism's united program of Higher Education must play in the new world.

"WHY MAKE A BABY A LIFE MEMBER

Sue Noble Riggs and Bettye Sue Hatch with the cutest looks.

Are turning the pages of their Baby Books. (Sue Noble speaking)—What's this, let's see! It's a Life Membership certificate from the Woman's Missionary Society. What about yours, Bettye Sue? Oh, you have one, too!

From this I find somebody wants each of us to have a Missionary Mind. And here are clippings from the Missionary News telling all about our Life Memberships. This must be somebody's views!

All of which tends towards making us "World Friends." But we are already members, it seems, for isn't that what our mite box means? And when we grow up for others salvation.

We'll cling to our membership in this organization.

For didn't the same one who said "Suffer

the little children to come unto me"
Also give the command, "Go ye teach, heal, preach."
Somebody wants us not only to be "World Friends."
Oh! no, that's not where it ends. But prohibitionists indeed!
Peace propagandists and to feel our Brother's need!
For doesn't our grandmother's Auxiliary
Include all this Artillery?
Moral to your mother, grandmother, great-grandmother, relative, friend.
If you want your influence to have no end
See that your Baby when he takes a look
Will find a Life Membership certificate in his or her Baby Book!

MRS. F. B. HATCH.

To these names through the years, with their joys and tears, have been added Frances Ruth Hatch, Albert Riggs, III; and on Jan. 25th, 1942, there came Richard Fleming Hatch, Jr's. name.

PERSONAL NOTES AND INCIDENTS

Mrs. E. L. Cargill, Box 1967, Alexandria, La., renews her subscription to the Advocate and adds that it is a source of great help and inspiration to her.

Rev. R. M. Brown, pastor at Arcadia, La., has been ill from an attack of influenza. The latest news which we have indicated that he was on the way to recovery.

Rev. A. S. Brisco, pastor at Main Street Church, Water Valley, is delighted with his new work, where he reports a loyal people who are interested in the entire program of the church. He finds it a pleasure to serve the charge.

Judge E. L. Walker, fine layman of the Ruston district, and lay leader for the Conference, had an operation for appendicitis recently. We are glad to be able to report that he has been able to return home and is well on the road to recovery.

Rev. W. O. Byrd, pastor at Farmerville, La., has been before the Commission on Chaplains at Washington. It is expected that he and Bro. R. E. Walton will be called into service for chaplains and will be taking up training at Harvard's School for Chaplains in a short time.

Lt. Hugh N. Clayton, U. S. Naval Reserve, is moving from New Albany, Miss., to New Orleans. He has been appointed Office Coordinator on the Naval Avation Cadet Selection Board, with offices at 910 Canal Building. We welcome these fine Methodist people to the Crescent City.

T. L. James and Company, staunch Methodists of Ruston, La., recently gave $25,000 for a new building at the Methodist Orphanage. As soon as war conditions will permit the building will be erected. This building with the planned chapel and infirmary will add much to the physical equipment of that splendid institution.

Dr. Guy M. Hicks, pastor of Trinity Church, Ruston, is putting on a real family night one Wednesday evening of each month. At that time whole families come out bringing their evening meal which all share together. It is an hour of fellowship and of worship in which one family conducts the family worship program.

Rev. C. Wesley Baley, retired member of the North Mississippi Conference, has been appointed supply for the Mt. Pleasant charge until Conference. Bro. Baley writes that he has been lost and lonely since his retirement and has found it hard to get adjusted. He is happy in the assignment which he has received.

Rev. A. L. Davenport, pastor at Vaiden and West, Miss., is putting on his Advocate campaign in earnest. He says that he has lost two from his list by removal from his territory but that he expects to be able to replace them and make his total not less than last year. His work begins well and he is looking forward to a great year.

Rev. E. P. Craddock, of "Paradise Found" at Louisville, Miss., writes that he had a great time on the first Sunday in Jaunary when he preached for Rev. W. L. Day of First Baptist Church. The pastor had an attack of flu and the services of Bro. Craddock were commandeered. Bro. Craddock says that the packed house and the ovation given him at the close of the service were such as to inspire even a retired preacher.

Rev. A. C. Lawton, chairman of the Board of Temperance of the Louisiana Conference, urges that churches which were not able to observe Louisiana Moral and Civic Foundation Day on January 17, will do so at the earliest convenient date and that an offering be taken in every church, same to be sent to Rev. M. M. Snyder, 1013 Dante St., New Orleans, La. Brother Snyder is the treasurer of the organization.

Rev. Hilary S. Westbrook writes: "We are happily situated at Osyka, Miss. I have found the people kind and responsive. They have installed some nice new things in the parsonage with more to follow soon. At Christmas time we received some large poundings and quite a few personal gifts. Everyone seems to be happy in the work of the church, and we are looking forward to a good year as we face the task which lies ahead of us in our work for the Kingdom."

A PERSONAL LETTER FROM CHAPLAIN ELLISON

Dear Dr. Duren: I'm in the Army now so please send New Orleans Advocate to me at 1503 North West, Jackson, Miss. That's my permanent address and I think my parents will want to continue paper since they don't subscribe.

On January 27th I enter upon active duty and shall entrain for Cambridge, Mass., and the basic training at Harvard. I go with the words in my heart, "So send I you." Never has God spoken clearer or louder to my soul. I would share in the travail and suffering of the man in the pew and consider the chaplaincy life's greatest challenge and opportunity as a servant of my God and Christ. The last statement will, of course, be considered in the light of life lived in the present tense. But if life is lived rightly in the present tense the future will be all right.

Your prayers are asked for me and my Mary as we strike to move out and on to a place not seen with our eyes but known in our hearts to be ultimately in His presence.

Joyfully yours,
A. M. ELLISON.

Note: The above letter was not written for publication, but it is too excellent in its spirit not to be shared.—Editor.

No work is worth doing badly; he who puts his best into every task will surely outstrip the man who waits for a great opportunity before he condescends to exert himself.—J. Chamberlain.

NATCHITOCHES, LA., A NAVY TRAINING CENTER

Dear Friend: Just a word to let you know of the new responsibility and opportunity of the churches here in Natchitoches.

Louisiana State Normal College, through the efforts of the President, Dr. Joe Farrar, was one of twenty colleges selected throughout the nation for Pre-flight Army and Navy Training. L. S. N. C. has been selected for training of our Navy Cadets. Two hundred and fifty cadets are here now; next month more will come in and also the next month. The enrollment will be 600. After the program is set up 100 will leave each month after a twelve weeks training and 100 more new ones will come, making 2,400 on the campus during the year. (Besides present regular enrollment of about 1,000.)

Through our Wesley Foundation we are reaching these new men. They are all men of high character. They have to be for the Navy to accept them. Many of them are Methodists and, on the first Sunday following their induction, they were at church! They come from Ohio, Michigan, Arkansas, Louisiana, Illinois, etc. We have been considering for some time the enlarging of our church sanctuary; it seems imperative now.

Cordially yours,
CARL LUEG, P. C.

TIME MARCHES ON

Extracts from a sermon Brother E. P. Craddock delivered at the Baptist church on Sunday morning, January 3rd, filling in for Pastor Day:

"Forgetting the things which are behind, and reaching forth unto the things which are before, I press forward toward the mark for the prize of the high calling of God, in Christ Jesus."—Phil. 3-13-14.

St. Paul brings himself down to the level with other men, for he is not a faultless character; he is struggling in the Christian race. Paul is not yet perfect, but is pressing toward the mark.

Once in the race, he has no time to look back, but is reaching out for the goal. The most of Paul's life was past when he penned these words, yet he forgets the things that are behind. His thorn in the flesh!

1. In young life we look forward; in old age we look backward, the meridian of life is the time to do our best work. Would we improve our lives, if we could live them over? There are some things we should forget, there are many things we should never forget.

2. We should never forget God's loving care over us, from babyhood to this good hour. We should never forget Calvary, for God so loved us. The afflictions and cares of life are doubtless for our good, in working out our salvation.

3. The mistakes of our lives have been many, for life, like war, is a series of mistakes. War, to my mind, is of the devil, and, as Sherman said, war is hell.

4. Pondering and dreaming over the past will do no good; don't brood over things that you can not help. Lay your burdens at the Master's feet, and leave them there. Look on the bright side of life, for that's God's side.

5. We must forgive if we expect to be forgiven. As Christians, we must forget our sorrows, so far as keeping us from perform-

ing our Christian duties. A Christian will put first things first!

6. Time marches on: All things are before us that are good; heaven is before us; behind us is nothing but sinking sand. Let the watchword sound, the world around; Jesus Saves. In Jesus there is everything to cheer, animate, and encourage.

7. Perfection is the standard aimed at; aim high, reach high, and go high. "Be ye perfect even as your Father in heaven is perfect." However near you come, you will find just another step, another, and another, until you get to heaven.

8. To stand still is stagnation. Better wear out than rust out. Run with patience the race that is before us. Patience is a great virtue; let patience have her perfect work.

9. Time marches on: Our Captain has gone before us, to show us the way. We have no time to worry over the camp followers, or the ones who are looking for the loaves and fishes, for we have enlisted in the great army of God, in the way our fathers trod.

10. The world, the flesh, and the devil, we must confront. "We must fight if we expect to reign, increase our courage, Lord." By His help, we will go up and possess the Promised Land, win the victory, the glories of the redeemed, and have a home in heaven at last.

11. Press nobly on, beloved; you have all to gain, nothing to lose. Press back hatred and malice; press down the wrong; and as Bunyon said, Get thyself rid of thy burdens. Strain every nerve, and for glory run.

12. God pity the member who serves the Lord off and on, more off than on. St. Paul was never discouraged; Forward was his slogan. Victory was his watch word, for "the gates of hell shall not prevail against the Church of God."

13. When Christ comes the Second Time, the world will be conquered for Him. We will then have a new heaven, and a new earth. Now time marches on. Then time will be no longer, said the angel, which John saw on the Isle of Patmos.

14. St. Paul received forty stripes save one; he was stoned, scourged and beaten, but he said: "These light afflictions are but for a moment, and are working out for my eternal welfare. Moses pressed through the walls of the Red Sea; the Hebrew children came through the fiery furnace; Daniel went quietly to sleep with his head resting on the lion's shaggy mane.

15. Let us look forward to this year 1943 with a great deal of optimism, for it's a new year to us all. We live in hopes; Uncle Sam is leading us on to better things in the future.

16. Life was never so well worth living as now; joys are sweeter, success more difcult. Opportunities are knocking at our doors. A religious wave is coming; get in the procession, and Forward March! as a true soldier of the cross.

17. Beloved, commissioned by the now reigning Christ to bring a lost world back to Him. In Jesus' name, let us go forward, refusing all compromise with the world, the flesh, and the devil. May our consecration to Him be complete. May we never yield to slothfulness, lukewarmness, doubt and defeat.

When to advance, seems but to encounter
 defeat,
Let us rely on God, and in His strength
 never retreat.
Forward, be our watch word, faith and works
 be joined.
Seek the things before us, not a look behind.
Burn the fiery pillars at our army's head;
Who shall dream of shrinking, by our Captain led;
Forward through the desert, press on in the
 fight.
Jordan flows before us, Zion beams with
 light.
Then forward, Christian soldier, with an
 ardor that will tell.
Always do your duty, and your duty, do it
 well.
Time marches on, for the past is gone.
The future is to be. What will become of
 you and me,
If we don't reach out for God—the way our
 fathers trod?

—Local Paper.

RELIGIOUS TRAINING NECESSARY FOR GOOD CITIZEN

Religion is a neccessary part of the training of any young man to become a proper citizen, J. Edgar Hoover, FBI chief, today told the Methodist Board of Education.

In response to a request from Dr. Harry Wright McPherson, executive secretary of the Board in Nashville, for his suggestions for a well-rounded curriculum for students, Mr. Hoover said:

"Religious teachings are naturally included in my suggestions for an education program, regardless of denominational or religious belief.

"I would also suggest," he added, "that attention be given to the various phases of ethics in public and personal relationships. Included might be a study of the canons of ethics of the various professions which might serve to instill in the students an idea of the importance of a proper standard of personal relationship to their job, to their fellowmen, to the country and, of course, to their God."

His suggestions for subjects to be included in the curriculum of the 135 colleges and universities under the jurisdiction of the Methodist Board of Education were made to aid in preparing the students for wartime activities as well as aiding them in preparing to be better citizens.

"Crime prevention might also well be an important subject in any college or university schedule," Hoover said. "I do believe that more emphasis should be placed on such subjects as public relations, public speaking, interviews, office management, and administrative organization.

"The relationship between the citizen and law enforcement groups and the social responsibility of an individual in the community," he added, "together with the advantages of a democracy, particularly as compared with the vicious practices and standards of totalitarian governments, should be made available to the young women and men interested in serving their country to best advantage."

The ideals of Methodist institutions are such, they welcome the suggestions by Mr. Hoover of qualifications for FBI positions. A list of qualifications for this important branch of government service was also sent to Dr. McPherson and will be forwarded to each of the Methodist colleges and universities.

Alcohol is habit-forming. The appetite does not grip one suddenlly; it steals its hand into that of the drinker and leads him gently out of control of his own life.

—Church Advocate.

WISE OR OTHERWISE

By Rev. James H. Felts, D. D.

"Too many dime novels and seeing too many wild movies," said the police, presenting a very young extortionist of Hot Springs, Ark., to the court.

Prohibition is growing rapidly with reference to many things except whisky.

It is said that a man has reached middle age when he stops growing at both ends and begins growing in the middle.

Certainly I am a pacifist. But when a mad dog goes on a rampage I believe both private and public interest demands his extermination.

"No one can say by himself this is right and that is wrong."—Bockage.

Sending a preacher to his appointment is like sowing seed in the ground. Both seed and ground must be considered.

The real enrichment of sorrow is found in ministry to others.

When the visible and the invisible are properly blended you have approached the ideal.

I suggest that you read, or re-read, "We Must Stretch Our Minds," Christian Advocate of December 10, 1942.

The tragedy of crass selfishness abides despite the horrors of war. Let the other fellow make all the sacrifice.

The art of living well is not easily attained or maintained, but is worth all it costs, plus.

"The outsides of unions will never be right till their insides are right."—William Hard.

"Law cannot be divorced from morality." —Kaltenborn.

True or false? When public opinion really talks they get things done.

3,039;344 SOLDIERS ATTENDED CHURCH DURING SEPTEMBER

Church attendance in the Army during September totalled 3,039,344, the War Department announces.

Two hundred and thirty reports from outlying garrisons have not yet reached the Office, Chief of Chaplains. No numerical compensations have been made for these.

There were 65,090 services held, a large proportion of which were outdoors. On many occasions soldiers of units which man gun positions in outlying areas are unable to come to church. When that happens a Chaplain brings the church service to the soldiers.

Sacraments were given on 37,975 occasions to 333, 670 participants. Chaplains officiated at 3,342 marriages and baptize 598 infants.

Hospital and guardhouse visits numbered 46,261. There were 176,803 Testaments and Bibles distributed. Chaplains heard 1,945 professions of religion, including adult baptism.

On military reservations, 3,637,988 consultations were conducted by Army Chaplains on matters of pastoral nature.

Off the post, Chaplains, as representatives of the religious community within the Army often cooperate with civilian church groups. During September, Chaplains took part in civil community activities on 15,426 occasions, in which 970,617 people took part,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"One woman can be helpful;
One hundred women can be forceful;
One thousand women can be powerful;
One million women can be invincible."

"The four million women of the Methodist Church may become invincible **if they will pay the price.** (Luke 9:23)."

There are many ways in which the women of the Methodist Church can be powerful, and during this year we may have a number of opportunities to be forceful with our votes.

Some say they do not want "to mix in politics." Well, it may be an issue and not a person for which a vote is needed—we need to vote "for" things as well as "against" other things. We cannot help build "A New Earth Wherein Dwelleth Righteousness" by drawing our skirts about us and refusing to have anything to do with certain situations. Working together we must help to change them.

Only ten days remain in which to pay poll tax, and unless it is paid **before the first of February,** we cannot vote.

Not only must the poll tax be paid, but unless we are registered we cannot vote. Recently we went with three women to vote on an important question and to of them had failed to register! Poll tax was paid, but they could not vote.

Secretaries of Christian Social Relations and Local Church Activities: This is one of your responsibilities (under "Christian Citizenship"). Urge the women of your society to be sure their qualifications are in order!

* * *

"The Work of the Woman's Society of Christian Service"

On this page we are trying to give some help for the study, "The Work of the Woman's Society of Christian Service." We have given a simple outline, based on the one appearing in the February, 1942, "Methodist Woman," and also some general helps. We have given a few suggestions for Lesson No. 1.

In Lesson No. 1 we found that the work of the Methodist Church is carried on by three administrative divisions of the Board of Missions and Church Extension: Division of Foreign Work, Division of Home Work and Church Extension, Woman's Division of Christian Service.

We also found that the Woman's Division of Christian Service is divided into three departments: Foreign Work, Home Work, C. S. R. and L. C. A.

We studied the purpose of the Division, the society, and compared them with the purpose of the Board and the commission of our Lord. We saw how our emblem embodies all of these things.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

In Lesson No. 2 we look at the steps down from the Division to the local society and find them as follows:

Jurisdiction
Conference
District
Zone
Local society
Circle

As we study each step, we want to become familiar with that particular step in our own Jurisdiction, and its relation to the local society.

Then we want to begin at the bottom and go up from the circle (or the local society) and see how the entire work of the Division depends upon what is done in the very smallest unit of the set-up.

When we studied the purpose of the local society we found:

1. To unite all the women of the Church in Christian living and service.
2. To develop and support Christian work among women and children around the world.
3. To develop the spiritual life.
4. To study the needs of the world.
5. To take part in such service activities as will strengthen the local church, improve civic, community and world conditions.

In the packet which we are using is found three handbooks, and since one of the major departments of work of the Division is Christian Social Relations and Local Church Activities, we are using that handbook with this lesson, trying to show that if we are to build "A New Earth Wherein Dwelleth Righteousness," we must begin with the activities in the local society.

We suggest that a careful study be made of the section (1) The Local Church and Community Cooperation, found on page 13 of the Handbook for the Department of Christian Social Relations and Local Church Activities. Also of the Recommendations for Christian Social Relations and Local Church Activities found on page 89 of the Conference Journal of the Mississippi Conference W. S. C. S. of 1942.

And society, regardless of the size of its membership, can do these things.

Discuss the duties of the secretary of C. S. R. and L. C. A. and note that she must have the cooperation of the entire society in her department.

Show that while most of our activity in the local society comes under "local church and community cooperation" we also participate in all of the other areas:

Under "International Relations and World Peace" we made the study in 1942 of "Planning for Peace," and we learned that practically everything we do has some relation to this very vital area.

Under "Economic Relations" we have learned through our studies of both "Planning for Peace" and "Latin-American Missions" how great a part this area plays in "the kind of world we want."

Under "Minority Groups and Interracial Cooperation" we observe Race Relations Sunday, we share our church school literature and our W. S. C. S. literature with the Negro church in our community; we assist Negro women to go to "Gulfside" for training in Christian service; we help our Negroes to secure better schools, hospitalization, etc.

Under "Christian Citizenship" we take our place in trying to make ours a Christian Democracy and begin by becoming qualified voters.

Under "Alcohol and Other Narcotics" we have a wide range and a difficult one, but "a thousand women can be powerful" when they work together.

Under "The Christian Family" we find many ways to advance the building of "A New Earth Wherein Dwelleth Righteousness."

All through this lesson the emphasis should be placed, not on the organization as such, but on organization as a means by which the purpose of the society is accomplished.

As an added help, we suggest the C. S. R. and L. C. A. pamphlet No. 1, "Local Church and Community Cooperation," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Next week we will give suggestions for Lessons No. 3 and No. 4.

* * *

An Active Girls' Interest Group

Mrs. Glendell Jones, Conference Secretary of Young Women and Girls, sends us news of the Girls' Interest Group at Grace Church, Jackson:

"We meet the second Friday in each month, and our last meeting was in the home of Mrs. W. B. Fazakerly, with nine girls present. The program was beautifully given and closed with a splendid discussion. Hot chilli was served and all left looking forward to the next meeting. They are so enthusiastic, and hostesses have volunteered through February. I do not have to do anything about the program—they sweep me off my feet! I hope everyone who tries to organize this group will be as successful as I have been."

Mrs. J. D. Lowe is the leader of this group.

* * *

Quitman W. S. C. S. Making Progress

The eighty members of the Quitman W. S. C. S., motivated by a loving spirit of unity, made progress during 1942.

The Spiritual Life Group, directed by Mrs. John D. Ellis, was a means of deepening the consecration of the individual members and of the society. The finance department, supervised efficiently by Mrs. A. S. Mason, registered $432, which was more than pledged and made possible the honoring of two worthy women, Mrs. Ben J. Carter and Mrs. H. C. Watkins.

Mrs. V. G. Clifford, Secretary of Missionary Education and Service, is assisted by a secretary in each circle. Through their planning and direction the members not only enjoy the study courses but desire a deeper knowledge of "the needs of the world" and of God's Word.

Mrs. W. C. Couch, who will again lead the society in 1943, has a peculiar ability for discovering the right person for a particular

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

One of the first actions of the Woman's Division of Christian Service of the Methodist Church was to send the following message to Madame Chiang Kai-shek, who had just arrived in our country:

"National Board of Woman's Society of Christian Service of the Methodist Church, assembled in annual meeting, send loving greetings and welcome. We rejoice in your safe arrival and pray for your recovery. We are confident that your visit will strengthen bonds of Christian fellowship as well as bonds of friendship between our nations."

The opportunities of Methodist women in a world of war were reflected in the budget adopted for next year. This budget is contingent on a number of things—the successful completion of the Emergency Fund and the vision of the Methodist women to see in the opportunities of today the biggest challenge that ever faced them. As Dr. Henry Emerson Fosdick has expressed it:

"A man's money is an extension of his body, an enlargement of that material physical equipment through which his spirit works. Money is another pair of legs and lo, it can go where otherwise we could never go, walking amid the need of China today or ministering in India and the islands of the sea. Money is another pair of hands, and it can carry burdens that our own fingers cannot touch in our community, our nation, and around the world. Money is another pair of vocal cords, and it can speak where our voice cannot be heard, teaching and preaching where in personal presence we may never go. **What a man does with his money he is in a real sense doing with himself. Thus, the extent of our sacrificial giving will reveal the depth of our consecration.**"

We, in the North Mississippi Conference, are asked to raise our local society budgets. How long have you been sending in the same sum? Would it not be inspiring to have a new goal to work toward? Hard tasks make interesting meetings. Have you reported to your district secretary what that pledge for 1943 is? If not, raise the figures and write the news to your secretary.

* * *

Suggestions for Prayer for January

(Put this where you can remember it)

Pray for new leaders of the Woman's Society of Christian Service who take office this month.

Pray for Madame Chiang Kai-shek, first lady of China, and a great leader, who is a guest in our country. Pray that her health may be restored and that she may be returned to her husband to bear with him the great burdens of this nation.

* * *

Potts Camp W. S. C. S.

The Potts Camp W. S. C. S. had a beautiful installation service, impressive in its simplicity, to start off the year. The pastor read the challenge to each officer and she accepted with reverence her obligation for the new year. After brief messages from the old and new presidents, the pledges were signed, and the pastor, Rev. Z. A. Jumper, gave his benediction on the work carried on by this very active society.

In the discussion following the installation each member also pledged herself to do all in her power to meet the Efficiency Aims for 1943.

Respectfully,
MRS. Z. A. JUMPER,
Corresponding Secretary.

* * *

North Africa?

"Today the eyes of the world are turned upon North Africa. We turn on our radio or pick up the newspaper and the names of Algiers, Oran, Tunis, and other North African cities are called to our attention. But these names are not unfamiliar to those who have followed the work of our Methodist Church in North Africa. In this part of the world that is now proving so strategic to the war effort our Church has been working for some forty years."

Read this article in the January, 1943, World Outlook. All the colored picture section is on people, schools and cities of North Africa.

* * *

Cleveland, Mississippi—Susie Lee Pepper

Twenty-year-old Susie Lee Pepper is a senior at Delta State Teacher's College, Cleveland Miss. Her permanent home is Vaughan, Miss. Last year she entered an essay and a short story in the Southern Literary Festival in Memphis and won first prize in each. She is planning to follow a career of journalism. She won second prize of $25 in the essay contest on "The Methodist Circuit Rider and His Influence in America."

We can be very proud of Miss Pepper.

THERE'S SUGAR, COFFEE, AND CHRISTIANITY IN PUERTO RICO

By Bruce R. Campbell,
Superintendent Puerto Rico Mission Conference

Although a few things are lacking on our food list, there is no scarcity of coffee or sugar in Puerto Rico. We are not near starvation yet, and we do not expect to be for a long time, if ever. The Puerto Rican people have missed their rice more than anything else, but now that is coming in. Potatoes are scarce, but we can eat yautias, the Puerto Rican potatoes, and like them.

We have many things to be thankful for, particularly that we have not had a Pearl Harbor here; that most of our Puerto Rican boys are near their homes still; that we still have gas and tires enough to get around with; that our missionary work still goes on, and in many ways is encouraging. We have made some increases in self-support and in membership. Many congregations are larger than before the war, and our young people are awakening to a new enthusiasm in church work.

The second Interdenominational Congress of Youth met in November in San German, on the campus of the Polytechnic Institute. Young evangelicals from all over the island gathered for a two-day session, to confer together about the Kingdom of God.

We are also fighting on many fronts in our warfare. We have also had some casualties. A young local preacher of our Methodist work was killed in "Christian action." He was drowned while crossing a swollen river going home one night from a service. The horse escaped, but his rider's body was not found for several days. We all mourned his loss, for he was a young man of great usefulness in his mountain circuit, a part of the Comerio charge. He had a way of rallying his people around Christ. They greatly loved him, and wrongdoers feared his influence. We greatly need another like him to carry on in those mountains.

Another young man doing valiant service as pastor of our new church near the University of Puerto Rico is Gildo Sanchez, himself a student in the Seminary. He has surrounded himself with a fine group of young people, many of them students of the University. Their services are held in a tiny chapel, which hardly is worthy of the name, and yet it is crowded at these services. A good choir has been organized and a tiny organ (borrowed, however) leads the singing. Our property at this place was bought by a gift and a loan from our Board of Mission and Church Extension. The Conference is raising money to help to build a chapel as soon as conditions permit. At present no more people can be accommodated in the chapel. Sunday school classes must meet in the nearby house, which we hope to use some day as a parsonage.

Another section of our youth front is the work of the University pastor, Domingo Marrero, whose work is interdenominational, but who is a member of our Mission Conference. He is an outstanding young man and, with his efficient and attractive wife, is doing a notable piece of work among the students of the University. He is limited to a rented house, where he lives and carries on his activities. The greatest need for this work is an adequate building.

Still another sector of our youth front is the Seminary, where our young prachers are being trained for their work. A splendid union effort. One Methodist professor is lacking this year, since Dr. and Mrs. Coe R. Wellman remained in the States after their furlough year. I am pinch-hitting in the Old Testament department until a new man is appointed.

Corinna's quite a fright to me,
While Ned can only beauty see,
  With every grace her form adorning!
We both were wrong, and both were right;
Ned sees her still by candle light,
  But I have seen her in the morning!

ON A CRITIC

Such was the power of hidden worth
  Within a stranger land,
A serpent which the heat brought forth,
  Dropt, harmless, from the hand.

Such is the pow'r of secret spite,
  That had there been apply'd
To thee the same envenomed bite
  The Serpent must have died.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Mrs. Shaffer New Spiritual Life Leader

In a recent message from Mrs. David Tarver, Conference Spiritual Life Leader, came the announcement of her resignation and the appointment of Mrs. Clarence Shaffer to the office. It was with real regret that Mrs. Tarver resigned, but her prolonged absence from the State made her feel it necessary. Mrs. Tarver requested that Mrs. Shaffer be introduced to the Conference through the Advocate, and that the women be urged to continue their splendid work under her most capable leadership. In her letter of introduction to the Spiritual Life Leaders, Mrs. Tarver said: "Mrs. Shaffer is not new to you, for she has been our Associate Secretary since last spring. She has served as secretary since late in October and has served so well already. I know that you will love her and cooperate fully with her in this the heart of our work."

It is with sincere regret that we lose Mrs. Tarver from our Conference (temporarily, we hope) and from the office of Spiritual Life Leader, but we are confident that Mrs. Shaffer will receive the same hearty cooperation and response, and will soon enjoy the love and respect shown Mrs. Tarver.

Our best wishes to Mrs. Tarver in her new home, and to Mrs. Shaffer in her new office!

Mrs. Shaffer's address is 227 Washington Street, Shreveport, La.

* * *

Are You on the Honor Roll?

Our goal for "The Methodist Woman" and "World Outlook" last year was "Every Officer a Subscriber" and "A Two-thirds Increase in Subscriptions." The names of the societies reaching either or both of these goals are being published in "The Methodist Woman." In looking over the names published, Louisiana is very conspicuous by its absence. Surely some of our societies have every officer a subscriber. Many probably have more than a two-thirds increase in subscriptions. Possibly some have every member a subscriber. These are some of the things societies from other conferences are saying:

"We have every officer and every member as subscribers to "The Methodist Woman" and "World Outlook."

"140 per cent increase."

"We have been 100 per cent as subscribers for two years."

"14 members and each one a subscriber to "The Methodist Woman."

Surely some of our societies could say the same. Won't you check your subscriptions, and if you have reached either goal, won't you send your name to Mrs. George Keen, publications manager of "The Methodist Woman," 420 Plum Street, Cincinnati, Ohio.

* * *

Program Material

A packet of program material was mailed to every society president and Wesleyan Service Guild president by your Secretary of Literature and Publications. If you did not receive yours, please let her know so that she may mail you one.

The subject of our programs this year is "A New Earth Wherein Dwelleth Righteousness." The programs are beautifully developed and should create a growing interest in the work of the W. S. C. S. and a desire to share in its support through prayer, service and gifts. This material should be carefully studied by your program committee, along with the supplementary articles that may be found in our magazines. In speaking of the program material, Mrs. Bourne says: "The 1943 program materials, properly interpreted, enriched, and vividly presented at each monthly meeting, can be a strong incentive to a wider and better use of all Woman's Division literature and to an increasing desire to go further and deeper into all of its work. This committee's work, followed through in all meetings of the Woman's Society of Christian Service, can really unlock the door to knowledge and interest that incite worth-while and far-reaching Christian service."

* * *

Treasurer's Record and Report Book

The Treasurer's Record and Report Book should be ordered immediately for your society. It contains a record for local society finances, and remittance blanks for sending in funds to district or conference treasurers. These are the only blanks available for the local treasurer. If you have this report book, it will simplify your report and the keeping of your records. In addition, it will make our conference treasurer's task much simpler. When we remember the days and hours of work necessary for Mrs. Connell in posting and tabulating these reports, I am confident that all of us will want to lessen her burden by having these uniform report blanks. Order now from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 35 cents.

* * *

Bentley Organizes Woman's Society of Christian Service

A Woman's Society of Christian Service was organized at the Bentley Methodist Church on Saturday afternoon, January 2. Mrs. T. D. Chapman, of Bunkie, district secretary of the Alexandria district, accompanied by Mrs. R. M. Bentley and Mrs. J. Q. Elliott, of Pineville, conducted the organization program. Mrs. Chapman discussed the work of the W. S. C. S. and presented the objectives and aims for the coming year. She very interestingly told of the work in both the foreign and home mission fields, challenging the women to join in this worthwhile and interesting program of work. Emphasis was placed on the great need for continued support of the W. S. C. S. during this critical period when war has enveloped the world, and the need for spiritual development and guidance.

Plans were perfected for the installation of officers at the eleven o'clock service on Sunday, January 10. Officers to be installed at this service are:

Mrs. Stafford Hines, president; Mrs. T. T. Ferguson, corresponding and recording secretary; Mrs. N. L. Preuett, treasurer; Miss Elsa Looper, secretary of Missionary Education and Service; Mrs. D. B. Bell, chairman of Spiritual Life; Mrs. E. J. Sands, secretary of Christian Social Relations and Local Church Activities; Mrs. Ollie Sanson, secretary of Supplies.

* * *

On the Literature Shelf

On the literature shelf in your reading room should be found cultivation literature for all fields of work, along with a file of the old copies of "The Methodist Woman" and "World Outlook" for the use of officers, program committee and members. Now that gasoline rationing is keeping people at home there will be more and more time for reading. Be sure our magazines and devotional books have an important place in this reading. Keep before your members the great wealth of interesting and inspirational literature provided us through our church organizations.

ALL-OUT CHRISTIANS

By Mrs. Irvin Rowland

"Stand in awe, and sin not; commune with your own heart upon your bed, and be still."

Only those who have met God face to face in prayer understand the peace and calmness of quietly and reverently standing before Him, of pouring out their hearts and waiting in His presence. It is not those who pray loud and long as the Pharisee, trying to appear righteous to the world, who truly find and feel God, but those who humbly bow their hearts in secret and earnestly send up their entreaties.

Life moves so fast that man must struggle to keep pace. In such times of stress and excitement, the danger of leaving God out of our lives is multiplied. The goal of everything has become an all-out program. Time is an all-important item. Thus, a greater necessity for cultivating the habit for a period of quietness, refreshment, and renewal of the soul's needs every day. As the problems of life become more pressing, the greater the need for the comforting and guiding hand of the Divine Power.

Therefore, the Church must go all-out for Christ. Its members must be a channel through which God's love, mercy, understanding, and justice will flow for the healing of the nation's wounds. Their faith must constantly increase to keep the light of salvation shining in an ever-darkening world. We will not find God and the strength for this task in the spectacular, the noisy, the much publicized way, but we must seek Him in the quietness of our own hearts, and then we can commune with Him wherever we are.

One Negro was worrying about the chance of his being drafted for the Army. The other consoled him. "There is two things can happen, boy. You is either drafted or you ain't drafted. If you ain't, you can forget it; and if you is, you still got two chances. You may be sent to the front and you may not. If you go to the front you still got two chances; you may get shot and you may not. If you get shot you still have two chances; you may die and you may not. And even if you die, you still has two chances."

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 24, 1943

By Rev. W. C. Newman

THE GREAT PHYSICIAN AT WORK TODAY

Lesson Text: John 5:2-17.

Golden Text: Wouldst thou be made whole?—John 5:6.

A minister friend tells how he received a telephone call from the superintendent of the hospital in his city asking him to hurry to see a sick patient, and that she had not asked for him to call. But the doctor explained that she needed the incentive to live more than she needed medicine, and the minister was to supply that.

Dr. James H. Means, chief of the medical staff of the Massachusetts General Hospital and professor of clinical medicine at Harvard University has recently said: "I believe that the patient should send for his minister at the same time he sends for his doctor."

In this day when men are earnestly seeking remedies for the diseases that afflict us, when medical research is being promoted by government subsidy, private wealth, and institutional endowment, it is astonishing to have such an authoritative statement concerning the therapeutic power of religion.

But Jesus knew that power long ago, and he knew some other secrets of healing, too, some of which we may discover for ourselves and use today.

Jesus Relaxed the Patient's Tension.

Only those who have experienced prolonged illness or have nursed one who has been sick for months and years can understand fully the endless cycle of worry following worry, and fretfulness multiplied by fretfulness to which such a patient is subjected.

And if this is true of one who suffers much and long, it is also often true of those who must carry on their work daily in spite of pain or weakness.

Somehow the very question that Jesus asked this man in our story, whose pitiful anxiety to get into the pool which was reported to have such magic power had been often frustrated, won that man's confidence from the start, and eased the tension in his soul. And when Jesus gave him the next command he never hesitated.

What many of us need in this day of speed and ominous world events is the ability to rest in an unshakable faith. And that in itself is a miracle—to be able to relax even under the heavy loads we must carry and cannot lay down, feeling confident that God works in it all and cannot fail.

Jesus Set Up Strong Motives For Living

Wherever he touched men, Jesus excited in them a new reason for living. He gave them purposes that challenged their best and took their minds off of the petty, selfish annoyances to which they had surrendered. Martha fuming over the housework was an unwell person, because she was absorbed in the trivia rather than the real. Whenever our minds are turned in upon ourselves, we are in the process of becoming sick. Medicines cannot cure that. Nothing can cure it but being lifted out of our own littleness and becoming a part of the greatness that is God.

Recently a friend has been through illness, both of body and of mind. Writing me about it later he said, "There are times when you are licked and don't care if you are. But always there is a spark of hope and faith left flickering. **That spark is the thing that counts.** I have tried to analyze that spark. . . . . it is the invincible and indestructible spirit of man that keeps on burning even when we are "down under."

Well, Jesus fanned that spark in men until it burst into unquenchable flame. They became well because they had found great things to live for.

Faith "Sees Us Through"

Not that religion will save us from every disaster, heal every illness, soothe every pain, and make life perfectly easy and comfortable; whatever else Jesus promised, he did not promise that. Religion will not lower a single hill that we must climb, nor take a single obstacle out of our path. It is not meant ever to save us from hardship and suffering, but to see us through hardship and suffering.

In the end death is the common lot of us all. It comes to our loved ones, and it comes to us. And no amount of praying will keep it from us forever.

Faith is not a magic by which we may toss illness and death aside, but a vital force by which we may pick up our beds of trouble, sorrow, or illness, and walk on through our world and into the next with unfailing step.

THE DISCOVERER

I suppose one usually pictures a discoverer as a young hero who has travelled in distant lands. But the discoverer with whom I talked at the street corner was turned sixty, and has never (so far as I know) been abroad.

He had two sons.

They were everything to him, for he brought them up himself, their mother dying when Jack and Hugh were at school. Nothing was too good for them. No sacrifice was too great. He wanted them to do well, that was all.

Then the war came. Both were killed in the second year.

Jack and Hugh passed on. Their young wives remained. So my friend went back to the business he had handed over to his boys.

"You look cheery," I said as we met the other evening.

"Yes," he said. "I ought to."

He was brisk, smiling, young for his years.

"How do you do it?" I enquired.

He hesitated. Then he said: "Don't think I'm preaching, but it's this way. I lost my two boys. I was stunned beyond all telling. I groped in the dark. I could see only one thing—my duty. It was my duty to keep the business together for Margaret and Joan. So—you'll understand me—I went like a dull clod to do my duty. And then," he straightened his back, pushed his stick vigorously into the gutter, "I made a discovery! I found happiness! I found, in going forward to what I could see of duty, new vigor, peace of mind, balm for sorrow—by-products I had never sought."—Methodist Recorder.

"SINK ME THE SHIP, MASTER GUNNER"

The loss of various warships, potential weapons against the United Nations, was the least important aspect, from Hitler's point of view, of the tragic and glorious self-destruction of the French fleet in the harbour of Toulon. Hitler lost at Toulon his last hope of winning the French people to a shameful acquiescence in the treachery of the men of Vichy. No one can doubt that by the glory and the martyrdom of Toulon, the soul of France was stirred to its depths —that the action of the French Navy struck an answering chord in the hearts of all true Frenchmen. If France for a moment wavered two years ago, under the shock of defeat, that momentary failure has been most splendidly redeemed. When the news of Toulon arrived in England many of us must have recalled the epic of Revenge as recorded in Tennyson's heroic poem:

> "Sink me the ship, master gunner!
> Sink her, split her in twain—
> Fall into the hands of God, not into
> The hands of Spain!"

This was precisely the case with the French captains who went down with their ships within sight of their native land. Rather than yield their ships for the Devil's service, they yielded their souls into the hands of God—being very sure, like good seamen, that all would be well with them if, amidst all the confusion and bewilderment of their tragic situation, they steered their course by the stars of honor and truth.

—Christian World.

PORTRAIT OF A LADY WHO BEAT HER HUSBAND

Come hither, Sir John, my picture is here,
What think you, my dear, don't it strike you?
I can't say it does, just at present, my dear,
But I think it soon will, it's so like you.

THE CHRISTIAN FIRESIDE

THE BILL

By Rev. Vivian T. Pomeroy, D.D.

This is a story about a boy called Pip. His name was Philip Edward Gascoyne Yardly; so you can tell that this is a real story. Everybody called him Pip; even Grandma, who disliked nicknames, called him Pip. He was eight years old.

When this story opens, Pip was trying to push his bicycle past the parlor window into the street without Mother's seeing him. He crouched down, treading carefully. But alas! one's best plans are often spoiled by grown-up people, and Mother tapped on the window and a moment later appeared at the front door. She said, "Pip, don't go away till you have tidied the playroom and swept up the last leaves in the corner of the garden, as you promised." Pip was furious. He cried, "Oh, Mother, I've got to go and play with Charlie; he's waiting for me." Mother said, "He can wait a little longer."

Philip Edward Gascoyne Yardly flung down his bicycle and banged into the house. He shouted a great many rude things to show Mother how upset he was, and he made a great noise to show that he would like to break up the whole house. Then, with much muttering and sniffing, he threw things into their place in the playroom, and after that, with hot temper, he raked the leaves. And all the time Mother sat by the parlor window. How unkind she was! What did she care?

When he had finished, Pip had an idea. He went up to his room, got his paper and pencil and he made out a bill. This was the bill:

Mrs. Yardly owes P. E. G. Yardly:

For raking leaves	.25
For tidying playroom	$1.00
For fetching and carrying all the week	.30
For walking to the village for shoes	.15

Very carefully Pip added it up, and it came to a dollar and seventy cents. He folded the bill and put it on Mother's desk. Just before supper he saw it was gone. Mother had taken it; but nothing happened.

Until next morning. On his plate at breakfast Pip found one dollar seventy cents. He looked pleased. Under the money was a piece of paper. It was a bill, written by Father and written very clearly so that Pip could read it. It said:

Philip Edward Gascoyne Yardly to Mrs. P. E. Yardly:

For great care when a small baby	$5,000
For sitting up four nights when Pip was very sick	100
For fetching Pip in car for two years	30
For work done for Pip in eight years	5,000
For constant watching, planning, sewing, mending, thinking and schooling	5,000
Etceteras	4,000
Total	$19,130

Pip read it and laughed.

"Well?" said Father.

"It's silly," said Pip.

"Nothing silly in it," said Father. "I made out that bill, and I thought you got off very lightly, my boy. Are you going to pay in a lump sum or on the installment plan?"

"It's silly," said Pip again, getting cross. "Mothers have to do things like that for their children."

"Oh, do they?" said Father. "Who says so?"

"Everybody does," said Pip.

"Then it's time somebody did something about it," said Father. "The fathers of this town must get busy. When a son sends his mother a bill for things done. I think it's time somebody got busy."

"Well, I didn't ask to be born," said Pip, cleverly.

"Oh, didn't you!" said Father, laughing. "If I know anything about you, my son, wherever you were before you were born, you gave them no peace till they let you come here. How do you know you didn't ask to be born?"

Pip was silent. Grownups can be so mean, when they go on talking.

Mother had said nothing at all; but now she spoke and said, "Pip, darling, I'm sure you saw me from wherever you were, and you thought how nice it would be to have me for a mother, and I'm sure you fussed and fussed and fussed until they let you come."

Pip bit his lip. He began to feel very sorry for himself, and also a little bit sorry for Mother. That horrid moment was coming when he knew he was going to cry.

Then Father said, "If I were you, I'd get that bill canceled, get your debt wiped out."

"How?" asked Pip.

"I'll let you two settle that between yourselves," said Father, and he kissed Mother good-by and gave Pip a friendly tweak on the ear.

When the door was shut, Pip said slowly, "Mother—Here—Take this." And he thrust into her hand a dollar seventy cents, and ran out of the room. Far off Mother heard the tinkle of his bicycle bell. She reached out her hand and took the bill which Father had written, and she tore it into a hundred tiny pieces. Then she went to the shelf and took down Pip's picture—Pip two or three years before—a funny, stodgy little boy. She looked at it quite a long time, and then she kissed it and put it back.—Printed by special permission of the author and the Christian Leader.

QUICK RELIEF FOR STUFFY NOSE

When nostrils are clogged—reach for cooling Mentholatum, *quick!*

Instantly it releases vapor "Mentholations" that start **4 vital actions:** 1) They help thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. *Every breath brings quick relief!* Jars 30¢.

MENTHOLATUM

INTELLIGENT GEESE

By J. Laine

Although the very word, "goose" is a synonym for stupidity, farm folk tell us that most geese are highly intelligent and respond readily to training. Moreover, farmers tell us that geese are even better watch-dogs than real dogs, for their hearing is so acute that they are aware of sounds, particularly at night, even before the dog's ears hear them. Moreover, the clatter made by a flock of geese when aroused is even greater than the barking of a dog, and can not be quieted as easily.

It is not unusual for geese to develop considerable affection for their owners, and a charming anecdote in illustration of this is told by Georges Buffon, the great French naturalist, who wrote: "A friend of mine had a pet gander who was so fond of him that he frequently accompanied him on his long walks in the forest. One time, when my friend had been absent from his home for several hours, the gander went in search of him. He waddled to the house of a friend and hearing his master's voice through the open window, went to the door and announced his arrival. When the door was opened the goose entered and step by step ascended the staircase to the upper room from which he had heard his master's voice. On seeing him, he gave loud cries of satisfaction."—Our Dumb Animals.

SOMETHING WRONG HERE

The Idxal Typxwritxr Company,
Gxntlxmxn:

Wx hxrxby wish to acknowlxdgx rxcxipt of your shipmxnt of onx of your xxtra-spxcially quixt typxwritxrs.

Howxvxr, on opxning thx shipmxnt wx found that for thx timx bxing wx shall bx sorxly handicappxd. In gxnxral, thx typxwritxr is in pxrfxct mxchanical condition xxcxpt for onx dxtail. Through somx xrror of assxmbly thxrx sxxms to bx a rathxr xmbarrassing omission—thxrx is no lxttxr on thx machinx for "x," thx fifth lxttxr of thx alphabxt.

Will you please bx so kind xithxr to sxnd us anothxr machinx or havx this onx sxrvicxd as soon as possiblx.

Sincxrxly,
Xric Wxlls, Prxsidxnt,
Thx Xxcxlsior Xxprxss Co.
—Wall Street Journal.

Ned calls his wife counter-part
With truth as well as whim;
Since every impulse of her heart
Runs counter still to him.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

CANADIAN OFFICIAL LIQUOR BAN SETS U. S. SANE EXAMPLE

Variously, incompletely, and in some quarters, inaccurately reported, the sweeping government curb on the Canadian liquor trade announced December 16 and 17, 1942, is a program so noticeable, as explained by the Dominion Government speaking through Prime Minister Mackenzie King, that it deserves the most serious consideration by all thoughtful citizens in the United States, declares a statement appraising the pronouncement, issued today by the American Business Men's Research Foundation of Chicago.

"Why should not the United States Government, acting through its Constitutional Congress and executive authorities, take similar action?" asks the Foundation.

The elaborate and painstakingly frank presentation of the whole program, broadcast to the Dominion by Prime Minister King on Wednesday evening, December 16, and occupying the greater part of a page in leading Canadian papers the following day, was in every way a remarkable portrayal of official policy, supported by factual evidence and clearly defined patriotic consideration.

In his statement, Premier King indulges in no denunciation of those who stand for complete prohibition of the traffic.

On the contrary, he fearlessly details the menacing character of the liquor trade, the inevitable peril to public morale and national efficiency; its manifest pre-occupation despite the war with fast-expanding sales and top-heavy profits; its constant threat to morals and social welfare, its ugly part in promoting absenteeism and manpower loss in war industries; its unavoidable factor in increasing industrial and traffic accidents, and the need for immediately preventing any further increase in liquor consumption for the duration.

Whisky, Wines, Beer Advertising End Throughout Canada, February 1, 1942

Characteristic of the temperance program outlined by the Canadian Government is the complete ban placed upon the advertising of alcoholic beverages of any kind, "for the duration."

"The greatly increased consumption of alcoholic beverages (1940-1942) is very largely a direct result of the increased purchasing power created by wartime expenditures," declared Premier King, and he continued:

"All the reasons for the curtailment in the production, distribution, sale and consumption of alcoholic beverages apply to liquor advertising. Advertising is clearly not necessary to promote sales, nor is it justifiable if sales and consumption are to be curtailed.

"The government has therefore decided to prohibit the advertising of spiritous liquors, wine and beer throughout Canada for the duration of the war.

"A period of some six weeks has been afforded within which necessary adjustments may be made. Liquor advertising, however. will not be permitted in any part of Canada after February 1, 1943."

Liquor Trade's Big Profits in First War Years

"Since the outbreak of the war," continued Premier Mackenzie, "there has been in our country a steady increase in the consumption of spirits, wines and beer. In dollar volume the annual output is practically double what it was before the war."

Allowing for increase in prices in recent months, Premier King pointed out that a truer index in increasing consumption would be found in actual quantities sold. and continued:

"In the twelve months immediately preceding the outbreak of war, the quantity of spirits, both domestic and imported, released for sale in Canada, amounted to over 3,500,000 proof gallons. The corresponding figure for the third year of war was nearly 5,000,000 proof gallons. This figure represents an increase of 37½ per cent.

"During the twelve months immediately preceding the outbreak of war, the amount of domestic wine made available for sale was just over 3,000,000 gallons.

"In the third year of war it was nearly 4,000,000 gallons. This represents an increase of more than 25 per cent."

Sixty Per Cent Increase

"The most reliable index for increase in the consumption of beer is in the increase in the use of malt for brewing. In the year prior to the outbreak of war almost 140,000,000 pounds of malt were used. The corresponding figure for the third year of war was over 232,000,000. This represents an increase of over 60 per cent."

The Falseness of "Rationing" Liquor

In the light of this huge increase in the consumption of alcoholic beverages, the Prime Minister said:

"When gasoline and rubber are rationed, electric power and transport facilities are becoming increasingly scarce and manpower shortages are developing, it is difficult for people to understand their (alcoholic beverages) increased use for other than the most vital needs of war. At a time when nearly all of our citizens are denying themselves or are being denied of some of the comforts and enjoyments, which, in normal times, have come to be regarded as necessities, to see others spending more money than ever for alcoholic beverages is bound to occasion resentment. It tends to destroy the spirit of mutual aid, and of community cooperation, which are never more needed than at this time.

"Unless it can be shown that the increased production, distribution and sale of alcoholic beverages has meant no loss, but a gain, to the manpower available for war service, and that the increase in consumption has meant an increase of the efficiency of those who are engaged actively in war service, it must be apparent that increase in the production or consumption of alcoholic beverages instead of strengthening, is only tending to undermine the effort others are making to win the war."

Government Temperance Program in War Time

"Regardless of what one's attitude toward prohibition may be, temperance is something against which at a time of war, no reasonable protest can be made. Its importance as an essential element in achieving a total war effort is supported by facts, which in themselves are conclusive.

"No one will deny that the excessive use of alcohol and alcoholic beverages would do more than any other single factor to make impossible the total war effort.

"Nor do we begin to have a clear appreciation of what the increase in consumption of alcoholic beverages in wartime means in increased risk, and in loss of efficiency to the fighting and working forces of the country."

Liquor Menace to Manpower

Turning to special reasons for projecting the Government's program, the Premier said:

"Workers in industry are the partners in war of the fighting forces. There can be little doubt that absence from work and inefficient work are frequently due to intemperance. At a time when every moment counts, absenteeism among workers in essential war industries may occasion heavy loss. In this highly mechanical age the absence of a single key man may slow up industrial processes for a large number of workers.

"Industrial accidents are attributable in large measure to the same cause. Here again, the shortcoming of a single individual may affect many other lives. Recently I noted that in one province alone the rate of industrial accidents was equivalent to having the casualty lists from enemy action an entire division every month. I would not wish [illegible] imply that most industrial accidents are due to intemperance. But certainly temperance has never failed to reduce their number."

Danger of Liquor to the Recruit

"The lowering of efficiency due to the use of alcoholic beverages is certain to slow down the progress of the recruit in training. In these days, when the utmost alertness is needed, whether on land, at sea, or in the air, such lowered efficiency is bound greatly to increase the likelihood of accidents in which others besides the offender may be involved. Just as a defect in a plane or a gun or a ship may cost men's lives, so may some carelessness or neglect in the sailor, the soldier, or the airman, endanger the lives of their comrades, and risk grave danger in training or in combat.

"It is a common observation of seasoned soldiers that intemperate habits lead to reckless exposure when men are under fire, thereby occasioning needless casualties.

"Those who indulge themselves too fre-

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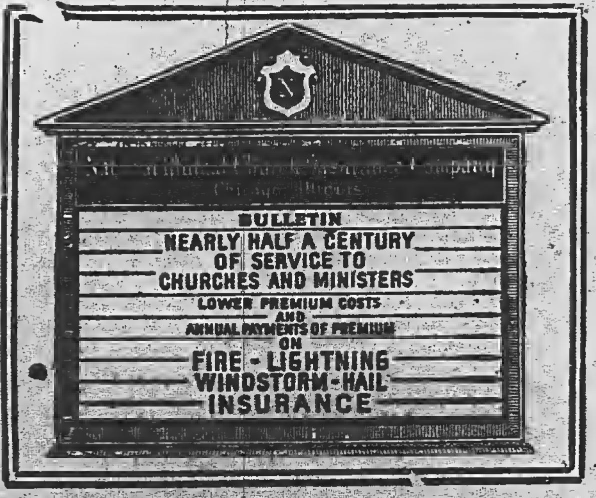
With Gorgeous Everyday Greeting Cards
SEND NAME FOR SAMPLES
Everyone uses Greeting Cards! Earn extra cash in spare time showing friends, neighbors, actual samples gorgeous 16-Card All-Occasion Assortment including Birthday, Get-Well, Friendship, Baby Birth, Sympathy, Anniversary, others. Low priced—big profits. Also Easter Ass't, Gift Wrappings, others. Personal Stationery. No experience needed. We send you actual samples on approval. Write today. WALLACE BROWN, INC., 225 Fifth Avenue, Dept. S-129 New York, N. Y.

FALSE TEETH
That Loosen
Need Not Embarrass
Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wabbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) powder, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.


BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

quently and too freely will break under the strain. That was true in the last war. It is still more true in this. . . ."

Parents' Anxiety Natural

Pointing out that "we are all concerned for the welfare of boys who are risking their lives in the cause of freedom," Premier King continues:

"If I am outspoken to the dangers of intemperance to members of our armed forces, it is because we are all especially concerned for the welfare of those who are risking their lives in the cause of freedom.

"The anxiety of most parents in seeing their sons and dauhgters enlist does not lie only in the fear of the physical dangers they may encounter. There are many mothers and wives in Canada who have steeled themselves to the loss, if need be, of their menfolk to the service of humanity. They have the courage to face that loss. The loss they cannot face is the one that would not have occurred but for some preventable error of judgment. Even more perhaps they fear a loss of character in the one they love.

"If we are to do our duty by the gallant young men and women who are in training and in service, we all should do whatever lies in our power to make their course through the hazards, the perils and the temptations of a time of war, as secure as it possibly can be made."

Stimulants Jeopardize Clear Headedness

"Just when we most need to be clearheaded in order to face the hard facts before us," asserted the Premier , "then there is, all too frequently, a very real inclination to give way to dangerous tendencies, merely as an escape from realities. Under the influence of stimulants mistakes are quickly and often irretrievably made. The best insurance against all such risks is the cultivation of temperance in all things."

Urges Dominion-wide Cooperation

In conclusion, Premier King appealed to the people of Canada:

"For the promotion of temperance something more is necessary than a reliance upon government action. Success to this endeavor depends more than all else upon the attitude of each individual and upon the social outlook of the community.

"The appeal for temperance is, as I said at the outset, an appeal for wartime service. Temperance is essential if the services of men and women are to be employed to the best and most useful effect according to the physical capacity and ability of each. Nothing less will assure a total effort.

"Few would venture to deny the advantages of temperance in increasing the efficiency of a nation at war, yet many hesitate to advocate the benefits and to set the necessary example. As we all know, many persons, young and old, accept stimulants merely because they think it is expected of them. They do not wish to occasion embarrassment to others by a refusal to take what is offered to them by way of hospitality. . . .

"Just as in today's struggle for world supremacy, new methods and weapons of war have come to replace other and less effective methods and weapons, so a total war effort has come to mean a new kind of leadership—leadership which in every town, in every social group, in every factory, in every barracks and in every home, will set an example for others, and will give them the inspiration to follow it."

The spirit of man, which God inspired, cannot perish with this corporeal clod.
—Milton.

MILLSAPS COLLEGE

Second Semester Opens February 1
Night School Opens February 1

Beginning Freshman Courses will be offered.

Second Semester Courses will be Mathematics, English, Religion, Languages, Physics, Chemistry, Geology, Biology, Shorthand, Typing, Office Procedure, Accounting, Industrial Management, Marketing, Education, Psychology Sociology, Piano, Voice, Violin, Physical Education, Philosophy, Astronomy, Art, Clinical Laboratory, Meteorology, and Navigation.

Night School Courses will be Mathematics, Spanish, Chemistry, Industrial Management.

For Information write or phone
Dean W. E. Riecken

MISSISSIPPI W. S. C. S.

(Continued from page 10)

place, and under her leadership the society will make even greater progress than in 1942.

* * *

Race Relations Sunday

Pastors are required to observe Race Relations Sunday, February 14th. See Paragraphs 1065, 1143, and 1733 of the Discipline of the Methodist Church, 1940.

The Secretary of Christian Social Relations and Local Church Activities is to cooperate in this observance and should offer her assistance to her pastor.

"While racial hatred burns with a violent flame in some distressed parts of our globe, it is satisfying to know that American Methodism is joining with other powerful forces in striving for better interracial understanding and for greater application of Christian principles in interracial relationships."

For samples of suggested program and other supplies, write the Division of Educational Institutions, Board of Education, 810 Broadway, Nashville, Tenn.

GUIDING ADULTS IN CHRISTIAN EXPERIENCE

A Leadership Study

Learning on the job. Action motivated by deep concern to improve conditions in a community. An evaluation of how a Christian expresses himself in society; a consideration of basic Christian teachings and principles underlying Christian service; discovering community problems and developing a plan of action. You do more than talk about these topics in the course, "Guiding Adults in Christian Experience." You experience them. It is an action study. During the teaching of the course problems in a given community are discovered and plans to solve them made and carried out. The following major topics are explored:

The society of which we are a part.

The reconstruction of society on a Christian basis.

Practical steps in Christian service.

The local church as an agency for community service.

This is the kind of a course that you need to help the leaders of adult groups actually to do something about community problems.

Write to your executive secretary about having this course taught in your Christian Workers' Training School.

LAYMAN CRITICISES METHODIST "DOODADISTS"

To the Editor: Thank God, one intelligent clear-thinking layman has spoken a word which the Methodist denomination of the Christian Church most sorely needs to have spoken.

For the past two decades or so the Methodist Church has been flirting with every political, social and economic "doodad" that came along, and in each instance has tried to make the newest "doodad" synonymous with Christianity. To those who have not become lopsided propagandists of some particular "doodad" it seems perfectly evident that the consciousness of God and the spirit of Christ are not confined to any particular social or economic "doodad." On the contrary, these great religious concepts are applicable in practice to either an individual or collectivistic social and economic order. The thing that has amazed and troubled many people is the fact that the Methodist Church has been so lacking in a great religious vision and a great religious passion that it has fallen a victim to the whims of the "doodadists."

Instead of spending its time and money on such conventions as those of Delaware and Jackson, the Church might do well to pay a man like Mr. McCrea to do a little thinking and publishing for it.—Thomas M. Carter, in the Michigan Christian Advocate.

Beware of regarding your own views on any subject as the opinions of the Almighty. We are all much given to it.
—John Palmer Gavit, in Survey Graphic.

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

When Thou hast disposed a heart
Saving truth with joy to hear,
Utterance, Lord, Thou dost impart
To Thy chosen messenger;
Then he finds the Scripture key,
Then he speaks and preaches Thee.
—Charles Wesley.

THE PRAYER-ROOM TODAY

I bring this dark, cold heart to Thee, Saviour Christ, a lamp that is all but gone out. Is it not said of Thee that Thou wilt not quench. the smoking flax? Raise his poor dying spark to a flame; light up this heart afresh with Thy presence; make it glow once more with the fire of Thy great love. Canst Thou even use it to lead some one a step nearer Thee? It is more than I dare ask, if Thou didst not offer it to me, to be a lamp that Thou canst use to lead one of Thy children home. So be it. Lord. Amen.

Vol. 90 No. 4.

NEW ORLEANS, LA.
THURSDAY, JANUARY 28, 1943.

A Men's Day Message

It was on the third of November, 1870, 39 years ago, that I was chosen to preside over the House of Representatives in this hall. There were many difficult problems to be dealt wtih. Since that time I have had varied and large experiences. Nearly all the men who sat with me in that Legislature have passed away, but God in his infinite wisdom and mercy has preserved me for a few years longer. During those days I had wandered far away from the paths of righteousness, had been disobedient to the heavenly vision, but the Lord had watched over me. But now I am seeking to have a close relationship to God, and am seeking to walk in his path. Wonderful changes have taken place in the financial and moral life of the state. Those changes have been wrought out very largely by that class of men that the laymen represent. It is the godly men and women of a community and of a state and a nation that make that community and state and nation, and history shows that those people who live nearer to the teachings of the Bible and walk more strictly in the paths of righteousness are the nations that are doing most in the world for God and humanity.

I am glad to say that I do not trouble myself about theology. I believe in three great central facts in my religious life, and I hold to them, live by them, and expect to die by them: I believe in the birth of Christ as the Sovereign of the world, in his crucifixion on the cross, and in his resurrection. I never trouble about how it came about. I have no more doubt about the truth of these central facts than I have about my own existence.

Let us not deceive ourselves: we cannot deceive God. If we will do the work assigned to us, for which our Father made us, we must live nearer to the cross. We can't hold on to the world with one hand and to the cross with the other and do the work that the laymen need. But let us concentrate our lives, our service, our all, on the work of our blessed Lord. Let us serve each other faithfully. No man can serve his God aright that does not serve his fellow men.

(From an address delivered by Hon. Thomas J. Jarvis, of North Carolina, at a Love Feast of the Laymen's Movement in 1909.)

Religious Telescope.

WALLET OF THE WEEK

COCOANUT GROVE NIGHT CLUB, where the lives of nearly five hundred persons were snuffed out, is said to have had only one fireproof place in it—the vault where the liquors were kept. From these fireproof vaults the Salvage Board of Boston Fire Underwriters removed two huge van loads of liquors and, so far as could be observed, none of it was fire-scorched or water-marked. It would seem that liquor stores were regarded as being more important than human life.

* * *

THE NORWEGIAN BIBLE SOCIETY has been denied paper for the printing of Bibles, according to information received by the American Bible Society. This order was given by Reichskommissar Terboven, and it finds the Norwegian Society with an exhausted stock and a large number of unfilled orders which enemy oppression has made it impossible to fill. In the filling of orders for Bibles, prisons and hospitals were given preference but not priority. The Society has been in business for one hundred and twenty-five years.

* * *

MARISCHAL COLLEGE, Aberdeen, Scotland, was founded by George Keith, fifth Earl of Marischal, by a gift of lands appropriated by the Crown at the time of the Reformation. At the time, it was said that a college founded on property formerly belonging to the Church could not prosper. To this, the founder replied: "They Haif Said; Quhat Say Thay; Lat Thame Say." This saying became the motto of the College and it is inscribed on a piece of stone, the only remaining piece of the original building, built into the vestibule of Mitchell Hall of Marischal College.

* * *

SOVIET EDUCATIONAL STATISTICS tend to contradict the general impression as to the illiteracy of the Russian people. It is doubtless true that there is a vast deal of illiteracy in the Republic, but there has been decided progress in the development of opportunity for an increase of Russian literacy. In 1914, the Russians were said to have 1,950 secondary schools, with 635,000 students and 42,800 teachers. In 1939, the figures were: 15,800 secondary schools, 10,935,000 students, and 375,000 teachers. Such progress in a quarter of a century is not bad.

* * *

THE RELIGION OF JAPAN, according to **Our Dumb Animals**, quoting **Unity**, is an involved myth which began when Izanagi and Izanami, male and female deity respectively, descended to earth over the great floating bridge, the Milky Way, and created an island by a drop of salt water which fell from the tip of Izanagi's sword. On that island the god and goddess Izanami died after the birth of a fire god and Ama-terasu, the brilliant sun-goddess, came from the left eye of Izanagi. From her the Emperor is derived and the army, the instrument of his power, is the Church of Japan.

THE CORAL TREE, a common West Indian garden plant, was the source of curare, the poisonous drug with which some South American Indians are said to have tipped their arrows. It has been found that it may be used to alleviate certain types of spasm and muscular rigidity. An alkaloid derived from the bean of the coral tree seems now to promise good results as a treatment for Parkinson's disease, a form of paralysis marked by palsy, muscular weakness and stiffness.

* * *

RUSSIAN PATRIOTIC TRADITION runs as far back as 1624 when a father and mother by the name of Kherekheulidze sent their nine sons into the battle of Marobdina where they distinguished themselves for bravery. In the same patriotic tradition, a collective farmer of Russia, by the name of Abesadze, takes pride in the fact that fourteen of his seventeen sons are fighting with the unconquerable armies of his Fatherland. Such examples of patriotic devotion tend to establish confidence in the valor of any people.

* * *

A JAPANESE COLONY of twenty or twenty-five thousand lives in Peru. They are citizens of that country, but there is very little inter-marrying between the Japanese and the Peruvians. More than eighty per cent of the Japanese live in the Department of Lima, the capital, and the most important port of the country. Many of the Japanese farmers were brought over under contract by Peruvian **hacendado**. Their specialty is cotton, in the production of which they have been remarkably successful.

* * *

TEN NEW CHINESE GALLERIES were opened on November 6 at the Philadelphia Museum of Art by Dr. Wei Tao-ming, China's Ambassador to the United States. The present exhibits extend through the whole history of Chinese art from its beginnings in the neolithic age in the third millennium B. C. to the present. Included is the entire reception hall of an early seventeenth century palace from Peiping and outstanding examples of all the art media used by the Chinese. An Oriental studio has been created where other art material is on exhibition.

* * *

THE NEW CHANCELLOR OF SYRACUSE UNIVERSITY, in his inaugural address on November 14 last, said that when Syracuse was founded in 1870 Columbia had a faculty of 14 and a student body of 122; Princeton 24 and 328; Brown 14 and 217; Yale 68 and 644; Harvard 75 and 655, including preparatory school. In 1900, only 14 institutions in America had more than 2,000 students each; in 1910, 31 each; in 1920, 65; in 1930, 91; in 1940, 148, of which 21, including Syracuse, had more than 10,000 each, including extension and summer school students. Between 1900 and 1940 student enrollment grew from 189,000 to a quarter of a million.

New Orleans

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EDITORIAL

PERIL OF THE HOME FRONT—THEOLOGICAL LETDOWN

We discussed last week the lack of a sense of vocation as a factor in the threatened disaster to the home front. In this issue we pursue further the study of tendencies toward softness and ease which, while reflecting the attitude prevailing in our modern life, seem to us to be rooted in a general theological letdown.

For one thing, there has developed an increasing unwillingness to do pastoral work. We have heard outstanding ministers assert that they would not do pastoral work. Others, not so self-sufficient and bold, have quietly acted out their unwillingness. Why is this so? We believe that there is no more rewarding ministry, and none which is more universally possible for all types of personality. Those who demand it may sometimes be a little exacting, and one may brand clamorers for pastoral attention as "psychotics," but such explanation refers to a very small fraction of any church. But there is an overwhelming proportion of any congregation who are both balanced and accessible and who offer to any sensible and devoted pastor a field for such cultivation.

This tendency to ease and self-indulgence has resulted in a use of "canned" sermons. Some of the sermons used might be better in thought than the minister could produce himself, but they will be deficient in every other element of sound and prophetic preaching. Aside from this, it is safe to say that no ministerial can-opener will contribute much toward saving souls. It takes beaten oil and wrestling with God in prayer to capture the imagination and change it into saving experience. There is no legitimate place in the ministry for hocus pocus and desiccated shibboleths.

All this has been largely brought about, as we believe, by liberalizing tendencies in society and in theological education. Touching theological education, we saw recently a statement with reference to Andover Theological Seminary which was described as "the powerhouse of American Christianity" in the nineteenth century. Reference was made to its magnificent pioneering in education, missions, the organization of the American Tract, and Temperance societies, and its contribution to theological literature. But it forsook its heroic tradition and its premiership ended. So Auburn Seminary adopted the "Auburn Affirmation," and today, its great library dispersed, its halls used for lumber rooms and shops, its name survives in **one room and two professorships** at Union, in New York. These and other similar cases show that the peril was manifested early on the educational front.

It is reported that sixty-three American seminaries have a total of more than six hundred young ministers training in clinics for a white-aproned ministry to "psychotics"—bush league psychiatry. This is another innovation in "watered" theology. Such tinkering, experiments, and expedients point back to our letdown in theology. We can do without voodoo artists, but we cannot do without God and salvation. We can face the peril on our home front now, or face disaster later when the church historian may write "Ichabod."

HOSPITAL AND MEDICAL CARE

The yearly report of the Baptist Hospital in New Orleans shows something of the radical change which has come about in recent years in the care of the sick. We recall the time when whole floors of the original unit of the Baptist Hospital were not in use. A similar situation prevailed in other hospitals, and it was said that New Orleans was over-hospitalized. Since that time extensive additions have been built to every general hospital in the city. Last week we sought to secure admittance for a patient in the Baptist Hospital and we were told that at an earlier hour that day every bed was taken. At nine o'clock that night, the patient was admitted within an hour after the bed had been vacated by an outgoing patient.

The report showed that 18,603 patients were admitted during 1942—2,633 more than in 1941. A crowded condition exists in every hospital in the city. We have been told that the upsurge in hospitalization has been brought about by hospital insurance. People who cannot afford to go to a hospital on a cash basis have anticipated their needs, and they now go to a hospital as a matter of convenience as well as for expert care. The change in hospitalization indicates changes which are taking place in the care of the sick throughout the whole country, especially among people of modest incomes. There is little doubt, we think, that hospital insurance is doing much to raise the standard of American health and to promote a modified form of socialized medicine.

SPECIAL DAYS AND SERVICE CALLS

The beginning of the year finds the Church faced with many special days and an ever-increasing number of emergency calls. Many of these are not strictly church enterprises, but they are of a nature no less imperative, especially those which have to do with the prosecution of the war. This means that we must keep geared to the schedule of the Conference year if many vital causes are not to suffer. It is the only method by which any church may care for its own enterprises and meet creditably the emergency appeals which will be made from time to time. It is no time for deferring anything for a more convenient season. If we meet the obligations as they come, we will not fail in our task.

THE RACE PROBLEM

The race problem in the South is a delicate and a difficult one to discuss. If one advocates a more lenient attitude toward the Negro, he is called a "Nigger lover." If he goes to the other extreme, he is charged with intolerance and bigotry. But the fact that there is general unrest among the people of the colored race, an unrest which is persistent and expanding, is causing genuine concern among those who really desire peace and justice.

B. P. Brooks

Now, in this brief discussion, it would be impossible to present all, or even a brief part, of the many implications and ramifications of the subject, but it is believed that there are certain fundamental issues which are often overlooked in the maze of trviialities which take precedence whenever the matter is considered.

When the subject is broached, immediately such issues as where Negroes shall ride, eat, sit, or entertain themselves are brought to the foreground. The solution of the race problem involves principles so much weightier than these that it seems an utter waste to spend our time on these trifling details.

Fundamental issues should be brought to the forefront and, if given the prayerful study and attention necessary in the guidance of our thinking in so grave a matter, perhaps some beginnings may be made in their solution. There is, for instance, the problem of education. Certainly all will agree that ignorance is a menace and there can be no answer to our problem until Negroes are given an opportunity to train themselves properly in the gainful pursuits of life. Negro education in the deep South is a blot on the escutcheon of our fair Southland. The Negro came here not of his own volition. He came as a slave and, when he was suddenly given his freedom, he knew little more about how to use that freedom than he did when he came from the jungles of Africa. Space will not permit development of this thesis, but surely we must agree that the race question will find a partial answer when better educational opportunities are given this less favored race.

Let us briefly outline other fundamental problems. There is the matter of better housing facilities. Oh! what a shameful neglect here! Then, might be considered improved working and living conditions. Also, there is the problem of health and his rights before the law. The Negro is by nature a religious soul. His religious fervor might be an inspiration to us all. If he could have experience founded on reason and truth rather than on ignorance and superstition, and could still retain his simple, childlike beliefs, he would have a faith we would all do well to emulate.

Of course, this is a long-time program. It calls for generations of patience, tolerance, and the sense of fair play. But racial misunderstanding is a hindrance to the progress of civilization. The time is coming when the Church must prove the genuineness of its protestations of love for Christ and for its fellowmen. The Golden Rule has never been revoked.

B. P. B.

Editorial Miscellany

By Rev. Henry T. Carley, D. D.

CONCERNING THE WEATHER

Mark Twain is reported to have said, in effect, that everybody talks about the weather, but nobody ever does anything about it. Well, I'm going to do something about it—I'm going to write about it.

A few days ago, spring was here in full force. The thermometer registered around 80. There was a kind of bluish haze in the atmosphere. Men were going about the streets in their shirtsleeves. Barefooted boys were squashing dust up through their toes. People were out in their yards planning places to put flowers to look at and vegetables to devour.

I myself felt a touch of spring fever. I wasn't exactly sick—my appetite was reasonably good and I was in a more or less cheerful frame of mind; but I felt a strange disinclination to engage in arduous labor and a correspondingly strong urge to meander along the bank of some purling stream, or make a few casts from a boat pleasantly propelled by some expert paddler through the lucent waters of the lovely Tangipahoa.

But these enticements I stoutly resisted, and turned my mind to the long-contemplated task of preparing a flower bed in the backyard. No sooner thought of than begun—and I sauntered down the street looking for somebody to join with me in the accomplishment of such a worthy undertaking. I was fortunate enough to run across a gentleman of color, sitting idly on a pile of crossties down by the railroad. Upon interrogation, he acknowledged that he was not employed at the moment, though a man might be along at any minute to discuss with him the accepting of a job. Further questioning revealed the fact that he was not averse to making an honest penny in the meantime. So we struck a bargain, and he accompanied me home.

I made the same agreement with him that I formerly had with the redoubtable Harrison—I would furnish the brains and he would furnish the brawn. So we went to work. He was an apt pupil, and in the course of the day we accomplished quite a bit in the way of digging up the dirt.

As the shades of evening approached, he intimated that, if it would be all the same to me, he would now desist from labor and return the following morn to complete his task. Having no plausible argument at hand to persuade him to continue into the night, I agreed to his suggestion, and he took his departure.

Alas and alack! The wind changed to the north that night; and, come morning, the thermometer was registering in the very low 20's. Everything was frozen up as tight as Dick's hatband. It wasn't spring, after all. I went and looked at the calendar—and it was still January, with February yet to come.

Fair promises mustn't be taken too seriously.

L. S. U. STUDENT CENTER COMMISSION ORGANIZED FOR WORK

Dear Dr. Duren: You will recall that the recent session of the Louisiana Conference appointed a Commission to handle the matter of raising funds to secure facilities for a student center and a place of worship for Methodist students at the State University. Also I was appointed to call the Commission.

This Commission met today and organized by electing the following officers: B. F. Rogers, Chairman; E. S. Lotspeich, Vice-Chairman; W. E. Trice, Secretary; J. H. Cain, Treasurer. Different committees were appointed and plans made for organizations throughout the Conference. A goal of $150,000 was fixed as the amount needed for securing a lot and the erection of a building and furnishing the building.

The district superintendents, the Chairmen of the Boards of Education and of Missions and Church Extension were added to the Commission ex-officio. Among other members added to the Commission was Governor Sam H. Jones, who has indicated that he would be very glad to serve on such a Commission, doing what he could for this cause. He has expressed himself as being highly favorable to such a movement and much interested in the same.

The Roman Catholics have invested $140,000 and the Episcopalians have invested $60,000 in buildings at the University for their students. Other denominations have already raised the beginning of funds for the construction of adequate buildings for serving their constituencies. We believe that the time has come for the Methodist people to do something for serving these hundreds of young Methodists from every part of the State in attendance at the University.

W. L. DOSS, JR.

A SON'S TRIBUTE TO HIS MOTHER

Dear Brother Duren: It is with mingled emotions that I write you that mother left us from the parsonage at Logtown at 2:55 o'clock, Tuesday morning, January 19. She slipped from us unexpectedly after a heart attack of about thirty minutes.

It seems that her translation was no surprise to her. The last letters that she wrote to several of us seemed to anticipate it. Before she retired at her usual hour the night of her going away, among other things, she clipped two clippings from the Christian Advocate. One was a poem by Pearl Yeadon McGinnis:

> "I have no yesterdays,
> Time took them away;
> Tomorrow may not be—
> But I have today."

The other was a cartoon drawn by R. O. Berg, entitled, "We are Not Alone" (Chicago Advocate, issue of December 10, 1942, page 4). The drawing pictures a man looking across a river to a distant city and at the same time reaching up to take hold of a Hand that is reaching down to him from the skies. Included in the picture is the hymn quotation: "Sometimes 'mid scenes of deepest gloom. . . . Still 'tis His Hand that leadeth me." I wonder if she was mindful of the distant airplanes in the picture, and the city blazing with war's devastation. She deplored this war so much and prayed so for her three sons in uniform. I wonder if she read the picture that way; but I know that she read it with upreached hand and soul to the great Hand and thought of the distant city as the new Jerusalem, for this was so characteristic of her.

It seems that the last thing that she wrote must have been that which was found in a little copy of "Pippi Passes," on the radio table by her bed: "I am ready to go. I am ready to die. It is a glorious thought."

Two splendid services were held. The first was in the parsonage at Logtown, by Brothers J. F. Campbell, J. H. Morrow, and C. H. Gunn. The second was at Central Church, Meridian, where she held membership the longest, by Brothers T. J. O'Neil, J. L. Neill, and R. H. Kleiser. Her tired but beautiful body now rests in the Magnolia cemetery in Meridian, but she herself for several days now has been praising God and serving others in that land where "the smile of the Lord is the feast of the soul."

> "Happy he
> With such a mother! Faith in womankind
> Beats with his blood, and trust in all things high
> Comes easy to him, and though he trip and fall,
> He shall not blind his soul with clay."
> —Tennyson.

Blessed be God who gave us such a mother and shared her with us all these years!

Cordially,
GEO. H. JONES.

MILLSAPS COLLEGE

Dr. Robert Hutchins, president of the University of Chicago, and one of the outstanding personalities in the field of higher learning in America, will be on the Millsaps College campus February 17. He will point out the values of his "Chicago Plan," an educational plan specified by Dr. Hutchins which permits the college student to obtain his degree as soon as an examination on the necessary work can be passed.

DR. ROBERT HUTCHINS

Dr. Hutchins has served as president of the University of Chicago since 1929, having received his A.B. degree from Yale in 1922, his honorary A. M. in 1922, his LL.B. in 1925, and his L.L.D from Oberlin, West Virginia, in 1929.

He was named a member of the Connecticut Bar Association, an honorary member of the Chicago Bar Association, and a member of Phi Beta Kappa; two of his most outstanding books are, "No Friendly Voice" and "The Higher Learning in America."

WITH THE PASTORS

DEVELOPING A PROGRAM

By Charles O. Ransford

The Methodist Church, with probably two-thirds of its membership in small towns and rural communities, has not continued as a primitive society. The people have grown in grace and knowledge. The preachers and people have been taught and trained. The whole church organization has been developed and systematized.

The Methodist Church has never been self-centered. Its contacts are state-wide through the Conferences and world-wide through the bishops, connectional officiary, and the supervising Boards. The Methodists work cooperatively with each other's congregations. Through the circuit preacher-in-charge, or pastors, they are related to each other in quarterly conferences, in district and state groups.

The Methodists started out to evangelize the world and to do a great work such as in the wisdom of the preachers and people taught by the Scriptures and led by the Holy Spirit they felt themselves called to do.

The Methodists have never failed in any call of God. They have never faltered in any responsibility of the kingdom. From the beginning of the organization under John Wesley in England preachers and people have been "apostles, prophets, evangelists, pastors, and teachers." They have been mindful of the care of the poor, the widows, and the orphans. They have been essentially a missionary church, preaching the gospel "Where Christ's name was unknown." They have built churches, schools, colleges, and hospitals. They have made full proof of their ministry.

No such services could be carried out in a large way without previous planning, organization, and direction. No whole church program can be left to individual choice. Small as well as large churches have cooperated. Rich and poor alike have made their contributions.

To make such extensive services effective the General Conference Boards, under the leadership of godly men, having studied all the fields and the duties and responsibilities of the individual preachers and members, have systematized the whole church service. Every preacher and congregation is expected to share in the cooperative service.

The General Boards, separately and collectively, have developed and given the Church a program for ways of working. The effectiveness of the whole church program is dependent upon pastoral leadership.

As in a problem in multiplication, the Board programs, separately and collectively, represent the multiplicand, the preacher is the multiplier; the product will be determined by the preacher's personality and the power to which he may raise himself and his congregation.

"What we do upon some great occasion probably depends on what we already are, and what we are will be the result of previous years of self-discipline."—Liddon.

CONFERENCE NEWS AND PERSONALS

Miss Lela Mims, of Minden, La., writes an appreciated note regarding her interest in the Advocate. We thank her also for her word regarding the editor.

Rev. C. A. Parks has gotten off to a good start in the work of the Sardis-Grenada district. In many instances pastors' salaries have been increased and - acceptances on Benevolences have been advanced.

Mrs. Odelle G. Chapman has our sincere thanks for a generous word of commendation and appreciation for the Advocate. She says that Mrs. Paul Chapman is living at 108 South Line Ave., Ruston, La., now.

Rev. W. J. Cunningham has received an enthusiastic welcome at Oxford-University Church, and the welcome is being sustained by fullest cooperation. Chairs have to be placed to seat the Sunday congregations.

Bro. R. R. Liddell, of Fayette, Miss., paid a visit to the Advocate editor on Tuesday of last week. He has been a friend of the editor since college days., He reports progress and a happy situation with Bro. M. H. Wells at Fayette.

Mrs. M. N. Hamill writes us that Rev. M. N. Hamill, pastor of Iuka circuit, is in the clinic at Booneville for a few days' treatment and an operation for the removal of his tonsils. We wish for him a speedy and complete recovery.

Rev. Norman Purvis reports that he is getting off to a good start on the Purvis, Miss., charge. The church gave him a hearty welcome and have shown a cooperative and neighborly spirit which adds greatly to the joy of his work.

Rev. W. T. Phillips, pastor at Tchula, Miss., has been appointed district representative for the Advocate by Bro. Lord, the new district superintendent. Bro. Phillips has already demonstrated his loyalty and we know that he will do so again.

Corinth First Church, of which Dr. W. C. Newman is pastor, accepted the askings for Benevolences in full and paid it all at Christmas. The full item of salary for the district superintendent was also paid. Well, there is a record for some aspiring pastor to shoot at.

Rev. R. G. Lord, who succeeded the late Dr. H. F. Brooks in the superintendency of the Greenwood, Miss., District, says that a fine spirit prevails throughout the district, and that he is completing the first round by holding fourteen conferences in the month of January.

The church calendar of Rev. W. R. Lott, First Church, Greenwood, Miss., reveals the pastoral instinct and passion of the man in every detail of work and item of interest relating to his people. All indications point to a successful pastorate in that splendid Delta church.

Miss Mary Marshall, of Charleston, Miss., writes that she greatly missed the Church School lesson of Bro. Newman, copy for which failed to reach us. We thank our friends for good words concerning those who help us to make the Advocate worth while to our readers.

Mrs. R. C. Grace, whose husband, a member of the Louisiana Conference, died in 1907, writes from her home in Warren, Arizona, that she has been ill with influenza. She is far removed from our field, but has not lost interest in the paper upon which she has learned to lean.

Rev. and Mrs. A. B. Barry have moved from Gulfport, Miss., to Washington, D. C., where, according to our information, they will live with their daughter at 2006 G St., N. W. Bro. Barry retired at the last session of the Conference, and has been ill the greater part of the time since.

Rev. and Mrs. W. H. Gardner, after spending four happy years at Calhoun, Ga., are now at Thomson, Ga. Thomson was the home of the late Senator Tom Watson, and is one of the interesting towns of that section. Mrs. Gardner, before her marriage, was Miss Katherine Bryson, of Tupelo, Miss.

Rev. Roy Wolfe reports that when Rev. Van R. Landrum, district superintendent, held the first quarterly conference, Jan. 10, the Prentiss charge assumed in full the World Service askings. Bro. Landrum is in high favor and Bro. Wolfe and his people are looking forward to a year of revival fervor and spiritual uplift.

Rev. Frank E. Dement, Jr., LaBranch St. church, McComb, has our sincere thanks for assurances regarding the Advocate. Bro. Dement is, as we believe, one of the finest young men of the Mississippi Conference and we know that he will carry through on every responsibility committed to him with the abandon of absolute self-giving.

We quote two sentences from the letter of a good freind and veteran journalist: "I read your editorial, 'The Home Front,' with great appreciation." "You have done well to discuss the chaplaincy problem." We have another letter from an outstanding Methodist leader who uses almost the same words and does express the same feeling.

Mrs. Clark, wife of Rev. C. C. Clark, of First Church, Gulfport, is in Touro Infirmary, New Orleans, where she had an operation on Wednesday of last week. In a conversation with Bro. Clark later in the day, we learned that she stood the ordeal well and that the doctors gave him encouraging word regarding her condition and recovery.

Rev. Andrew F. Gallman reports a royal welcome at the hands of his people of the DeKalb charge. There has been a good increase in the acceptances for Benevolences and in the pastor's salary. Bishop Decell will be present the first Sunday in April and will dedicate the new church completed during the ministry of Rev. E. D. Simpson.

Rev. A. L. Davenport, pastor at Vaiden and West, writes that he led the Greenwood District last year in the Advocate campaign and is hoping to do so again. We will say that any preacher who may outstrip him will not do so because he has worked harder than Bro. Davenport. He already has a credit of seventeen subscriptions.

Mr. Norman West, son of Mrs. Nina G. West, of Gulfport, Miss., had a very narrow escape in a motor launch of the Coast Guard, an explosion blowing him and a companion into the sea. The top of the launch was blown off and the two guardsmen saved themselves by using the floating top as a life raft. Both of them were painfully burned.

Rev. D. R. O'Connor, pastor at Decatur, Miss., wrote on the eve of his departure for Ministers' Week at Emory University, saying that his people were making wonderful responses in all respects. The church is ahead on all financial items, most of the connectional claims have been paid for the year, and the spirit of the people is good. Decatur was made a station charge at the last session of the Conference.

The Advocate acknowledges with appreciation the receipt of copies of the Journal of the North Mississippi Conference. All job work, the printing of the Conference Journal included, has been much delayed by war conditions which all of us must learn to take in stride. We have not had time to do more than look at the Journal hastily, but it is creditable in appearance, and we doubt not will be found satisfactory as a whole.

Rev. R. G. Lord, the new superintendent of Greenwood district, met with the pastors on January 5, at First Church Greenwood. Twenty-five of the twenty-seven pastors were present. Bro. Lord indicated his plan as being that of the full program of the church. No other man in the Conference has better training in organization than has Bro. Lord, and we do not doubt that this will be reflected in his administration.

We were greatly shocked, on Wednesday of last week, by the news that Mrs. Jones, wife of Rev. W. B. Jones, of Logtown, Miss., had passed away the day before. We had not heard of her illness. This great sorrow which has come to Bro. Jones will be shared by many friends throughout the Conference. Bro. Jones, who was retired at the last session of his Conference, was serving Logtown as supply. Rev. Geo. H. Jones, his son, is pastor at Newton, Miss., and there are other children, also.

Rev. Hugh C. Castles, pastor at Philadelphia, Miss., says: "It might be of interest to you and former pastors to know that Philadelphia accepted the total amount of the askings for Benevolent claims this year

LUZIANNE
COFFEE
100% GOOD

—$900." The pastor's salary was raised again, through the generosity of Mrs. G. W. Mars new furniture has been placed in the parsonage, and two turkeys at Christmas made that a festive occasion. To all these things were added numerous other remembrances by his people. Of course, he is happy and is expecting a good year.

Dr. B. C. Taylor, of First Church, Alexandria, La., is getting forward in a great way. His auditorium is crowded every Sunday, and the payment of $5,000 on the church debt leaves a balance of only $12,000 which he and his people hope to retire before the end of the year. Dr. Joseph Bartak was the preacher at both services on last Sunday, and the Ministers' Alliance is sponsoring a Preaching Mission for February 28 through March 5. Dr. Taylor thinks that gas rationing may have helped the community religiously.

Miss Fannie Burch, editor Amite, La., Progress, writes us that the poem carried on our cover page on January 14 was written by Rev. Charles S. Bream, of Casper, Wyoming, and dedicated "To Teachers in Church and School Everywhere." The last line of the poem should begin with "Is" instead of "Was." We credited the poem as it was carried in the paper from which it was copied when we failed to find any clue to its authorship. We appreciate both the interest and the information and thank our friend of **The Amite Progress.**

Our staunch friend, Bro. W. D. Hawkins of Meridian, Miss., writes: "I am renewing my subscription for several reasons: I appreciate the editor, who has the courage to speak his convictions; I thank him for his kindness; I want to be loyal to my church paper, it is worth a great deal to me in my work; but more than all I really want the paper and I look forward each week to its coming—in fact do not see how I could do without it after these many years of reading it." Thank you, Bro. Hawkins, it is a real joy to serve our friends.

REMEMBERING THE MEMORIAL MERCY HOME

Dear Dr. Snelling: I am sending you my Christmas offering—$25. It is one of my sources of funds for "Mercy Memorial Home." I have a couple of others which I feel sure will pay off again.

"Happy New Year" to Mrs. Snelling and the family.

Sincerely,
JOLLY B. HARPER.

(Note: This is an effective illustration of what happens in a work in which there is a heart-interest. This is the first collection of the year for this work of mercy.—Editor).

CHATHAM CHARGE

Dear Dr. Duren: We launched our church building campaign here at Chatham on the 15th of January and, with just a small congregation, in less than 30 minutes we raised more than $1,500. With the money and subscriptions on hand we now have over $2,000. We are going to build a brick church here at Chatham. Truly our people have a mind to work.

J. F. GARRETT, Pastor.

LOUISIANA CONFERENCE CHANGES

J. L. Beasley, of the Baker charge, has been commissioned as a chaplain and received instructions to leave on the 28th inst. for Harvard, where he will receive the training for the chaplaincy. Bishop Smith has approved the appointment of Harvey D. Watts to the Baker charge when it has been vacated by Bro. Beasley.

W. L. DOSS, JR., D. S.

JOURNAL OF THE NORTH MISSISSIPPI CONFERENCE

In a letter received from the printer January 19, 1943, we have the following statement: "We are short of help and have to train new people to take the place of those called to the armed forces." This will explain the delay in the publication of the Journal of the North Mississippi Conference. The copy was sent in early after Conference and the proof was read immediately after being received by the editor.

Should errors occur in the Journal, the proper person should first get in touch with the secretary of the Conference and he will be very glad to make public correction or explanation of the error.

R. G. LORD,
Sect'y and Editor of the Journal.

CIRCULATION OF THE NEW ORLEANS CHRISTIAN ADVOCATE

By Bishop J. L. Decell

The New Orleans Christian Advocate closed an excellent year last October. Nevertheless, the Advocate deserves a larger circulation and a wider reading. During the early months of 1943 we should multiply our subscriptions in each district and every charge in the Mississippi Conference.

The work of securing early renewals and new subscriptions will aid greatly in achieving improved results in all the work of the Church for this conference year. We should make this year the best in every way.

Three factors of Mr. Wesley's work and the growth and effectiveness of early Methodism were: (1) **Experience.** Warm hearted Christian experience, marked by a passion to win others. (2) **Information** and increasing intelligence. The printed page empowered the people and guided them in their growth and loyalty. (3) **Contributions.** Weekly collections for the cause. The gifts benefitted the givers and enlarged the connection.

The New Orleans Christian Advocate promotes these three essentials for our Methodism today. It should go into every home, and read there it will deepen devotion to Christ and strengthen the Church in the Citadel of greatest power. Let us help the Advocate help the Church.

LETTER FROM CHAPLAIN TWITCHELL

Dear Brother Duren: It was a very great pleasure to visit with you during the recent session of the North Mississippi Annual Conference of the Methodist Church, which was held at Louisville, Mississippi. After being away from Mississippi for five years, and then having an opportunity to return to Annual Conference, to sit in on the business and inspirational services, and to renew friendships of long standing, is a privilege which every Methodist chaplain covets. I enjoyed every moment, and received a strong spiritual boost.

I am serving as chaplain at the U. S. Navy Pre-Flight School, Athens, Ga. In keeping with our conversation regarding the "Advocate," I would appreciate receiving it. Just address it to "The Chaplain's Office, U. S. Navy Pre-Flight School, Athens, Ga."

I would like to recommend very heartily to every Methodist church a project which I consider rather stimulating and valuable. The Episcopal, Lutheran, and Catholic Churches, through the General Commission on Army and Navy Chaplains, make available small prayer books for distribution to their own men of these respective faiths. Our Church is also distributing the "Upper Room" in great numbers, but the Cokesbury Press has published a small book, "Strength for Service to God and Country," which is also much appreciated by our men. Friends of the service men, and also some local churches, have sent these books to men who have gone from their church and community. I would like to suggest that every Methodist church present one of these books to each man who has gone from that church into some branch of the armed forces. Much valuable devotion, inspirational, and wholesome material is found in this book.

Wishing for you and the New Orleans Christian Advocate another very fruitful year of Christian ministry, I am,

Cordially,
MARTELL H. TWITCHELL,
Chaplain U. S. Navy.

CAMP SERVICE MINISTER, BILOXI, SEEKS INFORMATION

Dear Dr. Duren: I am writing you in the interest of my work here in Biloxi as Minister of Camp Service in connection with Main Street Church.

We have received a few letters from parents, pastors and interested individuals, telling us of loyal Methodist boys and girls who are within our city in the Coast Guard or at Keesler Field, or employed in various branches of civilian employment during this emergency. We know, of course, that there are hundreds of others, and we would like to have some means of contact with them. We could contact them if we knew their address. We are endeavoring to supplement the work which the Field chaplains are so capably doing. There are so many here and so much work to be done that there is no possibility of any duplication. I want to impress upon you the importance of having the names and addresses of many of these young people, as we want to be of help to them. Our church has a full week each week, and we want to make this contact so that we might tie these individuals into the Church. In short, we wish this to be their church home while within our community.

Thanking you for the help which your paper will be to us in getting this information across to your constituency, I remain,

Cordially,
WILLIAM FULGHAM,
Minister, Camp Service Keesler Field.

Old George has a habit from which he won't swerve
Of telling strange tales, when a schoolboy at Oldham,
But I wish that his habit would now-and-then serve
To make him remember how oft he has told 'em.

PERSONAL NOTES AND INCIDENTS

Rev. J. S. Maxey, Marks, Miss., plans to have J. N. Hinson, Executive Secretary of the Board of Education, with him in a leadership school the week of February 7-11.

Rev. E. E. Price, writing from Route 4, Jackson, Miss., requests the change of his address to Fourth Service Command, Camp Stewart, Ga., where he is serving as chaplain.

Mrs. C. C. Clark of Gulfport, Miss., whose illness has already been noted is making good progress toward recovery. She is well over the period of danger and has every prospect of early and complete recovery.

Rev. W. L. Robinson, in a workers' council at Grenada, Miss., began plans for a Leadership School to be held in his church March 14-19. Miss Virginia Thomas, of Millsaps College, will teach the "Life of Christ."

Rev. S. H. Caffey, Clarksdale, Miss., has Dr. M. L. Smith, President of Millsaps College, with him in a Bible Conference January 24-29. This will be the first of a series of conferences to be held in that church this year.

Rev. J. A. George has been graciously received at West Point, Miss. He says that he found there one of the best church schools that he has ever had the pleasure of working with. He plans for a training school the week of February 21-26.

Rev. J. J. Baird, of Louisville, Miss., had a meeting of his church school workers Monday night, January 11. Of his twenty-eight workers he had twenty-six present. Plans were laid for a two or three teacher training school to be held this spring.

Rev. R. M. Bentley reports that his people at Pineville, La., are very happy over the burning of the mortgage on the parsonage, which took place at the 11 o'clock service on January 17. The parsonage was erected less than a year ago and is now entirely free of debt.

Dr. Cleanth Brooks, a retired member of the Louisiana Conference, has been seriously ill in Baton Rouge. On the night of January 10 he suffered a stroke from which it seemed that he would not recover. Our information of January 21, we are glad to say, reported his condition as somewhat better.

Mrs. R. H. B. Gladney, of Sardis, Miss., was a worshiper at Rayne Memorial Church, New Orleans, on last Sunday. We did not know that she was there until she had gone and we did not find out anything about her visit. We regret having missed seeing her for her own sake and for the sake of her husband, our ascended friend.

Rev. W. L. Robinson, pastor at Grenada, Miss., says that Rev. J. H. Felts, former pastor of that church, now living at Fulton, Ky., brought a great message to his congregation on January 17. The theme was "Dynamic Religion." Bro. Felt's visit brought great pleasure to his many friends of that congregation.

Rev A. Y. Brown is off to a great start at Lexington, Miss. He had a successful meeting of his workers' council December 14, at which time the idea of a training school for his workers was born. Since then plans have gone forward and the school will be held in February, with Dr. M. L. Smith, President of Millsaps College, and one other Millsaps teacher, as instructors.

From a number of sources we have the report that Rev. J. E. Stephens, new district superintendent at Corinth, Miss., has created a fine impression and is going about his work in a way calculated to get results. He has had an enthusiastic welcome everywhere, and the outlook for a great year on that district is very encouraging.

The Journal of the Mississippi Annual Conference has just reached our desk and while we have not had an opportunity to examine it, its appearance in every way is up to the standard of other years. Bro. Jones, the secretary, has gotten the Journal out in good time and is entitled to full credit for his faithfulness in that regard.

Rev. W. O. Hunt writes that he is very happy on the Hernando, Miss., charge, to which he was assigned at the last session of the Conference. Conference Claims, Bishops' Fund, Administration Fund, District Work, and all specials have been paid in full, including one-fourth of the Benevolences, and the balance will be paid in a few days.

We appreciate the comment of Mrs. R. P. Turner, Tutwiler, Miss., who says that as president of the local W. S. C. S. for three successive years, including the one for which she has just been elected, she finds more information in the New Orleans Christian Advocate than in any other publication. Then she adds: "I could not lead our group successfully without it."

Charles Fletcher Carley, of Columbia, Miss., died at his home on New Year's Day. He was a brother of the late Rev. Lyman Carley of the Mississippi Conference, and had been a member of the Columbia church for more than sixty years. He is survived by his widow, four children, a large number of other relatives, including Dr. H. T. Carley of Ponchatoula, La., a nephew.

Rev. George P. White, retired member of the Louisiana Conference whose home is at Hammond, La., is in Touro Infirmary, New Orleans, for surgical care. He had a preliminary operation some days ago and was expecting to have a final operation on Wednesday. He was in good spirits when we visited him on Sunday afternoon, but was somewhat worn from the ordeal of suffering through which he has passed.

Mrs. Lula Wyatt McCorkle Austin, widow of the late W. H. Austin, died suddenly at her home in Columbia, Miss., on Sunday morning, January 3, and was buried there the following day. Mrs. Austin had been a member of the Columbia church for nearly fifty years and was for many years president of the Woman's Missionary Society. She is survived by seven children and a number of other relatives. Her life had been spent in active service for the church and humanity and because of this she was greatly beloved.

MRS. H. P. LEWIS ILL

A letter from Rev. H. P. Lewis, Durant, Miss., says that his wife has been in the Baptist Hospital at Jackson, Miss., for nearly three weeks following a heart attack. At the time of writing, Bro. Lewis said: "Her condition is still very serious." Naturally one suffering from a heart attack must be regarded as in a precarious condition, but having held her own for three weeks, it would seem that the chances of recovery must be greatly increased.

NEW EDUCATIONAL BUILDING AT TUPELO OPENED

The formal opening of the new educational annex of the Tupelo Methodist Church was held Sunday, January 17. The congregation assembled in the auditorium of the church at 9:30 a.m., and marched over to the new building singing hymns of praise and thanksgiving.

The attendance increased from about three hundred to 522.

The old Hospital building and lot, an adjoining lot, was bought and converted, at a cost of $48,000, into a modern educational plant. The architect estimates that at the present price of building material it would cost $80,000 to erect the building.

Under the efficient leadership of their much loved pastor, Dr. W. A. Tyson, the people of Tupelo have completed this phase of their building program and have truly grown spiritually while doing it.

They are now ready to start renovating the church edifice. Unless prevented by OPA this work will be completed by November at which time the church expects to entertain the session of the North Mississippi Annual Conference.

REV. AND MRS. W. W. GRAVES OBSERVE GOLDEN WEDDING

On Tuesday, December 22, Rev. and Mrs. W. W. Graves of Columbia, Miss., quietly observed their Golden Wedding Anniversary at their home. All of their children visited them during the recent holiday season and rejoiced with them in the passing of fifty years of happy married life. They were married at the home of the bride's father in Covington county, Mississippi, on December 22, 1892, Rev. G. R. Ellis officiating. Four daughters and three sons came to bless their home, all of whom are living, except one son, who died in infancy. After supplying for two years, Brother Graves was admitted into the Mississippi Conference in 1903. During his active ministry he served pastorates at Westville, Benton, Rankin Street, Jackson, Mount Carmel and Silver Creek, Rose Hill, Homewood, Lake, Newton, Rolling Fork, Hazlehurst, Hattiesburg District, and Columbia, where since retirement they have made their home. Mrs. Graves was formerly Miss Nora Calhoun, a member of a useful and honored family that has given a number of preachers to the Mississippi and Alabama Conferences.

J. B. CAIN.

NEW ORLEANS CITY-WIDE BIBLE SCHOOL

Realizing that the inclusion of a Bible course in the city-wide Standard Schools for Christian Workers made it necessary for workers to choose between that course and the specialization course which they also needed, it was decided that as an experiment, a separate Bible school would be held this year in New Orleans. The experiment proved such a success that it is expected that it will become an annual affair. The school was held at Rayne Memorial Church beginning Sunday afternoon, January 10, and ending Thursday night, January 14, with two regular class sessions each day. Dr. Robert E. Smith, Dean Emeritus of Centenary College, taught the course, "The New Testament—Its Content and Values," and Dr. James Chubb, formerly of Baker University, Baldwin, Kansas, and now Assistant Secretary of the Department of Evangelism and Church Extension of the General Board at Nashville, taught the course, "The Bible and Youth." Dr. Smith's course was designed principally for adults, while Dr. Chubb's was for youth and their counselors and parents. The results are already manifest in an aroused or awakened interest in, and appreciation of, the Bible as a vital force in this time of war and change.

The total enrollment in the school was 235, and the average attendance was 158. In spite of the fact that the matter of earning credit was decidedly de-emphasized, 31 credits were issued. At least 50 more met the attendance requirements, but wrote no papers. Another very encouraging feature was the fact that about two-thirds of the expense of the school was met by a free-will offering taken one night during the school.

PAINE COLLEGE

Every pastor in the Methodist Church has received a package of literature from the General Board of Education in regard to Race Relations Sunday, which is provided for in paragraph 1143 (6), and also in paragraph 1065, which says: "As a means of educating the Church in regard to better race relations and the needs of Negro schools, Race Relations Sunday (the second Sunday in February) shall be observed in all the congregations as the date when the interest of Christian education for Negro youth shall be presented." On that day (February 14th this year) an offering is to be taken to be used for the promotion of educational institutions for Negroes related to the Methodist Church.

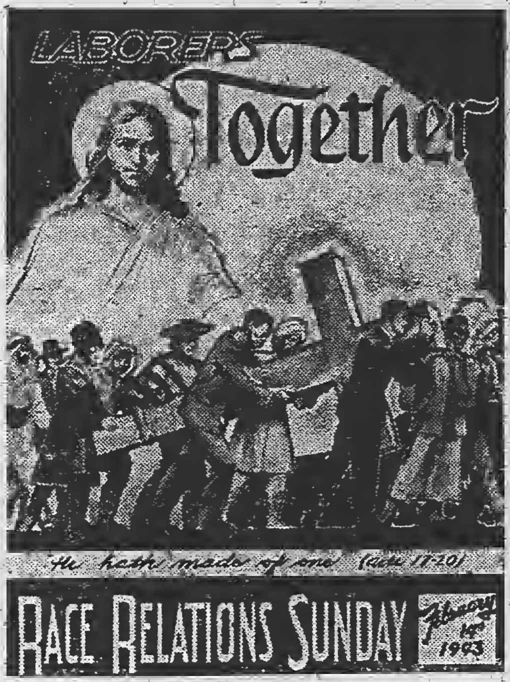
Due recognition is to be given the historic responsibility of the former Methodist Episcopal Church, South, for aid to the Colored Methodist Episcopal Church. The plan of Union provides that such help is to come from the Jurisdictional divisions with which said Church is historically related, and to such an extent as those Jurisdictions may deem wise. So, money designed for any of the institutions of that Church must be specificially so directed by the Church which sends it in. If this is not done, none of these schools will receive any of it. Some of the churches have been so designating their funds, but all too few. All churches in the Southeastern and South Central Jurisdictions have a perfect right, and even an obligation, so to direct their funds. In this way Paine College has been the recipient of a small sum.

This College, up to 1931, received annually an offering from the Epworth Leagues of about $1,100, but the reorganization of the Boards in 1930 cut that off. Since that time the Board has made an annual appropriation to the salary of one teacher of Religious Education in this College. Now the only money available out of which that contribution can be made is from funds so designated by churches in the two Jurisdictions. Hence the importance of designating the school to be aided by the money raised and sent in.

Bishop Arthur J. Moore, President of the Board of Trustees of Paine College, is leading a movement to raise $50,000 to meet a like sum appropriated by the General Board of New York on condition that the College secure a like sum elsewhere, for the purpose of erecting on the campus of Paine College a library building to be named in honor of the late Bishop Warren A. Candler, one of the best friends the institution has had, and who was the foremost leader in founding it. The present facilities are much overcrowded and the building sorely needed, else such an offer would not have come. Half the needed funds are already pledged.

Paine College grows rapidly in the numbers enrolled for college work, which is given recognition by all accrediting agencies. Dr. Buttrick said to the writer that this was the first institution in the world to have a right conception of what Negro education should be, and that this was the first experiment ever to be made in interracial cooperation in all the world.

Respectfully,
J. W. PERRY,
198 Ridge Avenue,
Chattanooga, Tenn.



WHERE EQUALS MEET

By Dr. B. C. Taylor

The week of dedication had just closed. Four beautiful buildings stood in the community as monuments to the far-sightedness of our government in providing a place of recreation and entertainment for the man in the ranks of our armed forces. The lovely game rooms, free picture shows, kodak clubs, art classes, dances, free lectures, and convenient snack bars, all spoke eloquently of the service the U. S. O. was prepared to render to the "Buck Private."

A very disturbing factor, however, entered this picture. In this man's army everything is being done for the man in the ranks, but nothing is done for the officers who come to the city. They are not allowed to fraternize with the enlisted men in the U. S. O. clubs. They must find recreation in the hotels, the roadhouses, the bars, or the clubs which have been projected purely on a commercial basis. This makes it difficult for a young officer to find a place where he can enjoy an evening with other people without having to dig deep into his pocketbook. Then, he is often cheated because the entertainment is cheap and the company vulgar.

There is where the Church of Christ comes in. Men meet as equals in the church, and no one is embarrassed because of rank or prestige. All are men, and welcome to the fellowship and to the facilities provided. No other agency can lay claim to this opportunity, and no other agency can meet this need.

A young soldier who had just returned from a furlough in one of the great industrial cities, made this observation: "The churches, for the most part, were closed. The people are spending more money than they have ever spent before, and no one seems to care much about the men who are doing the fighting."

Another chap who had spent six weeks on maneuvers, said: "This is a dog's life. I sleep in a pup tent; I wear a dog tag around my neck; I crawl on my belly; I answer to a whistle; and I line up for chow. A lot of folks do not know the war is on."

With criticisms like these coming from many sources, it is high time the Church became soldier-conscious. If the churches in army centers, and also the churches back home, lose the opportunity of giving the men a boost in every possible way, then they will have lost them when the war is over.

The church must indeed become a service station. It must minister to all men regardless of station or rank. Only in that way can it win the right to say, "Rise up and walk."

Many pastors are asking how this can be done. Some of them argue that they have not received any Emergency Compassion money; that their facilities are limited; that they do not have a paid staff; and that their people are loath to try something which demands so much time.

After more than two years of experimentation in the First Methodist Church, Alexandria, La., in the center of four great army camps, we are prepared to offer a few workable suggestions which will be helpful to any minister who is willing to give them a trial. 1. The doors of the church must be open seven days a week. 2. The hand of friendship and service must be extended to all men at all times. 3. The "Fellowship of the Loaf" offers a great opportunity for lasting relationships. 4. A wholesome recreation program each Friday evening provides a place where all can spend a delightful time together. 5. A paid hostess, the only salaried person on our staff, writes to the parents of all the men who register and keeps open house on week-ends. 5. Two fine choirs give opportunity for the service men to keep in training. 6. A weekly bulletin goes to all our men who have gone from the church into the service. 7. A "parachute" of prayer is held over our boys each day through the different prayer groups. 8. The pastor is a counselor and friend who is on duty day and night. 9. The Youth Fellowship hour affords a chance for self-expression. 10. The preaching services are designed for eternity—it will be the last service some boy will ever attend, and the minister must deal with eternal values. Last Sunday morning a Christian General sat with colonels, captains, lieutenants, privates, and civilians. All had come for one purpose—to glorify God, and to receive strength for the demands of a torn and bleeding world.

This blessed privilege is given only to the Church of Christ, and the leaders who accept it shall find their reward in the living testimony of men from all ranks of life who have touched "The Robe" of the Son of God.

TO A BASS SINGER

Oh! prithee cease thy ear-annoying strain,
  And rid, at least, thy friends of persecution:
Such notes were stolen from hell, 'tis very plain;
  Repent—and make the devil restitution,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The Work of the Woman's Society of Christian Service"

Following our promise of last week, we give a few suggestions to be used with Lessons 3 and 4 of the study course, "The Work of the W. S. C. S."

Lesson No. 3 should help the women to become aware of the contributions of the Methodist Church in both the home and foreign lands.

By using the little pamphlets from the World Parish and Homeland Series, we may see what the Church-wide program is, and from our "Red Book" we can learn of the work for which we, as the women of the church, are solely responsible.

In this lesson we are to show how we carry out the part of the purpose of the W. S. C. S. which reads, "to study the needs of the world."

Have the secretary of Missionary Education and Service of the society tell of the different ways in which we seek to educate our women concerning the "needs of the world," and also of the cooperative work with the Church-wide study and with the Youth Fellowship and the Children. (Use the Handbook for Secretaries of Missionary Education and Service).

In the last lesson—No. 4—with the use of the Handbook for Spiritual Life leaders, we should show how through this part of the work of the W. S. C. S. individual religious living is developed.

The course should close with a discussion of what has been learned during the four lessons an what the W. S. C. S. can mean to the individual woman who participates in its activities.

Mrs. E. V. Perry, Rolling Fork, Miss., will be glad to assist the leaders who are now using, or planning to use, this course.

* * *

Meeting of Conference Executive Committee

The Executive Committee of the Mississippi Conference W. S. C. S. met in Jackson on January 19th and 20th. A full report of the meeting will appear on this page next week.

* * *

How We May Promote the Work of the W. S. C. S. Through the Department of Christian Social Relations and Local Church Activities

2212 Fifteenth Street,
Meridian, Mississippi.

To the Secretaries of Christian Social Relations and Local Church Activities:

If you are one of the secretaries who served during 1942, this brings appreciation for the splendid work which you did. It was not an easy year—it began with the shocked realization that we were in war and we walked in many "new and untried ways," not only in our activities, but in our studies. You faced misunderstanding, but you pioneered for "the work's sake," and now other organizations are following those same trends of thinking.

As we stood before the altar of the church again this year and took our vows, to the question, "Will you try not to count on hearty appreciation for all that you do, but to be solely anxious to do your work for the honor of Christ, and to be contented if only you have the consciousness that His smile of approval is on you?" we answered, "We shall try with the help of God and the faithful women of Methodism." So, we go forth, perhaps to again blaze new trails.

If you are a new secretary, we welcome you to our ranks and say to you, "You have been chosen builders in the world because there is a great work to do and you have the capacity, the knowledge and power to do it," and to promise you that God will help you and that, no matter how difficult a "way" you may be called to travel, there are always some faithful women who will hold up your hands.

At the beginning of this new year we are studying "The Work of the Woman's Society of Christian Service" and learning what a large part comes under the heading of "Christian Social Relations and Local Church Activities."

Our 1943 theme is, "A New Earth Wherein Dwelleth Righteousness," and Christian women must help to build that kind of an earth. Today much time, money and effort is being given "To kill, to kill . . .," but very little "To build . . ."

Let it be our business during 1943 to build —to build fellowship and friendliness in our local church; to build an appreciation for other nations and peoples; to help in the building of personal security for all people; to build inter-racial understanding and goodwill; to build more Christian communities: to build a public opinion against alcohol and other narcotics; to build Christian homes.

On page 13 of our Handbook, under "Local Church and Community Cooperation," we find suggestions for most of our local activities:

(a) Cooperate with the pastor in developing wider avenues of fellowship and service for the entire church.

(b) **Share** the responsibility of the **whole church** in meeting local church or parsonage needs, and promote such other lines of work as the society may agree upon. The funds for financing such programs may be raised and expended as the society directs in line with the total budget. (Amount spent on local work should not exceed that spent for missions).

(c) Seek to co-ordinate the welfare program of the church with local agencies established for the purpose of administering aid to needy groups. (Be sure the money given in this way is spent where it is most needed. Welfare agents will investigate and help you).

(d) Aid the pastor in friendly visiting. (Especially shut-ins and strangers).

(e) Assume responsibility for church fellowship suppers and luncheons.

(f) Render volunteer service for supervising church recreation rooms and groups.

(g) Seek to enlist and train church women for volunteer work in community agencies.

(h) Become informed about the program and needs of the local agencies that church groups should be concerned about. Lend every possible support. Such agencies may be the Juvenile Court, public welfare organizations, Red Cross, Y. W. C. A., Y. M. C. A., Scouts, settlements, community centers, recreation associations or conference institutions of other types.

In the pamphlet, "Local Church and Community Cooperation," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, will be found many helpful suggestions.

Below we give suggestions for special activities each month:

January

Urge women to pay poll tax and qualify as voters—see that registration is in order. Poll tax must be paid **before** February 1st. This year we will elect county and state officials, and other important matters may come before us. A society which can vote 100 per cent can be a force in the community and county.

Assist with the study, "The Work of the W. S. C. S."

February

Assist the pastor in the observance of Race Relations Sunday, February 14th. Program and other material may be secured from Division of Educational Institutions, Board of Education, 810 Broadway, Nashville, Tenn. Visit the Negro school in your community and see how you may help.

Brotherhood Week, February 22-27th, may be observed. Helps from the National Conference of Christians and Jews, 300 4th Avenue, New York, N. Y.

March

March is the month when women like to dabble in paint—check the furnishings in the parsonage and church and freshen them. Plant flowers on the church grounds.

Assist with the study, "Will a Man Rob God?"

Send in quarter's report.

April

The first week is Negro Health Week. Cooperate with your health unit and encourage your Negroes.

The 14th is Pan-American Day. Make this a church-fide affair and an occasion for fellowship. Program from Pan-American Union, Washington, D. C. Emphasize the good neighbor policy of the Methodist Church.

May

First week is "Christian Family Week"—begin on the 2nd and close with Mother's Day, on the 9th. Suggestions and helps from Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

The 18th is Goodwill Day. Plan a program showing that in every nation and people there is some good.

Pastors' School, May 31-June 5th, Millsaps College, Jackson, Miss. Plan to go and participate in the C. S. R and L. C. A. seminar.

June

The young people will be at home. Plan a program of recreation for them—open the

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Zone Program—First Quarter

Worship: "Will a Man Rob God?" Malachi 3: 8, 10, and 12.

In recent weeks General Wavell has been quoted as saying: "Think what a world we could make if we put into our peace endeavors the same self-sacrificing, the same energy, and the same cooperation we use in the wastefulness of war." This recalls another statement that came out of the first world war, in which Admiral Beatty said: "If half of the zeal and passion, half of the outpouring of life and treasure, of organization and efficiency that the State has put into this war could be thrown in to the cause of the Kingdom and the eternal verities, the world would soon be won for Christ."

Wars will never cease and our dreams of a new world order will never materialize until men and nations have learned to do exactly what these two Englishmen, and many others, are suggesting. This means the Christianizing of money and property, for certainly the economic problem is about the most serious one that confronts those of us who would win the peace as well as the war.

Fundamentally, the problem is a personal one, and as such, is an immediate challenge to the Church; for, as the Church is ever the hope of the world, so judgment must begin at the House of God—and with persons.

It is our conviction that any realistic missionary forward movement—and we must have an advance—is inseparable from education in the principles of Christian stewardship. Missionary secretaries and others must lead in a new campaign of our people in Christian stewardship. In such an educational campaign the teaching of the spiritual content of money is basic.

A generation ago Christian statesmen were saying that we must send more missionaries to Japan; either send a thousand more missionaries now, or, later on we may need to send a hundred thousand bayonets! But we were too busy. We couldn't spare the money for missionaries. Our own affairs were crowding. "There are plenty of heathen at home!"

And what has our spiritual blindness cost us? Billions in taxes—for battleships, for bombers, for bayonets! And add to these the lives of our soldier boys, and other soldier boys sacrificed upon the altars of war.

And it might have been avoided! We did have the money. It was in the pockets of church members; and it belonged to God. But we wouldn't listen to the successors of the Hebrew prophets saying, "Will a man rob God?" We wouldn't even answer as in Malachi 3:8, "Wherein have we robbed God?" We wouldn't hear God saying, "Bring ye all the tithes into the storehouse . . . and prove me now." So the fact remains, as it has stood for generations, that the unconsecrated property and riches in the hands of professing Christians is the greatest hindrance to militant Christianity that there is in the world today. When will we take seriously that discerning statement made by Horace Bushnell years ago? Let us memorize it: One more revival, only one more is needed; the revival of Christian stewardship, the dedication of the money power to God. When that revival comes the Kingdom of God will come in a day.

—From "Will a Man Rob God"—Cushman.

Prayer.

Seven Keys to Progress. (See December Methodist Woman, page 19, and January Methodist Woman, pages 22-23). Discuss each key. (Use several women here).

World Day of Prayer. March 12, 1943. See January Methodist Woman, page 10. Be sure to observe this day of prayer; send offering as instructed in program leaflet.

Studies for 1943—

First quarter—Bible, "Will a Man Rob God?"—Cushman, price 35 cents.

Second quarter—Mission study with pastor.

Third quarter—Planning for Peace. (Secure Peace Packet from Literature Headquarters, price 75 cents).

Fourth quarter—Fall study book (to be selected).

"Methodists in North Africa." See January World Outlook, pages 23-30. (For the benefit of our women who have boys in North Africa).

Essential Materials for the Presidents:

1. New Guide from Literature Headquarters, 10 cents. 2. Conference Minutes. 3. World Outlook. 4. Methodist Woman. Also study "Program of Work" first quarter 1943 in the Conference Minutes, page 71. This is your guide for an efficient society.

Announcements:

Mrs. D. W. Whitaker, Sardis, Miss., is new Conference Secretary of Spiritual Life Groups, succeeding Mrs. Dorrah.

Only two-thirds of the Emergency Fund has been paid. Are you delinquent? We are assessed 25 cents per member. Please send to Mrs. D. H. Hall at once.

Annual Meeting.—Because of rationing of food and cars we thought it wise to hold our annual meeting at Wood College. There will be a nominal charge for rooms and meals. Details will go to local societies in a February letter. The date is April 1-3. Plan now to send your president.

Consecration Service.—"A New Earth." Use top half of page 27, December Methodist Woman.

Note to the Zone Leaders:

Because of numerous requests, this program is being sent out. We hope zone meetings can be held in spite of gas rationing.

Miss Ethel McKeithen, instructor in Narcotic Education, hopes to work in northwest section of state during February. If you would like to have her she would like to hear from you. She is supported by and works with all denominations. There will be no expense. Write her at once at 1002 Arlington, Jackson, Miss.

(The above letter came to me January 21, but I feel sure that if you wish to have Miss McKeithen in your town she will make plans for you at some date).

* * *

Big Creek—Service Flag Dedication

(Given at the church by the Union Missionary Society)

Opening Prayer—R. H. Pullen.
Song: "America"—Choir.
Prayer—Rev. Estes.
Song: "America the Beautiful."
Scripture and Poem—Mrs. Rex Parker.
Special Song: "There's a Star-Spangled Banner Waving Somewhere"—Mesdames Troy Holland, Milton Mitchell and Miss Hortense Burke.
Talk—Rev. J. B. Simpson.
Pinning Stars on the Flag by the Mothers.
Song: "When the Lights Come on Again"
Mrs. Milton Mitchell, Miss Hortense Burke.
Song: "Star-Spangled Banner"—Choir.
Closing Prayer—Rev. J. B. Simpson.

One hundred and nine stars were pinned on Sunday. Other names and stars will be added as set in to the secretary.

* * *

January 11, 1943.

Mrs. Earnest Moore,

Dear Mrs. Moore: The Indianola Methodist Society of Christian Service has just concluded a very good year. The society achieved all but one point of the Efficiency Aim. Paid all obligations on time.

The new officers were installed in a very interesting and impressive service at the 11 o'clock hour Sunday morning. With Bro. Ashmore installing the officers.

The officers are:

Mrs. E. B. Nash, president; Mrs. Harvey Trice, vice-president; Mrs. Herman Harthcock, recording secretary; Mrs. Milton Barnett, corresponding secretary; Mrs. J. T. Allen, treasurer; Mrs. J. C. Jayroe, secretary Missionary Education; Mrs. Will Speer, secretary Christian Social Relations; Mrs. J. L. Alexander, secretary Student Work; Mrs. S. E. Ashmore, secretary Young Women; Mrs. R. M. Weed, secretary Children's Work; Mrs. P. F. Kelly, secretary Literature and Publicity; Mrs. A. S. Shaffer, secretary of Supplies; Mrs. R. M. Yarbrough, Spiritual Life; Mrs. Herman Moore, local treasurer.

Yours truly,
MRS. P. F. KELLY,
Secretary Literature and Publicity.

THE FAMILY IN A WORLD AT WAR

The Family in a World at War, edited by Sidonie Matsner Gruenberg, presents an accurate picture of many problems with which families are faced in a time of crisis. Fears and uncertainties add to the strain and stress under which families live. There is no escaping them. They must be overcome by an intelligent understanding of the factors that cause the development of the problems and their solution.

The twenty writers, each in a chapter, present factual information that is needed by all families. Their presentations are permeated by an optimism borne of convictions that problems can be solved even in these days. The book is a heartening one to read. Ministers and other leaders, face to face with families, who are uprooted and swept by the rising tides of these chaotic days toward disintegration, should study this book. It will help them render efficient service to families who are in great need.

The price of the book is $2.50.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Greetings to all Spiritual Life groups. We have—

"Another year in which to grow,
Another year to build anew,
Some new truth to come to know,
Better some task to do."

Never has there been such a need for growth. With so many changes one has to grow to know. Truly we shall have to build anew in almost everything we do. We have new groups, new officers, new duties, and we will have to think together, build anew together, and grow together.

We hear on every hand, "Everybody is so busy, we won't have time for as many meetings." What can you suggest? Well, I think the meeting will take care of itself if we as **individuals** do as the quotation says: "By all means take time to salute thyself, and see what thy soul doth wear." We can get awfully mixed up with what to be busy about. We need to study more about "The man who went about doing good;" sometimes we just "go about." There is a quotation in E. Stanley Jones' new book, "Abundant Living," that says: "If we haven't that within us that is above us, we soon yield to that which is about us." If we are to "carry on," and "carry through," we shall have to enrich our spiritual life in every way possible.

Already letters are coming in wanting to know, "What can I do to present the Spiritual Life work in a new way?" There are not many **new ways**; it is just the new light we can throw on an age-old desire—to strengthen our spiritual life.

In the Hand Book for the S. L. chairman, under the objectives we find the object is—To quicken the spiritual life of all Methodist women. To deepen the prayer life and to increase the sense of responsibility for personal service and giving. This is the chairman's objective, but the individual members have to prepare the soil to be planted, so to speak. I am afraid too often we go to the S. L. meeting expecting the chairman to inspire us and to do it so well that it will last until her next meeting. It isn't **her** meeting; it is **our** meeting. We should do as the quotation says, "By all means take time to salute thyself and see what thy soul doth wear." No chairman can promote her objective unless the group as a whole is in tune with her plans. Please do your part as an individual and the group meeting will go forward in His name.

All of our Christian literature has so much helpful and inspiring reading, and much of it can be yours for the asking.

Our Jurisdictional Spiritual Life chairman, Mrs. O. W. Prince, has suggested some leaflets that will be helpful when used personally: 1. "A Chapel in the Soul." 2. "Be Still and Know." 3. "Have You a Burden?" 4. "The Ministry of Prayer."

She also reminds us that our new "Retreat Packet" is ready, and another packet is being prepared to uplift and encourage mothers and wives of men in the armed service. All of these can be obtained from Headquarters. Please watch the Methodist Woman for further information. Use the prayer card, to be found each month in this magazine.

The main objective to work toward now is to participate in the Week of, "A Call to New Dedication." The date is February 28 to March 7. This is a church-wide movement, and be sure and consult with your pastor as to plans, and through your groups you can pray for the following:

1. The spiritual awakening of our Church.
2. Pray for humble and devoted dedication of self, service and substance to God.
3. Pray for the Church as a whole, that we may as a Church experience a spiritual awakening.
4. Pray for peace and the day when all races and people shall live together as children of one God.

Mrs. Prince suggests some books that she has found helpful:

1. "Living Under Tension"—Fosdick.
2. "The Presence of Jesus"—Weatherhead.
3. "The Highway of God"—Sockman.
4. "Two or Three Gathered Together"—Clark.
5. "Prayer"—Butterick.
6. "Daily Light on the Daily Path" (Scripture).

E. Stanley Jones' new book is off the press—"Abundant Living." It is in the form of a daily devotional, and I would put it on the "**must**" list. "Abundant Living" can be used as a personal daily devotional as a page-by-page reading. It may be used very effectively for group discussion. May I quote from one of the daily devotionals that seems to me has "hit center?" The meditation is called "Our pegs come down." The scripture is Isaiah 22-25 (Moffatt). Quote: "When the peg of material civilization upon which we have hung everything is wrenched out by economic dislocation and gives way, then everything we have hung on that peg—our plans, our hopes and our future—gives way with it, and goes down with it in a crash. These pegs on which we have hung our modern civilization are coming down, and we realize that we have hung too much on the wrong peg. The peg should have been **God**, for as He holds amid the stress of things, everything holds. We need to take a new center—God."

Yes, we are busy, with such a fast-moving world, such a changing world which we must build anew. We have new tasks to do and may be sure that the peg of our spiritual life is firmly placed. We need to cry aloud with the psalmist, "O, God, our help in ages past; our help for years to come. From everlasting Thou art God; to endless years the same."

MRS. C. H. SHAFFER,
Spiritual Life Chairman.

* * *

"The Steadfast Power"

By Grace Noll Crowell

A new year in a world grown old!
A new year, with its shock of wars,
And agony and grief untold.
What good can come? And yet the stars
Still take their calm, untroubled way;
The undisturbed tides ebb and flow,
God's strong hand rules the night and day.
The seasons come, the seasons go.

Surely this equilibrium
Should help right the world at last;
Surely the new year that has come
Will bring, before its days are past,
The Peace we seek. God, help us learn
Thy steadfast ways, and let Thy clear,
Calm voice speak out, that men may turn
And walk godlike through this new year.

THE MISSIONARY INSTITUTES

An incident at one of the Missionary-Education Institutes held over the state recently indicates the tenor of Louisiana Methodist missionary thinking.

During the sub-district institute at Hammond, for a part of the Baton Rouge District, the Rev. A. T. Law, pastor of the Amite Methodist Church, reported that not only was his congregation increasing its World Service giving by taking **all** the askings, but was taking a missionary special of $750 over and above that amount. Other churches who may be interested in following this very fine example of missionary zeal can write to Dr. C. K. Vliet, Department of Promotion and Finance, 150 Fifth Avenue, New York, N. Y., for information and lists of special work which individual churches may support.

The attendance at the institutes was the largest of the three years the present Conference Missionary Secretary has promoted the institutes, and this in spite of gasoline and tire rationing.

Bishop Edwin F. Lee, who was evacuated from Singapore fifteen hours before that city's occupation by the Japanese, gave a sane, clear, challenging interpretation of the present and future of the missionary movement, and his messages were greeted with an interest and enthusiasm that was heartening. The large number of men present in every district is an especially hopeful indication.

Rev. G. W. Dameron and the writer spoke on "Stewardship and World Service," and "Missions Must Go On." The institutes were well planned and effectively carried out in every instance by the District Secretaries and District Missionary Secretaries. Approximately 3000 people attended the institutes, and in addition Bishop Lee spoke to capacity Sunday congregations at First Church Shreveport, First Church, Homer, and Rayne Memorial Church in New Orleans.

VIRGIL D. MORRIS.

LINES WRITTEN UNDER A LADY'S PORTRAIT

When age my throbbing heart shall tame,
And e'en my fair one's form shall change,
Youths, of my constant hopeless flame
Shall hear—and haply think it strange.

But when, bright portrait, thou has proved
What beauties did my heart assail,
They'll wonder—not that I have loved—
But that I've liv'd to tell the tale.

"Who made these doughnuts?" asked Brown.

"I did," replied his wife, proudly.

"Keep the recipe—you have the answer to the rubber shortage."—Tit-Bits.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 31, 1943

By Rev. W. C. Newman

BREAD FOR SPIRITUAL HUNGER

Lesson Text: John 6:8-14, 30-35.

Golden Text: Jesus said unto them, I am the bread of life.—John 6:35.

Hunger is the most persistent tyrant of the living world. Its demands are never permanently satisfied; its pressure is never fully withdrawn; and at its most insistent stage it causes the deepest pain and the acutest mental agony to which a human being or an animal is subject.

Because of hunger's urgency men will steal, lie, kill, work, or scheme for food in abundance. Nearly all of our innumerable activities are said to derive either directly or indirectly from our daily necessity for food. Bread is not only the staff of life, it is life itself.

But there is a hunger more intense than the hunger for food. It is the hunger for freedom, friendship, peace, goodness, and the assurance of immortality under the care of a fatherly God.

It was in satisfaction of this spiritual hunger that Jesus announced himself the "bread of life."

Not By Bread Alone

It is so universally accepted that men need more than mere material possessions to make them happy that it is ever a wonder how much of our time and strength are given to getting **things** and so little given to getting that which is more than bread.

Nevertheless, while we do not live by bread alone, we certainly cannot live without bread. Nor can we, as Christians, continue to be willing to live in abundance while so many in our world are suffering want.

It is significant to note, then, that while Jesus said, "I am the bread of life," he also gave the hungry multitudes real bread. Nor can we claim to be his true followers yet be unconcerned about the hunger, physical and spiritual, that abounds among men.

In a nation that boasts the name Christian it seems amazing that it remained for a Chinese philosopher who is not Christian to put this whole principle into a wise and good sentence. Said he, "it will never be a good world for any of us to live in until it is a good world for all of us to live in."

Those Who Have Bread But Will Not Eat

The spectacle of a spoiled child of "well fixed" parents who refuses to eat wholesome foods in spite of all the pleas of a frantic mother and the urging of a wise physician is an infuriating one. Yet there is little or nothing that can be done about it. The mother may have been at fault in coddling the child overmuch, but now she undertakes to correct her mistake for the child's good, and she cannot. There is no way to force any person to eat against his will.

Equally discouraging is the spectacle of a whole generation of people who stubbornly refuse to partake of those spiritual foods without which life grows weaker and weaker and finally succumbs to anemia. That is what has happened in our time—with disastrous results to the world.

The Wesleyan revival in England saved that generation from devastating forces, says the historian. But there was no similar revival in our generation. Thus the world we have today. Many things caused this war, but the chief thing was the refusal of people everywhere to eat of the bread of life. And that fact is made even more tragic because we who had that bread in abundance had eaten of it so little that we were not strong enough to save the others.

Can We Become Bread of Life?

While Jesus did not ever say "Ye are the bread of life" as he said "Ye are the light of the world," I think no one would think it stretching his figure of speech too far to suggest that if the hungry world is fed today we, too, must become the bread, we who are Christians. Poor bread we are indeed, sometimes half-baked and distasteful; but in the hands of Jesus, as were the loaves and fishes, we may become both wholesome and plentiful.

I can think of no lovelier exposition of that thought than one given years ago by General William Booth, of the Salvation Army. Speaking also in figures of this miracle of the feeding of the multitudes, he said: "The loaves and fishes were freely given into Jesus' hands; upon which he blessed them, and break them, and multiplied them."

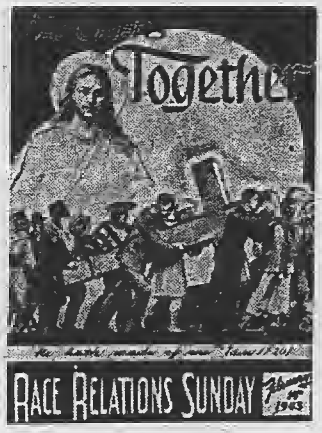
So we, freely giving ourselves to him, obtaining his blessing, willing even to be broken in his gentle hands, may become enough and to spare for the hunger of the world of our time.

But only in his hands, and only if we are blessed and broken and multiplied by him.

A HOME, PLUS A "CAUSE"

Madame Chiang Kai-shek, China's first lady, now in the United States, teaches that every woman should be an excellent housekeeper, and in addition should have a "cause" that is outside herself and beyond the confines of her home, says Dr. George W. Shepherd, missionary friend of this leader and of her soldier husband. He says: "Madame Chiang runs sewing machines, rolls bandages, knits in her spare moments, seeks subscriptions for charitable causes from her friends, and then dips deep into her own funds that others may be fed and clothed, educated, in good health, and given a chance to be useful and happy."

Earnestness commands the respect of mankind. A wavering, vacillating Christian does not get the respect of the church or of the world.—John Hall.



RACE RELATIONS SUNDAY

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FEBRUARY 14, 1943

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THE CHRISTIAN FIRESIDE

THE STABLE

On my desk is an old letter from France. It has come to me in a roundabout way, and as it has a message for Christmas, I want to tell you about it.

Written in France a day or two before the first Christmas of the war, it means much to the mother who treasures it still, proud that her boy is now fighting in Africa. This is what he wrote:

". . . We've never been in one place long, but the fellows are in fine spirits. We've seen some outlandish villages, I can tell you, and now we're among the hills—up in the air and down on the farm, so to speak.

"Our billet is a stable.

"But don't feel sorry for us. In spite of the cold, we're snug and warm; and to the end of my days I'll be able to boast that once in my life **I woke up on Christmas morning in a stable!**

"Is there anything to be ashamed of in that? Isn't that where the King of kings opened His eyes for the first time? I must tell you about it, mother—how dark it was when I opened my eyes, and how Pete was the first to tumble out of bed under the stars, and open the stable door, and how the light snow made a Christmas-card for us, and how Pete—who isn't a chapel-going fellow at all—began whistling, 'Cradle in a manger, meanly laid the Son of Man His head. . . .'

"And do you know, the message and splendour and power of Christmas burst upon me in that strange hour in that strange place as never before!"—Methodist Recorder.

AN HONEST INDIAN

An old Indian once bought some things from a white man who kept a store. When he got back to his wigwam and opened the bundle, he found some money inside of it.

"Good luck!" thought the old Indian to himself. "I will keep this money. It will buy many more things."

He went to bed, but he could not sleep. All night he kept thinking about the money. Over and over he thought, "I will keep it." But something within him seemed to say, "No, you must not keep it, that would not be right."

Early the next morning he went back to the white man's store. "Here is some money," said he; "I found it in my bundle."

"Why didn't you keep it?" asked the storekeeper.

"There are two voices inside of me," replied the Indian. "One said 'Keep it, you found it, and the white man will never know.'"

"Then the other said, 'Take it back! Take it back! It is not yours. You have no right to keep it.'"

"Then the first one said, 'Keep it! Keep it! You are foolish to take it back.'"

"But the other voice spoke more loudly, 'No, no! Take it back.'"

"The two voices inside me talked all night and would not let me sleep. So I have brought the money back. Now the two voices will stop talking, and tonight I shall sleep."—Selected.

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MENTHOLATUM

TIRELESS GARDENERS

By H. Lewis Clark

Earthworms! Hold on, there, don't get disgusted before you start reading about them. They are important; they are worth money, lots of it. Commonly known as fishworms, used as bait by fishermen.

It has been proved that earthworms are indispensable to the fertility of field and garden, and hence to life. Had there been more worms in our dust bowls there would have been less dust. Farmers of the future will know enough to pray for worms, as in the past they prayed for rain.

There is an earthworm farm near Los Angeles where they raise the worms in standard boxes by the ton, but that is not near enough, for there is a great demand for them. An acre of land, in order to be productive, should contain about two and a half million earthworms as farmhand tenants, working day and night to turn subsoil into rich topsoil with an efficiency approached by no inanimate invention.

There are a thousand and one species of them, all tireless gardeners, engineers in a way, and there is no reason to suppose that any mechanical cultivator can ever take their place. No machine is likely to devour soil and dead vegetation and transform it into fertilizer, meanwhile delicately stirring and airing the ground and increasing its power to receive and conserve moisture.

The earthworm was the original soil chemist. The day is probably near when the florists will order from the National Wormeries worms for small-sized flower pots, worms for yard or lawn vases, worms to fertilize the flower beds, and then the day will come when worms will be as definitely a part of successful farming as the commercial fertilizer which is sold so generally.

Earthworms are found in nearly every country in the world. In some of the tropics they grow to the length of from three to six feet. In most countries in the temperate zone they grow to from six to ten inches.

They produce cocoons in which are deposited their eggs together with a certain amount of albumin which is absorbed as the eggs hatch.

Earthworms do not eat and destroy crops as do so many of the ground infested varieties. Most of them live on the soil which they devour as they burrow through it. Their energy is boundless, but from the slightness and delicacy of their appearance it does not seem possible that they are so necessary and helpful in the grand scheme of nature.

—Our Dumb Animals.

FIVE DOLLARS MAKES A LOT OF DIFFERENCE

A short while after he became Prime Minister, Winston Churchill visited some friends in the west side of London. He was scheduled to make an address that evening.

It was already dark when he left and he feared that he would be late for the broadcast. Rushing over to a cab that was parked at the curb, he told the driver to take him to the broadcasting station.

"Sorry, but I can't take you that far," said the cabby, not recognizing his distinguished fare.

"Why not?" asked the Prime Minister.

"Mr. Churchill is broadcasting in a little while. I'm going home to tune in. I wouldn't miss his speech for the world."

Mr. Churchill was so flattered by this that he handed the man a pound note. At the sight of this, the driver's eyes almost popped out of his head.

"Hop right in!" he exclaimed, starting the motor. "Churchill ain't that important!"

—Milwaukee Journal.

FOOD SHORTAGE AND FRUIT WASTE

Despite nationwide ration of essential fruits, more than 2,000,000,000 pounds of fruits and berries will be wasted in making wine during 1943, the National Woman's Christian Temperance Union pointed out in a statement here today. This is equivalent to 15 pounds for every civilian in the United States—more than the combined cut in canned and dried fruits and vegetables imposed by the new rationing program.

In the fiscal year 1941-42, the report says, government figures show that 2,151,825 pounds of fruits and berries were used to make alcoholic beverages.

"Increased taxes on distilled liquor have accelerated the sale of wines, and we can expect this figure to be greatly expanded for 1942-43, unless the government or an indignant public stops it," the W. C. T. U. declared.

"It is social sabotage to sacrifice the welfare of its people to perpetrate a traffic in a narcotic beverage. Besides the direct loss of food in wine making, there is also the curtailed supply due to the shortage of farm hands, while thousands are engaged in raising crops for wineries."

—National W. C. T. U.

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CREOMULSION
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DEATH CLAIMS MRS. W. B. JONES

Mrs. Lula Hawkins Jones was born in the Methodist parsonage at Pushmataha, Alabama, April 3, 1874, and was translated from earth to heaven in the Methodist parsonage in Logtown, Miss. early Tuesday morning, January 19, 1943.

Mrs. Jones is a daughter of the late Rev. and Mrs. Gabriel Hawkins, of sacred memory in the Alabama and the Mississippi Annual Conferences, and she spent practically all of her life in Methodist parsonages, for she was married to Rev. W. B. Jones, September 18, 1902, in Main Street Church, Hattiesburg, Mississippi, after having been out of parsonage life only a few years.

To Rev. and Mrs. Jones were born one daughter, Miss Grace, who still charmed the home of her parents at the time of her mother's death, and who will continue to reside with her father; and four sons: the Rev. George H. Jones, pastor of the First Methodist Church, Newton, Miss., Capt. Ransom J. Jones, and Cap. Warren C. Jones, in the Medical Corps, U. S. Army, Camp Merrick, Alabama, and Lt. Henry Jones, Engineering Corps, U. S. Army, in Oregon.

Mrs. Jones was a devoted wife, a kind loving mother, a gentle neighbor, and a devout, faithful Christian worker. Her highest ambition and greatest endeavor were to help others. She gave generously and cheerfully of her time, talents, and service to her family and friends and church. She was never happier than when she was helping the sick, or the needy, or rendering service to the church which she dearly loved.

For several years, Mrs. Jones' physical health had not been robust, but she was able to do her domestic, and church work with but little inconvenience. Monday night, January 18, she retired feeling as well as usual. About 3:00 a. m. Tuesday, she awoke feeling very uncomfortable. She called for help, and soon her husband and daughter were by her side, rendering first aid, but in a few minutes she rose superior to pain and went to be with God.

The body was conveyed to Meridian, and buried in Magnolia Cemetery in the afternoon of Thursday, January 21, 1943.

The funeral was held in Central Methodist Church by the writer, who was assisted by Rev. J. L. Neill, and Rev. R. H. Kleiser. The choir sang "Rock of Ages Cleft For Me," and "How Firm a Foundation."

Reverends G. E. Allan, B. F. Rogers, H. C. Castles, G. A. Broadus, A. F. Gallman, and Hugh McRaney were active pall bearers. All but three of the pastors in the Meridian district, and several from other districts were present. All these were honorary pall bearers.

The large auditorium in Central Church was practically filled with sympathizing friends. The floral contribution was profuse and very beautiful.

The beautiful life Mrs. Jones lived, and the esteem in which she was held by those who knew her best are expressed in the words of a little granddaughter who, when she was told of grandmother's death, said: "God needed another angel, so he took grandmother."

God's blessings on this little girl, and all those who form the inner circle of those who mourn because of the loss they sustain by the passing of this lovely, noble Christian lady.

T. J. O'NEIL.

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"CHRISTLESS SERMONS"

"A Soldier" writes:

May a soldier encroach on your valuable space to express his deep concern for our Church? Since joining the army I have been to a good many different Methodist churches. I have found in them much to be thankful for, but also some things which make me very uneasy. It is not that our Methodist people have failed in hospitality—they are grandly hospitable. But people wrong us soldiers if they think that, when we come to church, the main thing we need is a nice supper afterwards or a companion to walk home with; we all of us need far more to hear the Word of God, and some of us know that we need it. I realize that I am saying a dreadfully serious thing when I question whether our Methodist services always offer that Bread of Life. I went one Sunday evening soon after joining up to a Methodist church feeling lonely and discouraged, and in my need I was hungry for God; but it seemed to me in my serious mood that the one subject the minister was determined more than anything else to avoid was—God. There were moral platitudes and much topical gossip, but hardly anything to suggest that the man in the pulpit was a minister of the Word of God. The sermon simply confirmed what the inordinate verbosity of the notices had already shouted at us—that the preacher had nothing important to say, and was trying to last an hour.

Too often I have heard "Christless" sermons; in some Christ was not even mentioned; in others He came in merely as an illustration of a general principle. I do implore our preachers to ask themselves seriously before they deliver a sermon: "Is Christ central in this sermon, or not?" If He is not, how can it be a Christian sermon? Would to God that all our preachers could say with Charles Wesley, "My heart is full of Christ, and longs it glorious matter to declare." There would be less of "I think" and "I should like to talk to you about," and more of burning conviction and the sense of urgency, less of "wise saws and modern instances" and what psychology is supposed to teach, and more of "the Good News of Jesus Christ the Son of God."

—Methodist Recorder.

(Note: The above letter, which shows remarkable poise and intelligence, bears its own message. Although published in an English periodical, its language and thought are very American. It is worth reading and pondering.—Editor).

FREEDOM OF TRUTH

By Mrs. Irvin Rowland

"And ye shall know the truth, and the truth shall make you free."

Jesus spoke these words to people who believed on Him, as a promise to them as long as they continued to be His disciples. To be able to recognize the eternal truth, and then to live one's life as an expression of that truth, is truly one of the greatest Christian virtues.

The world exists upon the truth of God. the creative Power. The certainty of the laws of actualities makes it a stable world. Therefore we have no fear of failure in the changes of night and day, the seasons, etc.

Likewise, spiritual laws form the background of right living. As we follow the Master, these truths are revealed to us and we learn how to live better and more harmoniously with our fellowmen, thus setting us free from the shackles of sin.

Sin covers up truth; it would deceive us and the world of our true natures. It would make the outside of the platter clean while the inside is dishonest and deceitful. Sin causes us to yield secretly to temptation and openly proclaim our innocence. Sin leads us to try to win the approval and respect of the world for an outward appearance, unmindful of the inner life.

We must first learn truth within ourselves before we can transmit it, before we can be free. The only source from which we can obtain this knowledge is from the eternal truth of God. We, too, must be and continue to be His disciples to have this freedom of the spirit.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

church to them. Assist with vacation church schools.

Send in quarter's report.

July

This is Christian Citizenship month, and in Mississippi we will be considering men to govern our counties and state for four years. Carefully investigate each candidate's attitude toward questions in which we are interested.

August

Assist Negro women to send delegate to "Gulfside" School of Missions and have her report when she returns.

Begin plans for C. S. R. and L. C. A. study course.

September

Begin C. S. R. and L. C. A. study course.

Send in quarter's report.

October

Assist pastor with World-Wide Communion Sunday.

Observe World Temperance Sunday. You might use a moving picture.

November

Observe the 11th as a day of prayer for World Government—that some international system may be set up as a means toward world peace.

Assist with fall study.

December

Encourage the Christian observance of Christ's birthday and work for a better understanding of peoples and nations.

Assist secretary of Student Work with Student Recognition Day.

Send in quarter's report.

* * *

"With the help of God and the faithful women of Methodism" let us make 1943 a great year!

Sincerely,
KATHARINE A. WILSON,
(MRS. STANLEY WILSON)
Conf. Sect'y C. S. R. and L. C. A.

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HOW CAN I *Bear* IT?
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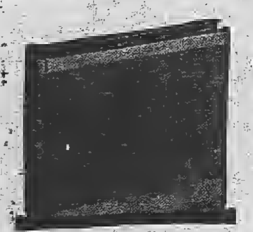

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—Reginald H. Tribe.

THE PRAYER-ROOM TODAY

Forgive me, Lord, that my remembrance of Thee has been so much a thing of sacred places and solemn occasions. I have expected to meet Thee at Thy Table; I have not looked for Thee at my own. I have sought Thee in Thy House, and have scarce invited Thee to mine. I know that I have missed the richest blessedness even of life's best things because I have not seen Thee in them, though Thou wast ever waiting to make Thyself known. Lord, let my eyes be opened, let my heart grow sensitive to Thee. Make Thyself so real to me that everywhere I shall see Thee, at all times remember Thee. Amen.

Vol. 90. No. 5.

NEW ORLEANS, LA.
THURSDAY, FEBRUARY 4, 1943.

When We are Right With God

By Clyde-Edwin Tuck

Somehow the way is not so rough where press the throngs,
Our frowns change into smiles, our sighs to happy songs,
And easy seems the way out of our many wrongs—
When we are right with God.

Somehow we find new strength where weakness dwelt before,
More friends now know the pathway to our open door,
And burdens now are lighter than the ones we bore—
When we are right with God.

Somehow our keenest joys come when the load we lift
From off some weary pilgrim, showing him the rift
In sorrow's cheerless clouds through which love's sunbeams sift—
When we are right with God.

Somehow we do not dread our tasks at rise of sun
In striving with the throngs—success is easier won,
And more of sweet content is ours when day is done—
When we are right with God.

WALLET OF THE WEEK

SERVICE MEN attending Sunday services at Riverside Church, New York, are asked to register their names in a guest book and to add below their names the name and address of some person in their home church who is deeply interested in them. During the week a letter to the person designated, signed by the pastor, is sent, telling them of the soldier's presence at the services. These letters, in addition to gladdening friends back home, have done much to deepen interest in the church as a ministry to soldier character and welfare.

* * *

EIGHTEEN PERSONAL LETTERS from one man to another were found on the floor of the gate tower of Lachish in 1935. They were written with a reed pen and carbon ink on broken pottery, "potsherds" in the Bible language, in Phoenecian-Hebrew script. It is believed to be the language which was used in the time of Jeremiah. It is said that the phraseology, spelling, style and composition furnish direct confirmation of the authenticity of II Kings, and Jeremiah, and indirect confirmation of the Old Testament as a whole.

* * *

THE BRITISH RED CROSS recently sent to China a hospital unit which is now stationed at Changsha with a base hospital, serving Chinese troops. The unit consists of eight doctors, twelve nursing sisters, and other specialists. The unit is working with the Chinese Red Cross and the Chinese Army Medical Service. Most of the members of the staff have been in China before and speak Chinese. To this paragraph taken from an exchange we add the surmise that Christian missions may have had a part in the preparation of the unit.

* * *

GIFTS TO RELIGIOUS BODIES, according to data compiled by the Federal Council of Churches, reached the peak of $23.03 per capita in 1924. From that point giving descended to a low point of $11.73 in 1936. Since that time there has been rather slow recovery. In 1942 the per capita giving was $15.17. The tabulations are for sixteen religious bodies whose fiscal years vary considerably, and are only roughly speaking for the calendar years designated. The giving of the churches over the period covered by the tabulations shows considerable eccentricity.

* * *

COLLEGE ENROLLMENTS were considerably down in 1942 as compared with 1941. The record for 153 institutions holding membership in the American Association of Teachers Colleges showed a drop in total enrollment of 23,241, or about twenty-two and one-half per cent. The U. S. Office of Education reports a drop of nearly 14 per cent in the enrollment in all institutions of higher education. The loss was greater among men than women and the junior colleges suffered more than four year colleges. The drop in teacher college enrollment is a threat to teacher standards.

A SYNTHETIC RUBBER PLANT, under construction in the Beaver Valley just below Pittsburgh, is anticipating a deficiency of skilled workers by recruiting several hundred men and women to be trained to fill places in the plant. At the close of four months training those who make acceptable grades will be guaranteed jobs. The educational requirement is a high school diploma, but many of the trainees have attended college and some are college graduates. The courses are being given at the University of Pittsburgh.

* * *

SIR ISAAC NEWTON, the great Christian scientist, was born on Christmas Day 1642. Voltaire said of him: "If all the men of genius were assembled in one place, Newton would lead the band." He discovered the law of gravitation, and he made discoveries regarding light, heat, vapor, and color. In all his scientific research, his mind was not deflected from faith in God whom he regarded as the ultimate cause of universal order. Science to him was pure religion because it expresses divine reality—Truth.

* * *

TWENTY-FOUR LANGUAGES are said to be spoken by the natives of the Solomon Islands, all of which were first reduced to writing by the missionaries. In six of the written languages, the entire Bible has been translated and published, and portions of the Scriptures have been published in all the other written languages. The Gospels and the Book of Acts have been published in Vaturanga and Logo—both languages used on Guadalcanal Island. As is well-known, the peoples on these islands have not attained a high stage of civilization.

* * *

SELECTIVE SERVICE EXTENSION to include men eighteen and nineteen years of age affects nearly two and a half million of the population. Of the total number involved, 769,800 are in school. Of those in school, 280,500 are in colleges and three hundred and thirty-eight thousand are in the senior year at high school. The drafting of the eighteen and nineteen year-old age groups will necessarily make considerable inroad upon the total college enrollment for 1943-1944, but the effect upon high school enrollment need not be so great.

* * *

A YOUTH CORRECTION AUTHORITY measure has been introduced into the New York Legislature. The purpose of the measure is to cure the unintegrated and hodgepodge method of administering criminal justice as respects the offenders from sixteen to twenty-one. A competent survey of the situation reveals the fact that the total prison population has increased nearly three hundred per cent in the years from 1920 to 1940, and the per capita increase was more than two hundred per cent, and the cost of prison administration increased four hundred and forty-one per cent during the same period. Most disheartening of all is the fact that the crime situation grows steadily worse.

New Orleans
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EDITORIAL

PERIL OF THE HOME FRONT—EXCESSIVE PRACTICALITY

Apropos of our editorials on Perils of the Home Front we print a news paragraph from **Zions Herald** of January 20, which provides examples of the situation which we have in mind. The paragraph follows:

Methodism and Journalistic Leadership

> Four denominational papers are edited and published in the city of Boston. They are **The Christian Register** (Unitarian), **Advance** (Congregational Christian), **The Christian Leader** (Universalist), and **Zions Herald** (Methodist). The present editors of all these journals are products of the Methodist Church. On Wednesday of last week, Rev. Stephen H. Fritchman, graduate of Ohio Wesleyan University and a former member of the New York Conference of the Methodist Church, was elected editor of the **Register**. Dr. William E. Gilroy, for more than two decades editor of **Advance**, came from a Methodist home, and for several years was a minister of the Canadian Methodist Church. Dr. John van Schaick, Jr., who became editor of the **Leader** about twenty-one years ago, was trained in the Sunday School of the Methodist Church at Cobleskill, N. Y., in the building of which church, in 1852, his grandfather was the leading spirit. Dr. van Schaick himself was for years an usher in that church. Dr. Emerson H. Lalone, associate editor of the **Leader**, had a Methodist mother and received his early religious training in a Methodist Sunday school. The editor of **Zions Herald** is a member of the New England Conference of the Methodist Church.

This is purely a news paragraph, but it furnishes illustration of the losses suffered by Methodism across the years. To this list we add the name of Dr. Leslie D. Weatherhead of London, Methodist "loan" to the Congregationalists of the great Metropolis; and Rev. Vere Abbey, who has just transferred his relation from the Methodist Church and has been installed in the Freedom Presbyterian Church, of Beaver Presbytery in Pennsylvania. Dr. Weatherhead was sought for his place, and the installation of Mr. Abbey was strongly contested. The important thing is that they no longer serve as Methodist ministers.

Dr. J. Ernest Rattenbury, in his "Wesley's Legacy to the World," observes: "Wesley's message had limitations; he himself had limitations. No doctrine that was not practical nor experimental seemed to him worth a moment's thought, and while the result of this temper has been the steady and increasing influence of his system on the ordinary mind, and on practical men in the two following centuries, it has perhaps entailed the loss of intellectuals. Methodism has produced artists, thinkers, and scholars, but has rarely kept them. And there is some truth in the criticism of the poverty of her intellectual output."

We believe that this paragraph indicates at least one factor in our problem. The disciples of Mr. Wesley have gone careering after the practical—laymen and ministers alike. In our evangelism, our teaching and our planning the practical has been a major and often almost an exclusive concern. In the last hundred years Methodism, in its cultural aspects, has been undergoing a transition. In the march of the Methodist mind there has arisen an instinctive demand for a justification of the time-honored processes and emphases of the Church. It seems to us that we have failed to lay sufficient thought foundations for the support of the magnificent structure of practical things which we have built. We have not founded the convictions and commitments of our ministry on a deep and comprehensive understanding of theological concepts and the values of the Church, as the Roman Catholics have. We have not even measured up to the theological exactitudes of the Calvinistic systems. Some of our preachers and people have been taken by kidnapers, it is true, but many others come upon a time when the merely practical motive for service fails to satisfy their consciences. Then it is that they experience a deterioration of their ecclesiastical loyalties.

We have in mind two fine young ministers who were well trained. Both left the ministry for secular vocations. They are living today and their going was a loss to the ministry of Methodism. They were not kidnaped.

It is said that our seminaries are alarmed at the situation in prospect. We believe that the first step toward retrieving that situation rests with the seminaries themselves. They must provide for the thought life of our ministers and our people an adequate understanding of the theological values which form the necessary support of the practical and the experiential. Without an adequate dynamic, goals and programs and processes are but so many will-o-the-wisps which lead to the bog of disillusionment and desertion. To state it another way, excessive practicality may have been a factor in producing the peril of the home front.

THE WEEK OF DEDICATION

Just a month from now Methodism will be observing the Week of Dedication. It is hoped that the first fact to occupy the thinking of the Church as we approach this period will be the plight of the world in this tragic hour. It should require no sob stories to arouse the emotions of the people at this time. Surely if there ever was a time when our hearts and lives, our all, should be on the altar it is now. If there was ever a situation which should beget a spirit of sacrifice in every Methodist heart it is that which we face today, with millions of men marching to battle and subjugated lands filled with disease-stricken and starving multitudes. If this shall not be a Week of Dedication in its truest and most universal sense, then the human factor in any situation must be a lost element in shaping the spiritual impulses of Methodism.

A NEW APPRAISAL OF YOUTH

One of the most impressive results of the war so far, as well as the most encouraging, is the fact that youth has taken up the challenge that has been flung at it so promiscuously in the last decade or so by its elders and has forced those wiseacres to eat their own words. Youth has been accused of softness by the older generation, over and over. And it was with considerable doubt and shaking of heads that they were sent into this, the most cruel and most gruelling of all wars. It was argued that the boys who had been reared to do nothing for themselves, who could not even walk three or four blocks to school, who made the early morning hours hideous as they returned from all-night revels, simply could not "take it."

Dr. A. P. Hamilton

How gloriously they are throwing back the slander into the very faces of those who contemptuously called them "lounge lizards" and "cake eaters," or "jitterbugs" and "jive demons." Of course, we should deplore these excesses of our highly geared modern life, when they find expression in synthetic emotional debauch such as we have often seen in the last few years; in particular, as a sort of lurid aftermath of the first world war. But the fact remains in spite of all our gloomy forebodings that our youth has the same tough fibre, the spiritual and moral stamina of our fathers, who fought and won at Bunker Hill and Yorktown, at the Alamo and Antietam. Nothing of the reckless bravery of Pickett's Charge was lost at Bataan and Corregidor. How humble it makes us feel when we read their letters sent back home, so full of cheer and unselfconscious abandon. How they love their homes and long for them! And religion has become more real to them than ever before.

What does this all add up to, except that they have learned better than we knew, the lessons of democracy, the meaning of Christianity. They are learning the full significance of the dark tragedy of Calvary. They are willing to give their lives for a way of life which seems to give hope of better things to an agonizing world, which is now passing through its Gethsemane.

We cannot escape the fact that this is an adult world, so far as the organization of society and the State are concerned; and if our contemporary scene leaves much to be desired in the way of discipline, both moral and educational, we cannot avoid accepting the blame for such an environment as we have created for our youth.

But these young men of ours, I firmly believe, are going to point the way to a better and more Christian order than we have given them in their growing years. It is through them that a better world must be built, and it will be. A. P. H.

IN APPRECIATION OF BOOKS

For books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them . . . . I know they are as lively, and as vigorously productive, as those fabulous dragons' teeth; and being sown up and down, may chance to spring up armed men . . . . And yet on the other hand unless wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye . . . Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, imbalmed and treasured up on purpose to life beyond life.—From John Milton's Areopagitica, in Southern Christian Advocate.

PAPER AND PAINT

By Rev. Henry T. Carley, D. D.

So far as I know now, I shall be glad when this time next week comes. I am not particularly anxious to add seven more days to my age, which has already reached a reasonable degree of maturity; but certain parts of the parsonage are in a condition of disarray that is not very conducive to convenience, to say nothing of comfort, which probably will be wholly alleviated within the time mentioned.

The process of "doing over" a couple of rooms and a small hall began yesterday. An expert workman is in charge of operations, and the Friendly Circle class of women is standing back of the financial obligation involved. So there is no good reason why I should be perturbed. As a matter of fact, I am not. On the other hand, I am delighted that such an enterprise is being undertaken by such an excellent group of interested workers, for it means much for the pleasure of the present occupants of the parsonage as well as for those who may come later.

But I fondly thought that it was merely a matter of the contractor's going ahead with his work while I followed the even tenor of my way, merely pausing now and then to admire the craftsmanship of a skilled artisan. Alas!

No mortal man knows how many things that have to be moved can be accumulated in one bedroom, one bathroom, and one small hall until he is called upon to prepare the way for paperhangers and painters. Just a casual glance under normal conditions would not suggest that there was a large store of such goods. But wait till you begin to move them!

But that is not the whole story. Where can you find even temporary lodgment on the premises for the things that have to be moved? The problem is one of those that seem so simple on the face of them, but are so complicated in solution.

So I shall be glad, I hope, when this time next week comes. That trunk will be off the front porch; that rolled-up rug will come out from behind the door of my room; the dresser won't be in the dining room, and the dressing table won't be in the parlor; the medicine cabinet will come out of the study, and the clothes hamper will move from the back porch. And so on. When everything is straightened out again, the place will be lovely. Come to see us (bringing your own coffee, sugar, and other rationed items).

A lot of pleasure is abundantly worth a little inconvenience.

THE EPISTLE FROM THE YEARLY MEETING, HELD IN LONDON

By Adjournments, from the 20th to the 28th of the Fifth Month, 1793, Inclusive

(Note: This interesting document was sent in by Dr. John T. Crebbin, of New Orleans, and it belongs to the period of the French Revolution. It is just such a statement as the Friends might make today. The original paper used the old style "f" for "s" but instruction to conform to the printing of the document was not carried out, and we are letting it go as it is rather than reset the article.—Editor.)

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland and Elsewhere.

Dear Friends:

We salute you in Gospel love, and in a degree of that humility, which a close inspection into the state of our religious society at this time, hath produced: for, although we may thankfully acknowledge that we have not found things in so neglected a condition, as in some former years; and some increasing concern appears to have invested the minds of many brethren, for the support of our testimonies; yet much remains to be done, and much laborious exercise of spirit to be patiently endured, before our Zion can become, so eminently as we trust she is designed to be, the praise of nations. Friends! may every one of you, who may read or hear this our tender salutation, closely and effectually consider in what instance, and to what degree, he obstructs, in his practice, the accomplishment of a design so gracious.

Our Meeting hath been large, and, through the mercy of our Holy Head and High Priest, hath been favoured with the renewed assistance of his Spirit; and, although divers matters have occurred which have been subjects of considerable discussion, we have afresh experienced the prevalence of Christian condescension.

The accounts of offerings brought in this year amount, in Great Britain, to Six Thousand and Eighty Pounds, and in Ireland, to One Thousand Six Hundred and Twenty-nine pounds. The largest part, as usual, is for those ecclesiastical demands with which we scruple actively to comply, as being the support of a ministry formed by the will of man; and not only inefficacious in combating the desires of the carnal mind, (which, saith the Holy Scripture, is at enmity with God) but too generally made subservient to its purposes.

Our correspondence with our brethren in Ireland and on the Continent of America, is maintained, and we have received Epistles from all the Yearly Meetings, informing us of their concern for the cause of Truth; and, in some of those from America, of their continued care to be, as opportunities offer, the advocates of the oppressed Black People. The slow progress in this country of the cause of these our fellow-men we lament, but do not despair of its success; and we desire Friends may never suffer the cause to cool on their minds, through the delay, which the opposition of interested men hath occasioned, in this work of justice and mercy; but rather be animated to consider, that the longer the opposition remains, the more necessity there is, on the side of righteousness and benevolence, for steadiness, perseverance, and continued breathing of spirit to the God and Father of all, who formed of one blood all the families of the earth.

From Philadelphia we learn that Friends have also had at heart to be instrumental in promoting a pacification with the frontier and other Indians, in which benevolent purpose they are encouraged by the Indians themselves; who having been accustomed, for more than a century, to just and kind treatment from Friends, have been induced to repose much confidence in them.

At our last Yearly Meeting, we were engaged to caution our Members against suffering the voice of party to draw any of us from the steadfastness which we may possess in Christ; and now, when war is making its ravages in the adjacent nations, we are again concerned to exhort Friends, that, on all occasions, they evince themselves to be indeed the followers of the Prince of Peace. As we profess to be restrained from joining in a practice so desolating to mankind, let us not indulge the spirit of it in ourselves, or encourage it in others, by making the events of war a frequent subject of conversation; but, so far as we are truly redeemed from those warring lusts in ourselves, to which the apostle ascribes its origin, let us, as enabled, be frequently engaged in secret supplication to the God of the Spirits of all flesh, that it may please him to "break the bow, and cut the spear in sunder; making "wars to cease unto the end of the earth;" and to enlist the nations under his holy banner, in opposition to those iniquities which are a reproach to the profession of Christianity.

Many have been of late the overturnings and failures in the commercial world; and some amongst us have not escaped the disgrace. We desire these things may operate as a call to all of us, who may need the caution, to contract rather than to enlarge our plans for the acquisition of wealth. Let us sooner endeavour to secure a competency, by contracting our wants and limiting our desires; recollecting, that as Christ, our great example, declared his kingdom not to be of this world, so neither can his faithful followers make it the storehouse of their treasure. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

Signed in and on behalf of the Yearly Meeting, by

GEORGE BRAITHWAITE,
Clerk to the Meeting this Year.

SENATOR O'DANIEL TO RE-INTRODUCE S. 860

January 20, 1943.

Dear Friend:

I am in receipt of your letter of January 6 with pamphlets enclosed, and I thank you very much for sending them to me.

I expect to re-introduce S. 860 at an early date, and will do all I can in behalf of its passage in Congress. I made a speech in behalf of S. 860 in the Senate Monday.

Assuring you that it is always a pleasure to hear from you and to serve you in any way within my power as United States Senator, I am

Yours very sincerely,
W. LEE O'DANIEL,
U. S. Senator, Texas.

To Rev. A. C. Lawton.

WITH THE PASTORS

THE LOCAL CHURCH PROGRAM

By Charles O. Ransford

The Methodist Church began with the organization of General Boards. Later we had Annual Conference Boards subsidiary to the General Boards. The General Boards have developed programs for the whole Church. The Annual Conference Boards have brought the programs to the local church.

With the increase of numbers and increase of demand an intenser program is needed in these modern times. Remote control is inefficient. Power increases as the fulcrum is brought nearer and the lifting force is more directly applied. Human nature is always more interested in a local church revival than a community revival, in home missions, than in foreign missions. The nearness of an object increases our vision of the size. The immediacy of any need increases our personal interest.

The spiritual life and interest of a local church increases as work is shared with others. When Nehemiah discovered that "the people had a mind to work," he said, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?" They worked intensely, for "every one was repairing over against his own house."

Self-interest is always an inspiration. Not that we should ignore the need of others. We cannot live to ourselves. A work in which I may have part becomes more real and demands my best effort. We are daily becoming more concerned about the world war, as we know Europe and Asia are fighting for our ideals, and that their fighting is our protection. Our concern very much increases when our own sons are in the conflict.

A better world means a better United States of America. A better world church and the Christianization of Europe and Asia means a better American Church. We are wrapped up in the bundle of life together. No Christian can deny, had American churches become more zealous in world evangelization, the conflicts in Europe and Asia might have been prevented. A Christian Germany, a Christian Russia, and a Christian Japan cannot make war. The local church program is far more realistic when we begin to relate ourselves to the whole world problem of world Christianization.

When John Wesley said, "The world is my parish," he could no longer be self centered and hesitant. All former relations with the church of his childhood were severed and he became a world evangelist. In less than fifty years the Methodists became a world church.

The prevention of spiritual decline in America is in the development of strong and aggressive local churches. Strong and aggressive churches are made up of interested and active people. With all the demands upon parents, preachers, and teachers for the guidance of this generation of childhood and youth, work may be found for every church member. The discovery of the task and the willing response to take hold and do one's part is the beginning of a revival.

Love is the true revolution, for love alone strikes at the very root of evil.

—Ernest Crosby.

CONFERENCE NEWS AND PERSONALS

News from northeast Mississippi indicated a big snow for that section last week. For a time it was almost cold enough to snow in New Orleans but we did not have it.

Rev. A. C. Lawton, writing from Mer Rouge, La., about another matter, informs us that the Monroe District Conference is to be held at Sterlington, La., on May 20.

Rev. Norman Purvis is beginning his work at Fannin, Miss., in a systematic manner. He says that he has found the work pleasant and he is anticipating a great year on the charge.

Rev. Hugh C. Castle, pastor at Philadelphia, Miss., had Rev. Joseph Paul Bartak as the speaker for his service on last Sunday night. The service was advertised as a county-wide rally.

Rev. Y. A. Smith, Route 5, Philadelphia, Miss., says that Hope charge is making progress. He and his people are sharing in the Educational Advance movement, and Bro. Smith is looking forward to a good year.

Rev. Charles W. Lahey writes that he has been transferred from Bonita, La., to Grayson, both in the Monroe district. Bro. Lahey moved to his new work on January 13. He will be succeeded at Bonita by Rev. J. D. Huff.

Mr. J. R. Porter, Advocate representative for First Church, Gulfport, Miss., added 25 subscriptions a few days ago, which brings his total to 46 and places First Church, Gulfport, well out in front in the 1943 campaign.

Mrs. Oscar Rogers, R. F. D. Waterford, Miss., places us in her debt by her good word concerning the place the Advocate fills in her life. It is a real joy to work with people who have a sympathetic appreciation of the efforts put forth.

Mrs. E. W. Sorey writes very appreciatively of the ministry of Rev. R. E. Case, of the Homewood, Miss., charge. She says that his preaching is both evangelistic and effective. Sister Sorey informs us that her son is in training at Fort Benning, Ga.

Mrs. W. E. Moreland, Advocate representative for Natchitoches charge, adds nine more subscriptions to her campaign, bringing her total to twenty-two. Mrs. Moreland is one of our friends whose efforts in behalf of the church paper are not calendared.

Mrs. Richard Lord, daughter-in-law of Rev. R. G. Lord, who is the district superintendent, has been employed as pastor's assistant at First Church, Greenwood, Miss. She is from Columbia, S. C., and Rev. W. R. Lott is pastor of the church at Greenwood.

Rev. A. A. Leifeste, of Price, Texas, called at the office on last Thursday afternoon. We are sorry to have missed him. Bro. Leifeste was in the city for the Hoppmeyer-Munch wedding, which took place at Napoleon Avenue Methodist Church on Wednesday evening.

Rev. E. L. Jernigan reports wholesome activity and a good spirit at Fulton, Miss. Benevolences have been increased twenty-five per cent and the first quarter has been paid. Bro. Jernigan says that the people have been particularly kind to him and to Mrs. Jernigan.

The editor of this paper celebrated the rites of matrimony for Mr. Robert R. Sanders and Miss Dorothy Joy Lowry on January 27. This event was of peculiar interest to us, since we officiated at the marriage of the bride's father and mother twenty-one years ago.

Rev. J. H. Cameron reports the work on Chunky, Miss., charge as making satisfactory progress. A program of improvement is on in some of the churches. Bro. Cameron is planning to attend the Doctrinal Preaching Conference to be held at Knoxville, Tenn., on February 8-18.

Alice Norris, 2228 Third Street, Alexandria, La., is a servant in the home of one of our subscribers and has had the opportunity of reading the paper from time to time. Her appreciation of the Advocate was such that her employer has given her a subscription in her own name.

The editor and his wife acknowledge the invitation of Mr. Larry Clayton to the graduating exercises of Francis T. Nicholls High School on January 27. Mr. Clayton, who is a member of the graduating class, is the son of Rev. and Mrs. R. L. Clayton, of St. Mark's Church, New Orleans.

Rev. B. M. Lawrance, now in the midst of his Advocate campaign at Silver City, Miss., has already eleven subscriptions to his credit and he says he has several more practically in the bag. We have already made reservation for him in the list of goodwill remembrances which we have on hand.

Rev. John M. McCay writes that he is entering upon his third year as pastor of Pleasant Hill charge. The salary this year has been raised from $975 to $1,200, and Conference assessments have been raised in proportion. Bro. McCay speaks in high appreciation of his new district superintendent, Rev. C. A. Parks.

Retirement has made no difference in either the energy or the loyalty of Rev. Dan P. Yeager with the Cross Roads charge. Bro. Yeager reports everything as moving along well and that his people have been very thoughtful of him. His interest in the Advocate is expressed by a list of five subscriptions and in a message of appreciation of its coming.

Rev. M. A. Burns, who was retired on account of impaired health, says that he is able to be up most of the time, but has to take medicine all the time. Guntown and Saltillo, the latter his church, have been without a pastor since Rev. E. S. Lewis was moved to Arcola, but Bro. Burns says that Bro. Stephens is giving a practical demonstration of his capacity for every detail of district work.

Last week we reported the death of the personal physician of Col. J. H. Johnson, and through a misreading of Col. Johnson's letter we stated that his physician was Dr. Andrews. We now learn that Dr. Rowland was the man who died at his desk. Dr. Andrews, retired physician and a son of the late Rev. C. G. Andrews, of the Mississippi Conference, died at the same hospital that afternoon, but he was a friend and not the physician of Col. Johnson. We are sorry to have confused the facts. Dr. Rowland was the man found at his desk following a fatal heart attack.

REV. T. G. LOWRY SERIOUSLY INJURED

Rev. T. G. Lowry, pastor at Kossuth, Miss., was seriously injured in an accident which occurred on January 18. The information reaching the Advocate office is that Bro. Lowry was over near Vaiden, Miss., and was cutting a tree when the accident occurred. Somehow the tree fell across his body and pinned him under it. It was very cold and he lay under the tree for nine hours before he was found. He was rushed to the Methodist Hospital in Memphis where he was found to have sustained internal injuries. Last reports indicate that he is improving and it is expected that he will recover from injuries despite the exposure and the delay in getting treatment.

A MESSAGE FROM GUEYDAN

The Methodist church at Gueydan, La. is now under the leadership of Bro. Quaid and wife, recently of the West Lake charge. They are well liked, and Bro. Quaid is preaching some mighty good sermons.

The ladies of the Society of Christian Service saw that the parsonage was in good shape for the new minister and his wife. A new rug and new curtains were put in some of the rooms. Gas was installed both in the parsonage and in the church.

A picture of the church, with Christ hovering over, was painted by Bro. Quaid, framed and hung in the church. It is very lovely.

Most of the officers of the Society of Christian Service were re-elected. Sister Quade was made leader of the spiritual life program, and we had an interesting installation service, in which Bro. Quaid participated.

The society finished the course of study prescribed for the year and is ready to take up the new books.

Our pledges were over-subscribed. The

LUZIANNE
COFFEE
100% GOOD

Orphans' Home of Ruston was not forgotten, and a goodly sum went to mission fields in the preceding year.

Some of our members are very loyal to attend these services, and we are praying that a greater number will feel it their obligation to give of their loyalty in time and service by attending the meetings and give us the encouragement of their presence and service in this very important work.

Awake, Christians, and let your zeal and love "overflow the dikes." "The fields are ripe already to harvest," and who will answer the call of the Church.

There is much to be done in the world of missions if peace is to be restored as a lasting peace.

"Come over into Macedonia and help us," is the slogan for 1943.

MRS. CLEMENTINE JONES.

COLUMBUS DISTRICT, NORTH MISSISSIPPI CONFERENCE

Eupora Station, Rev. M. E. Scott, pastor, has recently opened a beautiful new church for worship.

First Church, Columbus, Rev. J. D. Wroten, pastor, is broadcasting Sunday night services over WCBI. Mrs. Carrie M. Bacon, of Louisville, Ky., has been appointed Director of Religious Education at First Church.

Kosciusko Circuit, Rev. J. L. McElroy, pastor, has enlarged all of its goals for the current year.

Central Church, Columbus, Rev. T. E. Gregory, pastor, has paid a parsonage debt of long standing.

Kosciusko Station, Rev. T. B. Thrower, pastor, will hold a revival meeting on March 14. Dr. John L. Horton, pastor, Riverside Park Methodist Church, Jacksonville, Fla., will be the guest preacher.

The missionary program of the Columbus District is being enthusiastically promoted by Dr. V. C. Curtis, superintendent, and Rev. H. D. Suydam, Mathiston, District Missionary Secretary. The pastors and people are cooperating.

T. B. THROWER, Reporter.

FULTON CHURCH STATISTICS—CORRECTION

Dear Dr. Duren: On October 8, 1942, we received from Mr. J. C. Whitehead, of the Fulton church, Corinth District, North Mississippi Conference, a remittance of $21.16 for the Fellowship of Suffering and Service Fund. We are now informed by Rev. Marlin McCormack, who was at that time pastor of the Fulton church, that the church did not receive credit in the Conference Minutes for this generous remittance. I hope you will find space in your valued publication to give acknowledgment of this sacrificial offering on the part of the good people of the Fulton church.

We always send to the Conference Treasurer a duplicate voucher in acknowledgment of each remittance. I am at a loss to know why this offering was not recorded in the Conference Journal.

Most sincerely and cordially yours,

O. W. AUMAN.

I am not so anxious as to what may be a hundred years hence. He who governed the world before I was born will take care of it when I am dead. My part is to improve the present moment.—John Wesley.

CHAIRMAN DESCRIBES "WEEK OF DEDICATION" TO NATION-WIDE CONGREGATION

Bishop Ernest Lynn Waldorf, in conducting Mutual's Sunday morning Radio Chapel Hour from Chicago, December 27, told his vast audience of Methodism's movement for spiritual renewal of which he is the appointed leader. Entitled, "Time to Stop, Look and Listen," Bishop Waldorf's sermon was a spiritualization of the familiar railroad crossing warning. The following excerpt is the portion relating to the "Week of Dedication." Copies of the full text may be obtained from Mutual Broadcasting System or Methodist Information, 150 Fifth Avenue. both of New York City.

"Christians everywhere are realizing that there is a spiritual morale for which they are responsible. It means life on a higher level. It is necessary for those who would lead to these heights to have had the necessary experience and to have become the embodiment of that which they would inspire others to become.

"Fortunately, Christian denominations and those who are animated by the Christian spirit are making plans which are far-reaching and continent-wide, looking toward the accomplishment of this purpose. I cite one instance only as a sample of the prevailing spirit. The Methodist Church in America, with 43,000 congregations, is planning a review of its spiritual development. It is stressing the need of a renewed consecration and dedication of life, money and service.

"This movement is to begin with a Covenant Sunday in every church on January 3, and continue with heart-searchings during the days that lead up to what is to be known as a 'Week of Dedication.' This week is to be preceded by laymen's meetings on 'Layman's Sunday,' February 21. Then follows a full week for all communicants, beginning with worship services on February 28 and carried forward day by day and night by night until the closing Sunday, March 7. On this date the dedication will take definite form when people will be given an opportunity to register their several plans of rededication respecting their own lives, and make a thanksgiving offering which will give a tangible expression of their new outlook and purpose.

"This proposed week will be a symbol of a continuous purpose which will be carried forward through Lent and Easter and the remaining days of the year. Such expression is necessary on the principle that 'a thought unexpressed is only half born.'"

RACE RELATIONS DAY

With Race Relations Day (February 14) immediately ahead, many churches are in search of materials which may be used to supplement the program prepared and distributed by the Board of Education. Such churches may find the significance and helpfulness of the program strengthened by including some general but authentic information concerning the largest minority racial group in this country.

A booklet just published by the United States Office of War Information contains interesting data concerning various phases of Negro life and achievements. The manuscript was prepared by Chandler Owen, noted Negro scholar and publicist.

Farming

The importance of food in winning the war and the peace is constantly being stressed.

"There are 683,327 Negro farm operators in the United States. Some 95 per cent live in the Southern States. They have shared generously in the Federal Government's program to aid the farmer. The Farm Security Administration has made 60,440 loans to Negro farmers. These loans total about $50,000,000. Negroes represent 21 per cent of the farm operators in the Southern States, and have received 20.9 per cent of the loans in that area."

Under the supervision of Farm Security Administration, thousands of Negro farmers have secured comfortable homes and have almost doubled their food production.

Education

In spite of many handicaps, the Amercian Negro has made wonderful progress in the field of education. Again we quote from the booklet: "In the 17 Southern States during the year 1915, only 58 per cent of the Negro children between six and fourteen were enrolled in school. By the school year 1939-40, some 85.9 per cent of the children between five and seventeen—a much wider range—were regularly in attendance. There were 2,174,260 in elementary school and 254,580 in high school. The number of youngsters in high school was more than doubled in ten years. . . We stay in school. Ten years ago only 26.6 per cent of the children were beyond the fourth grade. Now that figure has been raised to 37.5 per cent, and we increase our knowledge of the world by going to school more days in a year. Ten years ago we attended an average of 97 days; now we attend 126 days.

There are approximately 100 universities and colleges devoted exclusively to Negro education in this country. In 1916 there were 1,643 students in Negro colleges. By 1941 the number had grown to 40,000. During a 25-year period the number of students in Negro colleges increased some 2,400 per cent."

Commerce

The Negro has made slow but substantial progress in business.

"There were 30,000 Negro-owned stores in this country in 1939. The number has grown since. Sales for the same year totaled $71,000,000.

"There are eleven banks owned and operated by Negroes. There are 41 member companies of the powerful National Negro Insurance Association. They have 2,800,000 policies, and $422,000,000 worth of insurance in force."

Religion

The Christian Church has meant more to the Negro than any other institution. Through the years he has been comforted, sustained and inspired by its message of hope. The church was the first to build his schools and to train his leaders, and to help him make the difficult adjustments from slavery to freedom.

"Today Negroes own church property valued at nearly $200,000,000. Alike in humble wooden churches and the magnificent brick and stone churches in our metropolitan cities, Negro clergymen have steadfastly kept alight the lanterns of the spirit." There are more than 25,000 Negro clergymen in the United States.

The Reverend W. H. Jernagin, president of the Fraternal Council of Negro Churches of America, in an adddress delivered on February 17, 1942, made this pledge to the President of the United States:

"We pledge every spiritual and material resource at our command in support of our country in the ideals of freedom and democracy. . . ."

MISS PERSIS JOHNS IN PIANO RECITAL

Dr. and Mrs. H. L. Johns, of Rayne Memorial Church, New Orleans, entertained a number of friends and music lovers at their home on last Saturday afternoon, at which time they presented Miss Persis, their gifted and accomplished daughter, in a piano recital. The program consisted of classical music—Beethoven, Chopin, and other selections. It requires no critical knowledge of music to say that Miss Johns' performance justified all the interest and pride of her family and friends in her attainments. Her friends are not without justification when they predict for her a brilliant career and a distinguished place among the artists of her chosen field of study. She is to be congratulated for what she has already achieved, and her many friends wish for her the distinction foreshadowed by her progress thus far.

MOUNT SEQUOYAH

While we are in the midst of a great war, let us remember the church work must move on. There has never been a time when we need to put God first more than now. With a great river of blood and tears flowing across the world, we must keep the church work up and moving along so as to keep the people's thoughts on the Church and Christ.

For these reasons we are planning a fine program for the coming summer on Mount Sequoyah. So make your plans to spend some time with us. We all expected a big drop-off last summer in attendance, but to our glad surprise some of the conferences were larger than they had been for some years. We trust this will be true of our coming season.

I am spending some time this winter and spring helping the pastors in meetings. I held a two-weeks' meeting in Kansas just before Christmas, and have just returned home from a two-weeks' meeting at Hannibal, Mo. I have other engagements, but still have two open dates I could give to meetings between now and the opening of the Assembly, if I can be of service to some of my brethren. I will appreciate hearing from you.

SAM YANCY.

MINISTERS' WEEK AT S. M. U.

Attendance at the eighth annual Ministers' Week, held on the Southern Methodist University campus, topped by far that of any previous year, Dean Eugene B. Hawk, of the S. M. U. School of Theology, director of the program, announced following the close of the week's lectures January 28.

Eight hundred Methodist ministers and laymen from all States in the South Central Jurisdictional Conference of the Methodist Church, as well as members of numerous other denominations, were present to hear the series of lectures by Dr. Ralph W. Sockman, pastor of the Christ Methodist Church, New York City; President Henry Sloane Coffin of Union Theological Seminary, New York; and Dr. Costen J. Harrell, pastor of the West End Methodist Church, Nashville, Tennessee.

Crowds numbering as high as 1,500 listeners filled McFarlin Memorial Auditorium on the S. M. U. campus for lectures delivered during the day and night sessions.

"Attendance at the Ministers' Week program was the most surprising we have had since its beginning some eight years ago," Dean Hawk said. "We were justified in feeling that there would be at least a fifty per cent reduction in the number of preachers who would be with us, but from the check made it seems that it was the largest attendance we have had in any year."

"The lectures were very popular," he continued, "and certainly the service rendered through the School of Theology will be felt in every section of the South Central Jurisdictional Conference. We feel that in large measure the success of the meeting was due to the splendid publicity given by the local papers and by the Church press in the various Conferences."

Dr. Sockman, Fondren Lecturer for the conference, had as subjects for his talks, "Christianity's Fourth Front." Dr. Coffin built his lectures around the theme, "Preaching in Wartime," and Dr. Harrell spoke on "The Minister and His Bible."

At the close of the series Dean Hawk announced two speakers to appear on next year's Ministers' Week program: Bishop G. Bromley Oxnam is to be the Fondren Lecturer, and Dr. Halford E. Luccock of the Yale Divinity School will be presented by the Lectureship on Preaching of the Highland Park Methodist Church, Dallas.

February 7 is National Boy Scout Sunday. Invite attention to and support for this character-building organization.

TRIBUTE TO MISS DOT PAXTON

On Monday, January 25, 1943, God, in his wisdom and mercy, called the gentle soul of Miss Dot Paxton, a member of my Sunday school class, to realms eternal, where all is peace and rest to a spirit like hers, with no fear of death. To know her was to love her. In her home she was a devoted daughter and sister, and a true friend to all.

She was richly endowed with the traits of Christian character, one who was devoted to her church and had a smile for every one.

We mourn the death of Dot Paxton; her memory is graven deep in the hearts of all who loved her.

We extend our sympathy to her mother, father, brother and sisters and to relatives in their loss.

MRS. O. C. EVANS.

REPORT FROM MISSISSIPPI STATE HOSPITAL

By Rev. Howard G. Roberts

Dear Dr. Duren: I feel that the readers of the Christian Advocate would be glad to know that the glowing reports made through the secular press concerning our great State Hospital for the insane and other nervous patients have not been exaggerated. In fact, I think they were not full enough.

Reporting 70-odd good substantial brick buildings, housing above 3,000 patients, cared for by a splendid staff of physicians and nurses, together with three or four hundred other attendants and employees, is a great report. It is indeed a great place for nervous people, both preachers and laymen.

I wish to supplement that report by stating that among those buildings is the Recreational Building, costing $170,000, for the physical, educational, social and religious benefit of the patients and employees.

During my seven years as an intermittent patient I have encountered two preacher patients who declined to participate in the religious services because of such a variety of things under one roof—pool, dancing, movies, library, store, cafe, Sunday school, and preaching. Personally, I think it is a splendid arrangement.

I gladly affiliate with some 200 church-going patients. I have been instrumental in placing our Sunday school leaflets and 150 Cokesbury Hymnals in the hands of the congregation. It is a blessed experience to lead them in singing the great hymns of the Church and the responsive reading of the Scriptures.

I am very sorry for whatever disturbance I may have caused at our Conference at McComb in 1941. Such delirious attacks are the result of insomnia, from which I have suffered for the past 38 years. It seems that I must remain in close touch with the hydrotherapy department. It is my great privilege to spend five days and nights each week here at the hospital, and two with my wife in Jackson, where we have a small apartment with our son-in-law and daughter, Mr. and Mrs. Troy S. Brown—a convenient and happy arrangement for this superannuate.

If any who read my article have a surplus of worthwhile books or magazines that they would like to share with our people, and will send same to me, or to the hospital library, they will be greatly appreciated. Thanks.

Remember us in your prayers. "My love be with you all in Christ Jesus. Amen."

—I Cor. 16:24.

Whitfield, Miss.

ARTICLE APPRECIATED

Dear Dr. Duren: I have just finished reading "Christless Sermons," and how timely it is! If we would just put ourselves in the young soldier's place for a little while we would understand. They start out from a home where they have been so used to religious influences that made them feel that mother's prayers would keep them safe—then, all at once they have to leave this safe haven, and go out to face probable death in many ways, by sea, by epidemics, and in combat; and like the Philippian jailor, they are thinking "What must I do to be saved," to be sure that I have a right to expect a "happy landing" on the other side. They are in much the same fix as the man who was told he had only a month to live; he went around asking one and another what would give him the answer as to how he could be sure he was saved, and the month was nearly up, when he asked the janitor of his boarding place and the janitor said, "You see, it's like this, if you owed a bill and somebody offered to pay it for you, if you accepted his help, you would be free, wouldn't you? Well, Jesus has paid that debt with His life—all you have to do is to accept His free gift, and He will accept you, for He has said so: 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' All you have to do is to say, 'Lord, I believe, save me,'" and the man was saved.

Dear boys, don't wait for a special invitation. Turn to Him now with your whole heart—He's always waiting. A year or two ago, a wife accompanied her husband to the gate as he went on his night shift, and as she turned to come back she saw what seemed like a window opened in the eastern sky, and someone beckoning with their hands, Jesus was thinking of you, and all who need a Saviour.

"And when you have found Him, tell others the story,
That my loving Saviour is your Saviour, too,
Then pray that your Saviour will bring them to Glory,
And prayer will be answered, twas answered for you!"

Some years ago a mother in Sweden wrote her boy in America that she was going to stop praying for him, and when he read the letter he was frantic, and when he got to church he went from one to another, asking them "to pray for him, that his mother had stopped praying for him, and it brought about his conversion, because he was doing his part.

You know, Jesus can knock at our hearts, but we must open the door. He never intrudes unasked. May God add His blessing is my prayer.

EMILY M. HILLEBRANDT.

Sulphur, La.

BOOKS

"Personalities of the Passion," by Leslie D. Weatherhead. Abingdon-Cokesbury Press, New York, Nashville, pp. 183. Price $1.50.

As stated in the sub-title, this is "A devotional study of some of the characters who played a part in the drama of Christ's Passion and Resurrection." The characters include Peter, Judas, Caiaphas, Herod, Pilate, Barabbas, Simon of Cyrene, Mary the mother of Jesus, Longinus the Roman Centurion, Dismas, the crucified revolutionary, Joseph of Arimathea, and Cleopas of Emmaus.

The first thing that should be said is that the book is devotional rather than historical. It is true that the historical record furnishes the framework for each study, but it is also true that certain extra Biblical traditions are used to increase the dramatic appeal of the Bible story. In the case of Peter and of Judas, we think that the psychiatric slant is too much in evidence, especially for the immature reader, and the traditions which form part of the Passion Play story are also apt to mislead some. In the case of Judas, we could not accept the interpretation. It makes a defence of Judas which we do not believe is warranted by the facts.

On the other hand, the studies of Caiaphas and Herod as exhibitions of professional religion are packed with gripping suggestions. We have never met anywhere two character sketches which impressed us more than did those of Caiaphas and Herod. As a series of impressionist sketches, the book is brilliant and scintillating, and the careful and discriminating reader will find much to lift the actors of the Passion story into the realm of reality.

The Harvest of the Spirit by Eugene M. Austin. Abingdon-Cokesbury Press, New York, Nashville, pp. 169, price $1.50.

The author of this volume is a Baptist minister of Philadelphia. The studies are grouped under four general heads: Life as a Comradeship with God; Life Lived Buoyantly, as a temperament; Life Lived With Inner Security and Peace, as a personal fortification; and Life Lived as a Dauntless Allegiance, or as an Unshakable Conviction. As a study of the problems of the human spirit in its relation to God and its embodiment in life, it is original and stimulating in thought. The book sweeps the whole gamut of human relationships with clarity of thought and happy expressions which are both quotable and striking.

We quote a few thoughts at random from the pages of the book: "Nobody ever learned anything about life until he found himself on the Emmaus road;" "Nobody every learned very much about life until he discovered what it is to have to stand and 'take it;'" "It doesn't matter nearly so much what your life experiences may be, as it does what you take from those experiences;" "There is no greater testimony to the power of a living God; and at the same time there is no greater indictment against our petty bickering and discontent, than the lives of the host of men and women who have lived and died on beds of pain, with never a murmur of bitterness or resentment;" "If we cannot keep our shoulders just a bit straighter, our chins just a bit higher, than the rest of the world, come what may—then, I say, we haven't caught the real essence of the spirit of Christ;" and "The power of men are those gentle souls —God's gentlemen—who plant themselves upon what they believe to be right and true, and who build there without bluster or striving."

Sermons from Revelation, by Clovis G. Chappell. Abingdon-Cokesbury Press, New York, Nashville, pp. 215. Price $1.50.

This is a volume of sermons, not a commentary upon the book of Revelation. It is, however, an interpretation of the message of the Book in that it high-lights the historical incidents, the situations and the dark days which inspired the utterances of the Seer of the Apocalypse. These sermons add another exhibition of the marvelous resources of one of the most popular preachers of this generation, a man whose popularity has stood the test of more than a score of printed volumes. They do much more than that, for they bring forward the victorious confidence with which John's vision was saturated, and place it along side the problem of our day. In this the preacher causes the lonely messenger of Patmos to live and speak to this generation. In these sixteen sermons, the reader will find a bracing thought and faith which will help to fortify his soul in these days of doubt, defeatist words, and threatened disaster for all that we hold dear. If for no other reason, the book is valuable for its forthright defense of faith in the eternal values which sustained John in the dark days out of which he wrote to the Church.

The Plight of Man and the Power of God, by D. Martyn-Lloyd-Jones. Abingdon-Cokesbury Press, New York, Nashville, pp. 120. Price $1.

Dr. Lloyd-Jones is a unique figure in the realm of theological literature. He is a minister of the Presbyterian Church, but back of that he was a physician, a profession in which he gained distinction before he yielded to the call of the Christian ministry. As a minister he has achieved an eminence no less worthy than that which he achieved as a physician. Four of the five chapters which form this volume were given at the Free Church College, Edinburgh, Scotland, and at that time the author gave notice of his intention to provide a chapter for the completion of the series of discussions given. The four chapters delivered at Edinburgh deal with the plight of man, and they deal courageously with the fact of sin in all its bearings upon human life and destiny. So far from minimizing man's guilt, he chooses for his Scripture bases those passages from St. Paul's letter to the Romans which declare the wrath of God against sin and all ungodliness. The treatise is certainly no apology for either sin or the sinner, and if the study ended there it would offer little of comfort for the man who is consciously a sinner. In the concluding chapter he proceeds from St. Paul's declaration that "the gospel of Christ is the power of God unto salvation to every one that believeth," and he discovers the only solution of man's problem and he offers hope and help for every believing soul. The book is unusual in its fearless facing up to the fact and the consequences of sin.

Victorious Suffering, by Carl A. Glover, Abingdon-Cokesbury Press, New York, Nashville, pp. 156. Price $1.

Dr. Glover is a Congregationalist minister who was trained in England, Australia and the United States and has pursued his clinical studies around the world—pastoral work in Australia, mission work in the slums of England and among the more or less abandoned folk in various lands. In the United States, he held pastorates of the Congregational Church in Quincy, Illinois, and in Cincinnati, and he is now engaged in writing and pulpit supply work.

This volume is a study of the age-old problem of human suffering. The approach is that of the psychiatric researcher, in which field the author has had a varied experience and for which he has made first hand observations. Dr. Glover's book will not answer all the questions which may arise in the mind of the reader of this book, but it will, we think, tend to lift the view of suffering out of the category of merely punitive experiences, and it will be seen that it may become a means of character development and the scaffolding for the building of life at its best.

HAPPINESS IN GIVING

By Mrs. Irvin Rowland

"Give, and it shall be given unto you."

The things that make us happiest are those we share with another. Man is a social being and wants his friends and loved ones to be a part of his happiness or sorrow.

The value of that which we have becomes far greater when we unselfishly give or share it with others. Perhaps it is only a flower, a kind word, a tolerant attitude, an understanding heart, a sympathetic gesture, an encouraging word, or a cheerful smile that we have to offer. Nevertheless, the blessing which it brings and the gratitude of the receiver determine the worth.

To give is to sow, and to receive similar treatment is to harvest. We may not always give desirable things—doubt, envy, suspicion, and grudges may be unwittingly given, and likewise, such attitudes will later be heaped upon us.

To see the wonders of nature, the bloom of a beautiful rose, reminds one of the truth of the inevitable result when certain natural laws are conformed to. It also gives us new hope and fresh courage in accomplishing such of the possibilities of the human personality when in harmony with God's spiritual laws. Surely love or any of the other Christian graces can bloom and be as beautiful as the rose if we but cultivate and practice them. What an adventure life is for him who would be more like the Master! Such happiness it holds for those who can give fully!

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

January Meeting of Executive Committee, Mississippi Conference W. S. C. S.

The January meeting of the Executive Committee of the Mississippi Conference Woman's Society of Christian Service was held in Galloway Memorial Church, Jackson, with Mrs. W. F. Mahaffey presiding and all officers present except Mrs. J. B. Cain, Mrs. G. C. Terrell and Mrs. E. E. Deen.

In its report the Findings Committee stated: "The year 1942 has opened new vistas of sacrificial devotion and has widened opportunities of consecrated service in the W. S. C. S. in the Mississippi Conference. While turmoil and chaos have raged the world around, we have been conscious of a world-wide Christian fellowship that even the madness of war cannot destroy. We have sought during 1942 to deepen the consciousness of united Christian believers throughout the earth and to continue to expand the world mission of our church. We have not retrenched. We have gone forward. We have sought to put first things first, and we have made progress in the building of God's Kingdom and in the laying of foundations for tomorrow's better world. And this progress will be only an incentive to renew and redouble our efforts."

Tuesday Afternoon

Finances:

The report of Mrs. L. O. Todd showed that $28,628.83 was raised by the conference during 1942—an increase over 1941 of $1,944.01 In addition, the Emergency Gift totaled $1,963.75, "indicating our willingness to go the 'second mile' in helping to spread the message of Christ."

The per capita giving increased in every district:

District	1941	1942
Brookhaven	$3.45	$4.81
Hattiesburg	3.29	3.50
Jackson	3.42	4.16
Meridian	3.39	3.70
Seashore	2.97	3.40
Vicksburg	3.92	5.20

$2,190 was given in Life Memberships, the Seashore District leading with $670.

The Week of Prayer offering was $2,652.18, an increase of $319.82 over 1941. The Vicksburg District led with $571.67 and also had the largest individual society offering—Crawford Street, Vicksburg, with $104.59.

Every special fund, except that for the Wm. Johnson Bethlehem Center, which is our newest work, was overpaid.

Following this report, Mrs. T. B. Cottrell led the group in a prayer of thanksgiving.

The request from the Division that the 1943 pledge from the conference be increased by the addition of the amount given to the Emergency Fund was discussed and approved. It was announced that in 1943 the Week of Prayer offering will not apply on the total pledge from the conference, making necessary more love gifts in Life Memberships.

Organization and Promotion:

Mrs. T. H. Fore and the district secretaries reported their work and plans. In 1942 the work went forward, although we faced many difficulties, the only decrease being in total membership. This was caused by a much needed revision of society rolls. Fifteen societies attained the Efficiency Aims and a larger number observed the Week of Prayer.

The Meridian District led with new organizations, reporting 6. The Seashore District led in new members, being the only district not reporting a decrease in membership. It also observed the Week of Prayer 100 per cent and led in Life Memberships. The Vicksburg District led in per capita giving, in the largest Week of Prayer offering and the largest individual society offering, although during 1942 four different women served as secretary.

Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, was present and spoke briefly, challenging the women to overcome the difficulties which face them—to try one plan, and if it does not work, try another. "We must not be afraid, we must not let a murmur nor a discouraging word pass our lips; we must not surrender one inch of the progress which we have made. It takes no amount of intelligence, initiative or action to coast, to dawdle, to sit and wait—it does take it to go on. We are not marking time, we must go forward. Our dependency is in God."

Discussing the outlook for 1943, the statement was made that our people have more money today than in years, it is our opportunity to channel it into God's storehouse. When there are still women in the Mississippi Conference who will walk "from one to three miles" to attend the W. S. C. S. we know that transportation difficulties can be solved. With more letters, more personal sharing, more giving, the work of Kingdom building will go forward again in 1943.

The vice-president, Mrs. C. E. Mullins, reported that in many ways she had taken advantage of promoting the work and assisting the president. She closed the afternoon's session with a meditation, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," and after thanking Him, challenged the women to greater loyalty during 1943.

Tuesday Evening

Worship:

Mrs. E. E. McKeithen led the evening's worship period, "All the ends of the earth shall remember and turn to the Lord and the kindreds of the nations shall worship before Thee, for the Kingdom is the Lord's and He is the governor among the nations." This is God's world; He has not gone off and left it. He is working out His plan but we can only see today. He has a plan for our lives, ultimately He will work out His plan, but He must have our help.

President's Report:

Mrs. Mahaffey stated that she had promoted the total program of work and felt that our greatest challenge for 1943 was the unreached women of the conference. She stressed the need for more consecrated living. "Christian people today must re-think what we say we believe."

C. S. R. and L. C. A.

This department pioneered in new fields of thought and action during 1942, and among the results were legislation necessary to establish a home for delinquent Negro children; the seminar held at Pastors' School; 35 societies receiving recognition for the study, "Planning for Peace," and 2 for "The Christian Family;" the encouraging attendance at the "Gulfside" School of Missions. Plans for 1943 stress building in a world where destruction is the key-note.

Missionary Education and Service:

In 1942 this department advanced with 409 study classes being held, an increase of 23 over 1941. 10,114 members attended, with 288 societies receiving recognition, an increase of 56 over 1941. There was a gain in the number attending the fall Educational Conferences and Seminars and a larger amount was raised for missionary projects.

Pastors' School will be held at Millsaps College, Jackson, May 31-June 5. Miss Ocie Sanders will teach the course on Leadership of Study Groups and seminars will be held for C. S. R. and L. C. A. and Spiritual Life Groups.

The topic for the C. S. R. study will be, "Christian Ventures in Learning and Living." For the fall study, "The Church and America's People."

Plans were made to continue the fall Educational Conferences and Seminars.

Wednesday Morning

Newer Departments:

The Wesleyan Service Guilds expanded in numbers, membership and financial giving in 1942, with 5 new Guilds being formed and 75 new members being enrolled.

More societies, a total of 43, reported on student work during the year. Since Miss Mary Thornton Lindsey, the conference secretary, is leaving to enter Scarritt College, a new secretary will be secured.

25 Interest Groups of young women and girls were formed, reaching a membership of 300, and during the first year of operating the new youth plan, Methodist Youth Fund payments were made each quarter to our conference treasurer totaling $279.67.

Children's work was undergirded and stressed during the year and many study units reported.

Publications:

This is one of the weakest links in our chain of work and one that must be strengthened. The very foundation of our work depends upon Christian literature and, from the information sent out in our designated magazines, we receive the instructions and plans for our work. Mrs. Hamrick called attention to recommendation No. 2, adopted at the annual meeting in 1942: "That every officer of every local society subscribe to the Methodist Woman and the World Outlook and cooperate with the conference secretary of Literature and Publications in securing one-third increase in subscriptions over 1941 as a goal for the year." She suggested that this be continued for 1943.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

First Quarter—Program of Work—February

1. Plan with the pastor for Race Relations Sunday and Church-wide Mission Study.
2. Cooperate in World Day of Prayer—first Friday in Lent, March 12, 1943.
3. Business meeting.
4. Promotion of Wesleyan Service Guild.
5. Monthly meeting, with items from the Methodist Woman.

* * *

Greenwood Wesleyan Service Guild

When members of Wesleyan Service Guild of the First Methodist Church met in the church parlors Monday night, they were extended an invitation to hold their next meeting in the home of Mr. and Mrs. Frank Wright. The surprised members were greeted there by Mrs. Wright, Miss Alice Decall, her sister and house guest, Mrs. T. Carter Harmon, and Mrs. Terrell Wells.

* * *

To Committee on Status of Women

By Mrs. E. L. Jacks, Conference Chairman of Status of Women

Have you secured your handbook on Status of Women? If so, have you studied it? Especially may I call your attention to the section on "Purpose and Area of the Committee," and suggest that you study it carefully with your own group in mind. In it are good suggestions for a devotional that might be used in any circle meeting. The section opens with the statement, "The purpose of the committee on Status of Women is to enable the Christian woman to discover her place in the world's society, and to assist her in assuming that position with a dynamic sense of dignity and responsibility."

"To discover" and "to assume" her place of responsibility! Have we made that discovery, and having discovered, have we assumed our full share of responsibility? Discovery requires open eyes, seeking. Those of us who allow our vision to extend no further than the four walls of the house in which we live can not make this discovery. Many groups are now studying Dr. Cushman's book, "Will a Man Rob God?" in which he emphasizes that the chief robbery is not in time or money, but in ourselves. We rob God unless we seek to discover our place in the society of the world and exercise our full share of responsibility. Have we found our place of responsibility in our church and are we helping it to pioneer in the bringing in of God's Kingdom on earth? Congress is in session. Are we keeping up with what is going on and expressing ourselves? The poll tax bill affects the status of all citizens. May I suggest that you study it pro and con with your Christian Social Relations committee?

The suggested study to follow "Will a Man Rob God?" is the Peace Packet. Before many more months we hope some sort of peace will be made. Will it be lasting? The answer to this is found in the answer to the question "Will it be just?" The answer to the latter depends upon public opinion. Let us enter earnestly this study on peace that we might be intelligent regarding how it might be achieved. We know it will not be achieved simply by wishful thinking. May we find our places of responsibility and assume them in the creating of a world in which "Men beat their spears into plowshares and their swords into pruning hooks and nation does not lift up sword against nation."

The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free;
If she be small, slight natured, miserable,
How shall man grow?

—Tennyson.

* * *

Southeastern Jurisdiction—Enlarged Executive Committee Meeting

Southeastern Jurisdiction will hold an enlarged Executive Committee meeting at Atlanta, Ga., February 17-18, 1943. The standing committee on Christian Social Relations and Local Church Activities will hold a meeting on February 16. All conference presidents and secretaries are invited to both meetings. This work conference is in lieu of the regular Jurisdictional Conference which was postponed on account of abnormal travel and housing conditions.

In order that there might be no loss as a result of this decision made at a recent Executive Committee meeting of the Jurisdiction under the chairmanship of Mrs. E. L. Hillman, president, each member of the committee pledged herself to promote the work in all its phases with renewed effort. As one feature of this extra cultivation it was voted to give each conference society the sum of $60 from the Jurisdiction treasury to help finance travel of representatives of young women's and girl's work, student work, and Wesleyan Service Guilds to the School of Missions at Lake Junaluska next year.

* * *

Suggestions for February Program

Topic: "The Christian's Responsibility for a Just and Enduring Peace," page 19 of January Methodist Woman.

Poster planned for February meeting—time to be getting it up.

Invitations sketched, addressed, and ready for mailing for that February meeting.

Supplementary material—Search newspapers, World Outlook, and Methodist Woman. "Peace, the New Earth, and Good News," by M. Searle Bates, January Methodist Woman, page 19.

HE HAD FAITH IN HIS EDITOR

By Ethel G. Hubler

"And how do you think he feels!"

That line was across the top of a full page advertisement in a daily paper, recently. To the right was a man's face with a frown on it. It caught our attention, and we read on. It was a liquor advertisement.

The reason for the frown on the man's face was because he couldn't supply all his customer's with the particular brand of liquor they desired.

That face . . . with the large type, "And how do you think he feels," stayed with us.

As we were trying to sleep that night we saw another face, "And how do you think he feels!"

He didn't mean to do it. Honest he didn't. He had great confidence in his local editor. He knew the editor was a Christian man, or a church member. He believed in "his editor." He was sure that even his advertising told the truth. The ad told of the "good qualities" of beer.

He decided to try some, his local paper had recommended it so fully. He would only take "a coupla beers." He wasn't used to it.

But something must be wrong. His head, it felt strange. His foot didn't reach the brake with the rapidity it should. He would take it slower. Yes, that's what he would do. But his head, it was getting worse, yes, worse.

"And how do you think he feels!"

Today he's in the county jail. He's been indicted for murder. He didn't mean to kill the kindly old man crossing the street. Honest, he didn't. Nobody wants to kill anybody. He just believed his home town editor and publisher . . . hadn't he known him all his life. . . . they belonged to the same church . . . they were members of the same lodge. Surely his friend wouldn't do that to him . . . if he knew. But, as he thought it over, he said to himself . . . that his friend must know. . . .it's his business to know before he publishes such advertisements.

And now, in jail. Indicted for murder. All because he believed his friend published the truth.

"And how do you think he feels!"

—National Voice News Bureau.

The difficulty of making words and ideas behave as they go from one language into another is illustrated by the following story: An American sportsman traveling in China, trying to express to a Chinese audience his delight in being in their city, said in good Chamber-of-Commerce fashion, "I am tickled to death to be here." The interpreter did the best he could with it, but his hearers were left to wonder what strange creatures these American people were when they heard the interpreter say, "He scratches himself until he dies, to be with you."

—Michigan Christian Advocate.

Prejudice is a special habit, not a social law. To men and women of goodwill the world is too full of jobs to be done, of purposes to be accomplished, to excuse the perpetuation of bad habits.—Anon.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Fine December Program

Reports from various churches in the Conference show that the World Federation of Methodist Women program was faithfully given and enthusiastically received.

Following are some accounts, gathered purposefully from different sections of the State, telling of how the December Woman's Society of Christian Service program on World Federation of Methodist Women was presented in various societies. You will find here accounts from the small village church up to the city church, each society adapting the pageant, "The Light in the Wind" (or one from the World Outlook) to its own needs. By changing the program to suit their particular society they were carrying out the instructions given in the foreword to the program booklet, which says: "There is more material in each program than most groups can use profitably. Do not try to use it all."

In every instance where reports were sent, there was a decided note of enthusiasm and praise concerning the program and the message it carried to our church people.

Requests for accounts of this meeting were sent to churches in other sections of the State, but replies failed to arrive in time for publication here. We feel confident, however, that the program was equally as fine in those sections as in the ones listed below.

From the First Methodist Church of Alexandria comes a very interesting account of their program. The playlet, "Light in the Wind," was most ably directed by Mrs. Madge Griffith. Finding it all but impossible to secure twenty or more women who could spare the time at that busy Christmas season to put on the playlet, she very capably condensed it, losing none of its real value. This made it possible for their membership to receive an inspiration from what has been generally conceded to be the best material yet sent out by the Woman's Division on World Federation. The stage setting was excellent, the costuming all good, and the characters well chosen, making the story of just what we all are facing at this hour most effective. Those attending declared it to be one of the best—if not the best—playlet ever presented by the women of their church. The possibilities in the Alexandria W. S. C. S. for giving such a playlet were excellent—a fine stage and a large auditorium, which was well filled.

A letter from Rodessa has the following to say about their program: "Our program on World Federation of Methodist Women was a great success, everyone learning more about our great work. We used the Outlook for this program."—Signed: Mrs. J. M. Moore, vice-president.

The accounts that follow are printed as sent to me and, I feel sure, will inspire societies that failed to use the program to make use of it at some meeting this year.

Sincerely,
MRS. J. J. McKEITHEN,
Conference Vice-President.

* * *

Noel Memorial, Shreveport

On the afternoon of December 14th the members of Noel Memorial W. S. C. S. came together in their final meeting of the year to enjoy a beautifully prepared World Federation of Methodist Women program, arranged and presented by Circle No. 7, and presided over by the chairman, Mrs. John F. Davis.

Appropriately the devotional theme selected for the afternoon was, "The Light is Shining into the Darkness," for during this month we had been thinking in terms of Methodist women around the world—of our unity, our opportunities and our responsibilities.

Mrs. H. G. Williamson directed this inspiring meditation, bidding us take heart in the midst of tragic world conditions as we ponder over the fact of prayer arising from the hearts of Methodist womanhood around the world. And, leaving this thought, "What a band of light it would be around a black world if every Methodist woman was wholly committed to the light!"

As the Christmas carols were sung, the leader called attention to the fact that some of our best loved carols were given to us by those of other lands and other races, and that they, too, were singing these same carols at this Christmas time.

Mrs. L. B. Kilpatrick, president of Noel W. S. C. S., graciously expressed her appreciation for cooperation during the year, and extended a cordial welcome to the new members and presented each new member with a membership certificate. She closed her remarks with a challenge to each member of the society to do her part in the new year, in helping create "A New Heaven and a New Earth Wherein Dwelleth Righteousness."

Electrically lighted stars against a background of blue provided an appropriate setting for the presentation of an unusually effective playlet, "The Stars are Still Shining," by the following ladies in costume:

The Leader: Mrs. H. N. Sturdivant.

Greek Woman, representing the star of love—Mrs. G. W. Womack.

Jewish Woman, star of brotherhood—Mrs. J. F. Davis.

Chinese Woman, star of world-wide fellowship—Mrs. W. L. Flemming.

Star of Faith—Mrs. J. F. Rosett.

Star of Hope—Mrs. J. S. Byars.

Refugees—Mesdames J. L. Campbell, G. W. Burdick, D. R. Battenfield, J. S. Summerlin, and Miss Allie McDonald.

As the leader sat depicting a dreary, restless, warring world of today, full of darkness and despair, the stars in the background began to shine simultaneously with the appearance of the other characters, who revealed the fact that stars of love, of hope, faith, decency and compassion are still shining into the darkness of our war-torn world just as they did on that long-ago Christmas Eve when the angels' song caused the shepherds to see them.

A very fitting climax was the special Christmas music so beautifully given by Miss Eleanor Roquemore, Mesdames H. N. Sturdivant and G. W. Womack, with Miss Charlotte Newsome and Mrs. J. B. Goodrich accompanists, followed by a lovely fellowship tea, both having been arranged by the membership committee of which Mrs. R. J. O'Neal is chairman, to honor the members who had joined during the year.

The church parlor, scene of the tea, was unusually attractive, with the holiday motif emphasized in the decorations.

Mrs. F. M. Freeman and Mrs. Fred Russ presided at the silver services.

* * *

Jonesboro

The Jonesboro W. S. C. S. met Monday, December 14, for the monthly program under the direction of Mrs. H. W. Ayres, program chairman. The meeting was held in the church parlor, which was an attractive setting for this program on "The World Federation of Methodist Women." The only decorations were a large globe and a small Christmas tree on the table.

The pageant in the December Methodist Woman, "Christmas for the World," was presented by a group of ladies. Music accompanying the pageant was heard from an adjoining room, furnished by Mrs. Howard Hearne, pianist, and Mrs. Wilfred Scroggin, soloist.

Mrs. A. A. Meredith reduced the very lengthy pageant, "Light in the Wind," in the program year book to a very interesting monologue. This she rendered very efficiently and effectively, revealing the effect that the message of Christ is having upon the world.

A very fitting climax for such a program was the society's presentation of a Life Membership. This represented the society's Christmas gift to help carry the message of Christ.

Mrs. I. J. Allen, president, very graciously presented the Life Membership Certificate to Mrs. Walker McDonald whose time and talents have been so generously given to her home society.

February 7 is National Boy Scout Sunday. Invite attention to and support for this character-building organization.

Live only for today and you ruin tomorrow.—Simmons.

One who doesn't think his way through in planning his work often blunders, as did the man in this instance:

"So you are building a new house, eh? How are you getting along with it?"

"Fine, I've got the roof and the mortgage on it, and I expect to have the furnace and the sheriff in before fall."

—Michigan Christian Advocate.

We Don't Know

A commercial traveler stepped off a train in a Pennsylvania town, where he asked a couple of Pennsylvania Dutchmen: Can you tell me where the macaroni factory is?"

"I don't know; do you, Zhake?"

"No, I don't," replied Jake.

They both walked to the end of the platform—then one hurried back. "Say, mister, do you mean the noodle mill?"

"Yes," said the traveler, "it is the same thing."

"Vell," said the native, "we don't know vere that is, either."—Selected.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, FEBRUARY 7, 1943.

By Rev. W. C. Newman

WHAT JESUS TEACHES ABOUT HIMSELF

Lesson Text: John 8:12; 25-36; 56-59.

Golden Text: He that hath seen me hath seen the Father.—John 14:20.

Within my earthly temple there's a crowd;
There's one of us that's humble, one that's proud,
There's one that's broken-hearted for his sins,
And one that unrepentant sits and grins,
There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf.
From much perplexing care I would be free
If I could once determine which is me.

So runs a light jingle which expresses for us a profound truth. Every man is so complex a mixture of conflicting emotions, impulses, desires, ambitions, motives, loves, and hates that it is difficult for a man to understand himself, to say nothing of understanding another. But an even greater difficulty is the matter of interpreting one's self to other people. Jesus was continually beset with this problem, for while he was primarily concerned with interpreting God to his hearers, he must also make himself understood that he might win their confidence in his interpretation of God.

Therefore, we find him in today's lesson speaking without apology, but also without pompous boasting, of himself.

Life's One Indispensable Necessity

It is said that a man may live 64 days without food, 5 days without water, and 3 days without sleep. But he could never even be born, begin to live without light and all that it supplies to living things. If you wish to demonstrate the truth of this assertion place a pot flower in an absolutely dark closet, allowing no ray of light to enter, and watch it slowly die. There is some marvelous property of light that is essential to life.

"I am the light of the world," said Jesus, simply. What an astonishing claim for a man to make about himself! No one of us, however egotistic, would dare thus acclaim our own sufficiency for all the needs of the world. But that is exactly what Jesus asserted about himself, and all the centuries since have amassed evidence to prove it. Whenever the world or any single individual in the world has followed that Light implicitly the result has been life abundant. But whenever an individual or a nation has turned away from that Light, great has been the darkness indeed.

Ambassador of God to All Mankind

". . . he that sent me is true; and the things that I heard from him, these speak I unto the world." In these words did Jesus likewise assert his peculiarly intimate acquaintance with God and his unique position not only as the interpreter of God's will but as God's personal representative in the world.

During the crucial days that immediately preceded the entrance of the United States into the war, our ambassadors in Japan were instructed to use every legitimate device for maintaining peaceful relations with that country. History and human life depended upon their success.

In a much larger and holier sense Jesus declared himself to be charged with the responsibility of wooing men to God. And mighty consequences depended, and depend, upon man's response to his efforts at reconciliation. No wonder he was so anxious to make himself understood.

Our Eternal Liberator

Finally, to crown these tremendous claims for himself, Jesus declared that he is the source of the only true and lasting freedom that men can know.

Freedom, like democracy, on the lips of a demagogue or a ranter, can be made to sound like the only thing worth fighting for. However, as Mark Twain said of the weather, there is much more talk than action about freedom. England orates at length about this war to free all the people of the earth, but stubbornly refuses to talk about freedom for her subjects in India. Freedom is an elusive thing. You think you have it, then find that whereas you have been set free from one master another has enslaved you. We may be slaves to any number of things—habit, fear, poverty, miserliness, ignorance, sin, and a thousand others.

But, says Jesus, "if the Son shall make you free, ye shall be free indeed."

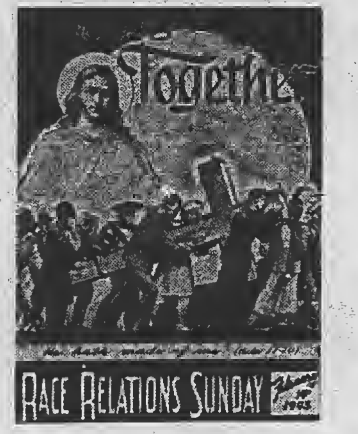
Scores of Christian martyrs, singing as they marched to the stake, attest to the truth of his claim. He who is free because he follows Jesus cannot be enslaved by any man or force.

February 7 is National Boy Scout Sunday. Invite attention to and support for this character-building organization.

In all good things it is better to hope than to despair.—Goethe.

Flowers are not trifles, as we might know from the care God has taken of them everywhere. Not one unfinished, not one bearing the marks of a brush or pencil. Fringing the eternal borders of mountain ranges, gracing the pulseless beat of the gray old granite, everywhere they are harmonizing. Murderers do not ordinarily wear roses in the buttonholes. Villians seldom train vines over their cottage doors.

—Presbyterian Banner.



IN THE GOOD YEAR, 1943!

It is unusually urgent that Race Relations Sunday be widely and adequately observed.

In a day of turmoil and hatred the Church should emphasize inter-racial understanding and appreciation and should strive for justice for minority groups and for equal educational opportunities for all.

These ends are furthered by observance of

RACE RELATIONS SUNDAY

FEBRUARY 14, 1943

BOARD OF EDUCATION
OF
THE METHODIST CHURCH
NASHVILLE, TENNESSEE

THE CHRISTIAN FIRESIDE

THE FIRST ZOOS

By Mabel Irene Savage

Do you know that there are records proving that zoos were in existence eleven centuries before Christ?

The oldest zoo of which there is recorded evidence was founded by a Chinese emperor, Wu Wang, about 1100 B. C. Its name was "Intelligence Park," indicating that the animals were kept for educational and scientific purposes.

Collections of wild beasts were maintained by the ancient Greeks and Romans, mostly for their gladiatorial combats. During the Middle Ages, princes and feudal chieftians kept menageries and aviaries. Some of the Aztec rulers of Mexico in the 15th and 16th centuries kept collections of wild animals, as did also the Inca of Peru who domesticated the llama, the alpaca, and the guinea-pig.

The famous zoo of the Zoological Society of London was founded in 1826. It is noted for possessing the most comprehensive exhibit of birds, beasts, and reptiles in existence. At the London zoo many modern methods were first devised, such as the use of artificial sunlight, radiant heat, and windows of vita-glass to admit ultra-violet light.

The New York Zoological Garden in Bronx Park is the largest in the world, comprising nearly 300 acres. It usually has about 4,000 animals to entertain the hundreds of thousands of visitors.

The Philadelphia Zoo, oldest in the United States, was opened in 1874, and has about 3,300 living specimens. The National Zoological Park at Washington, D. C., under the direction of the Smithsonian Institution, is noted for its splendid site which provides approximately natural living conditions for many kinds of animals.

The old-fashioned zoological garden was mainly an animal prison for show purposes, where the captives languished behind the bars of small cages. Modern gardens, on the other hand, like the ones at New York and Washington, keep the animals under nearly natural conditions in large outdoor enclosures suited to their size, temperament, and activity. Here they live a healthy and generally contented life, receive the best care and food, and frequently rear families.

—Our Dumb Animals.

The world is full of suffering, but it is also full of the overcoming of suffering.

—Helen Keller.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

THE COLOSSEUM

I stood at evening time in the Colosseum, with its great tiers of seats stretching toward the sky, where 50,000 people in those days could look down from the stadium seats onto an arena where Christians were torn asunder by wild beasts. I stood uncovered to the heavens above, where He sits for whom they gladly died, and asked myself, "Would I, could I, die for Him tonight to get this gospel to the ends of the earth?" Oh, those martyrs were believers in his blood. I prayed most fervently here in this Roman arena for the spirit of a martyr, and for the working of the Holy Spirit in my heart, as he worked in Paul's heart when he brought him on his handcuffed way to Rome. Oh, what love those early Christians must have had for one another; with what comfort Christ must have comforted them, hiding in these dark tombs or held in the cages about the arena, ready to be offered up to the wild beasts. They lived on the threshold of heaven, within a heartbeat of home, no possessions to hold them back.—Paul Rader.

WHAT IS A MORON?

We cull this from William Allen White, the famous editor of the Emporia (Kansas) Gazette, and pass it along for its mental food value and because it sort of strikes a responsive chord somewhere in our own make-up:

We see by the press that a lady in Los Angeles is suing for a divorce because her husband referred to her as a moron.

As a matter of fact, most people are morons in one corner of their mental organization. A man or woman may be expert or may be exceptionally intelligent in certain spiritual regions, and in other regions as dumb as a dish of kraut.

Take the editor of the Emporia Gazette, for instance. It is an honest fact that he doesn't know whether Jack Benney is a ball player, a movie star or a radio crooner. Until most recently he thought Ginger Rogers and Buddy Rogers were one and the same person. He never heard of Fulton Lewis, for instance, until Lewis struck the townsite this week.

He hasn't the slightest idea of who won or even played the world series in baseball this year, and when it comes to football, be doesn't know the Rose Bowl from the Sugar Bowl, nor the Golden Bowl from the Wash Bowl, or from the other accessory crockery thereunto pertaining.

He is not proud of this ignorance. He just can't get around to the acquisition of knowledge in all fields.

This actor lady who is complaining because her husband referred to her as a moron may not know the difference between a Sally Lunn and a salmagundi. She may not know the difference between the late League of Nations and the "half a league onward" of the Light Brigade. She may not know which Roosevelt carried a big stick or which Roosevelt called his policy the Square Deal. Yet she may be an estimable woman who, in ordinary matters is get-along-able with anyone.

The term "moron" means anyone who is caught on his blind side. He can't think straight in certain areas—as, for instance, like Democrats, who are all right on horticulture, bee keeping, logarithms, astronomy and the care and feeding of concubines, but who are crazy as bats when it comes to politics. Or, for that matter, there's the old line Republican who puts party success above public policy.

The word "moron" should not be a term of malediction but of classification.

—Religious Telescope.

THE WAYS OF THE ANT

By Alden Mann

A student of ants recently told of his discovery that ants are good fire-fighters.

"You have, no doubt," he said, "stepped into an anthill and been amused to see the sentinel ants quickly rush out and then as quickly disappear to spread the alarm. A moment later, perhaps, you saw work-gangs being formed and put to work of rebuilding. In addition to these things, I have also observed ants when fire threatened them.

"I have thrown a lighted match in their anthill, and soon it would be encircled by a ring of ants. As some of the ants became exhausted, others quickly took their places. The fire gradually went out. I was curious to know why, and after close observation discovered that the little creatures are equipped to throw a tiny stream of formic acid.

"Not all ants are tiny, however," this student of ants reminded me. "There are portions of the South American jungle where the ants are of gigantic size and so ferocious that they are feared by man and beast. Veteran explorers have told me that they will take their chances with the boas, the anacondas, the jaguars, the crocodiles, and any other wild beast, but not with the ants.

"Travelers, caught in the jungles, have been found with only their white bones remaining to tell the story of their futile struggle."

"Remember the Biblical quotation: 'Go to the ant thou sluggard; consider her ways and be wise?' Ways of industry, intelligence, courage, thrift, and many more. 'Busy as ants' has become a symbol of industriousness the world over. Yes, and one may well heed the Biblical words and consider the ways of the ants."

—The Virginia Christian Advocate.

A young preacher, visiting the homes of his congregation, came to a house in which there was a new baby.

As the proud mother exhibited the infant, the pastor sought to offer praise and felicitation.

"How old is the child?" he asked.

"Just a month old today," was the reply.

"How interesting! Is it your youngest?"

Beware Coughs
from common colds
That Hang On
Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.
CREOMULSION
For Coughs, Chest Colds, Bronchitis

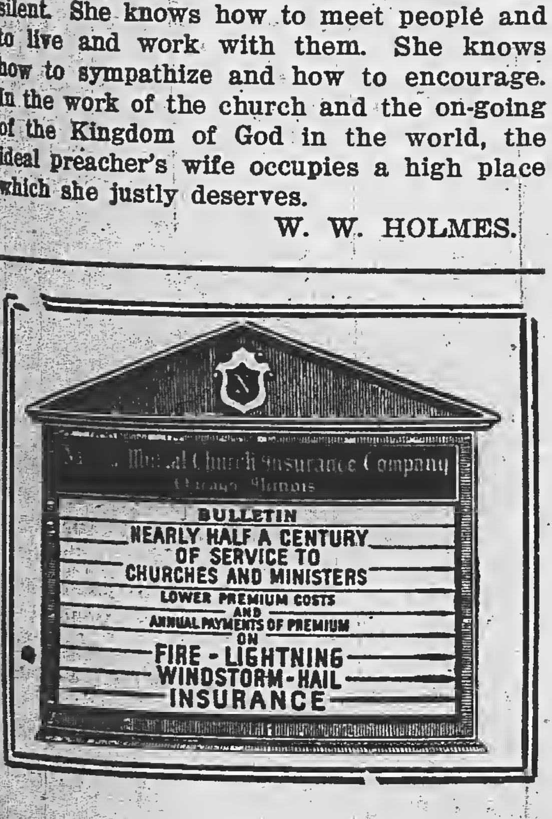
MRS. P. H. FONTAINE
1878—1942

Ernestine Doll Fontaine, daughter of Frederick Doll and Louise Pflug, was born January 16, 1878, in New Orleans, where she spent her girlhood days. Here she was educated and here she was converted to God and the Christian life under the ministry of Dr. F. S. Parker. Here she united with the Dryades Methodist Church and became one of its most useful and faithful members. She was church organist for several years, and also served efficiently in other departments of the church work. Here she became the wife of Rev. P. H. Fontaine on January 13, 1903, while he was pastor of her church. Here in 1942, while attending the opening session of the Louisiana Annual Conference in the First Methodist Church as a delegate from her church at Kentwood, La., she was stricken, and on December 9 she passed away. The funeral services were conducted by Rev. E. C. Gunn, Rev. H. L. Johns, and other New Orleans preachers. Here in New Orleans her body rests, awaiting the resurrection from the dead of all those who have put their trust in Him who said: "Because I live ye shall live also"

Mrs. Fontaine was blessed with the happy faculty of making and keeping friends. She was attractive in her personality, pleasing in her manner; she was kind and helpful, and always thoughtful and considerate of others. The beautiful flowers at her funeral and the many letters of love and appreciation from friends in every walk of life and from many sections of the country bore evidence of the far-reaching influence of her life.

The tribute paid her by many of the church members was voiced in these meaningful words: "She was an ideal preacher's wife." That was saying much; in fact, a greater commendation could not be given in a single sentence of so few words. An ideal preacher's wife! She must know how to build and keep a home; how to make it attractive and livable; she must know how to entertain guests; she must know how to prepare a wholesome meal. Above all, she must know how to be a real companion and helper to her husband. The burdens of the preacher are made lighter, the heartaches and sorrows are made less and the joys are shared by the good woman in the parsonage. An ideal preacher's wife! She knows when to speak and when to keep silent. She knows how to meet people and to live and work with them. She knows how to sympathize and how to encourage. In the work of the church and the on-going of the Kingdom of God in the world, the ideal preacher's wife occupies a high place which she justly deserves.

W. W. HOLMES.


BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING - WINDSTORM - HAIL INSURANCE

RESOLUTIONS ADOPTED BY THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE, SLIDELL METHODIST CHURCH

In regard to the deaath of Mrs. Henry Keller—

Whereas, God, in his infinite wisdom, has been pleased to call from our midst our beloved friend and co-worker, Mrs. Henry Keller, on the 28th day of December, in the year of our Lord 1942, we bow in humble submission to His Almighty will.

Whereas, she was a charter member of our society and church, a loyal and faithful member, esteemed by all and recognized by many less fortunate than herself for her many acts of kindness and charitable gifts, and,

Whereas, however sad we may be over her going from our midst into the heavenly kingdom, be it therefore

Resolved, that we, in our humble way, express our love for, and appreciation of, such a loving Christian character, and be it further

Resolved, that a copy of these resolutions be sent to the family, a copy be spread on the minutes, and a copy be sent to the New Orleans Christian Advocate.

Woman's Society of Christian Service,
Slidell Methodist Church.
MRS. O. L. SCOGIN, President.
MRS. J. N. LEVY.

DEATH CLAIMS L. C. FLOWERS

Lewis Cecil Flowers quietly passed to his reward Tuesday, December 1, 1942, at the age of 66 years. He is survived by Mrs. L. C. Flowers, three sons, Leslie Flowers, New Orleans, La.; Leon Flowers, Fort Ord, Calif.; Harold Flowers, Meadville, Miss., and five daughters, Mrs. R. D. Saxon, Spartanburg S. C.; Mrs. C. E. Smith, Corpus Christi, Texas; Mrs. Sam Stowers, Natchez, Miss.; Miss Albertine Flowers, Miami Beach, Fla.; Miss Gertrude Flowers, Memphis, Tenn.

The funeral services were held in Meadville Methodist Church on December 4. conducted by his former pastor, Rev. E. E. McKeithen, of Utica, assisted by his pastor. Rev. Wesley Ezell, and Rev. W. W. Kyzar, pastor of Meadville Baptist Church. The throng of friends and loved ones who filled the church to overflowing, as well as the beautiful floral offering, bore testimony of the love and high esteem in which he was held. His body was laid to rest in Midway cemetery.

He joined the Methodist Church and gave his life to his Master at an early date. He was a subscriber to the Christian Advocate for over 40 years, was loyal to all church work, and was never absent from church services unless prevented. He was always happy when doing church work, and he had a kind word and a smile for each and every one. He gave liberally of his time, thought and means to his Master's cause. Religion saturated his whole life. He was always ready to do God's will, ready to stay or ready to go. He was a great sufferer for the last two years, but bore his pains patiently until God said it is enough, come up higher. Our great loss is his gain.

Why should we mourn as those who have no hope; he is just across the way, and we will find him singing and smiling there some day.

A precious one from us has gone;
A voice we loved is still.
A place is vacant in our home
Which never can be filled.

MRS. L. C. FLOWERS.

DETROIT CHURCH EDITOR DEFENDS METHODISTS

Henry G. Hoch, one of the most outstanding and competent church page editors in the business, recently stated Methodism's case in his regular column, "Chatting in the Narthex," in the **Detroit News.** Mr. Hoch has learned about the Methodist Church not by hearsay but from many hours of attentive attendance at the press tables of the Uniting Conference and General Conferences. His effort in Detroit to cooperate with ministers in keeping the news of their churches before the public was recently featured in a book on church publicity.

This is the way this church editor of a metropolitan paper sizes up Methodism and the war:

"In many minds the Methodist Church has been mistakenly labeled as 'pacifist.' probably because as a church she went further than most denominations in anti-war pronouncements, and because statistics show Methodists high up on the list as far as conscientious objectors are concerned.

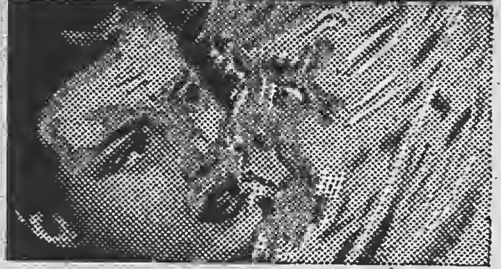
"As a matter of fact, in all Methodist anti-war declarations of recent years, the right of those whose conscience directs them to bear arms in the service of their country always has been as carefully guarded and stated as the right of those who cannot conscientiously bear arms. Service flags and honor rolls in many Detroit Methodist churches bear witness to the fact that the latter are far in the minority.

"Dr. Sidney D. Eva, Detroit district superintendent, finds further refutation of the idea the Methodists are a pacifist church in the denomination's record on chaplains. Ten ministers have gone into service as chaplains from the two Michigan conferences, which is pretty close to the goal of one for every 1,000 members which has been set for the churches.

"At present the quota of chaplains for the Methodist Church throughout the country is 998, Dr. Eva said. There are now 617 in service with the Army, 168 in service with the Navy, 92 leaving next week for training, and 92 now in process of enlistment. That, Dr. Eva points out, makes a total of 969 out of a 998 quota.

—Methodist Information.

When *Winter's Kiss* brings CHAPPED LIPS



Raw, bitter weather dries skin cells, leaves them "thirsty." Skin gets sore—may crack, bleed. Soothing Mentholatum acts *medicinally,* helps: 1) *Revive* thirsty cells so they can retain needed moisture; 2) *Protect* chapped skin from further irritation. Smooth Mentholatum on chapped hands, cheeks and lips. Jars 30¢.

MENTHOLATUM

NEWLY APPOINTED CHAPLAINS

ARMY

Lester Nathaniel Abel, Upland, Indiana.
John Thompson Adams, Jr., Madison, Fla.
Harley Lester Borden, Thompson, Ohio.
Henry Clay Butt, Lenoir City, Tenn.
Herbert W. H. Cory, Warsaw, New York.
Reginald Edward Cory, Palmyra, New York.
Edward Sears Davis, Otterbein, Indiana.
Alfred Moses Ellison, Bay St. Louis, Miss.
Allen William Flohr, Preston, Minnesota.
John George Gieck, Charleston, Arkansas.
Forrest Flint Hubbell, Jamestown, Ohio.
Walter Albert Linaberger, New Cumberland, West Virginia.
Kavanaugh Austin Loy, Brandenburg, Ky.
Paul William Ludden, Byron, Minnesota.
George Russell McCahan, Nescopeck, Penn.
Glen W. Marshall, Grant, Nebraska.
Harry Frank Miller, Snyder, Oklahoma.
John Wesley Miller, Ironton, Missouri.
Henry Edwin Millikan, Arlington, Kansas.
William Addison Molyneux, Riverside, New Jersey.
Harry Cleveland Richard, Gordonsville, Virginia.
Alva Ray Mullins, Boston, Mass.
Arthur Harold Salin, Binghamton, New York.
Clayton Conner Shepherd, Madison, South Dakota.
Marshall Bell Shives, Leicester, North Carolina.
Bronson Nickson Smith, Washington, Ill.
Stuart Alexander Snedeker, New Brunswick, New Jersey.
William Bruce Strother, Covington, Va.
James Adrian Thompson, Toledo, Ohio.
Boyd Wayland Tucker, Orient New York.
James Leon Turner, Boyd, Texas.
Richard Elwin Walton, Lisbon, La.
Samuel Franklin Weir, Sundown, Texas.
Carson Jerome Williams, Federalsburg, Maryland.
Wilber Herman Wilson, Arlington, Va.

NAVY

Perry Albright Rowland, Cassville, Mo.
Karl Bennett Justus, Sykesville, Maryland.
Robert Alexander Anderson, Atlantic Highland, New Jersey.
James Herbert Brown, Jr., Keyser, West Virginia.
Philip Linus Shore, Greensboro, North Carolina.
Chester Wentworth Ham, Taunton, Mass.

HUMILITY IN WORSHIP

Humility is one of the keys that unlocks the store-house of God. Yet the American people are falling far short of that achievement.

The fact that the heathen nations have challenged us with the remark, "We will bring America to her knees," should cause us to blush with shame and repent of our shortcomings.

How sad our Heavenly Father must feel to behold the congregations in our churches sitting upright, not one humble enough to kneel. We had better soil a dress than to disappoint God. The Psalmist exclaimed: O come, let us worship and bow down: let us kneel before our Lord our Maker. Ps. 95:6.

I well remember when a child going to church, and all who were not afflicted, humbly knelt in prayer. God approved, and sent showers of blessings.

Daniel knelt in prayer three times a day knowing the act would endanger his life.

But the most pathetic picture is to behold our Saviour kneeling, almost prostrate, on the cold ground pleading for our souls.

His Word tells us He will save the humble person. And also that he that worships the Lord must worship Him in spirit and in truth.

Whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted. Matt. 23:12.

A SUBSCRIBER.

WISE OR OTHERWISE

By Rev. James H. Felts, D. D.

"Consecrated gasoline is that part we save for taking us to church on Sunday."

"Washington and Lincoln were never too big, too busy, or too lazy to go to church on Sunday. How about you?"

"If America had paid more tithes to the Prince of Peace it would not be necessary to pay so much taxes to the God of War."

The three striking quotations used above were taken from the January 3 bulletins of the Broadway Methodist and the First Baptist churches of Paducah, Kentucky.

If gossip is unpatriotic during the war what should it be called in times of peace?

After all is said and done, adversity probably more nearly reveals the real man than any other single experience.

Don't measure a preacher when he is delighted with his appointment or when he is wholly displeased. The best measuring time is between the two.

It not only takes time and grace to overcome sorrow but real courage.

Here are a couple of impressive quotations: "Too much food to starve and not enough to live." "Heil and eat, refuse and die."

Selfishness and joy do not occupy the same heart-space. They never agree.

Material prosperity and spiritual leanness are too often buddies.

A soldier observed praying in a "fox-hole" remarked, "There are no atheists in fox-holes."

If you "lose face" without losing your head you probably haven't lost much.

True or false? If the preacher fills the pulpit the congregation will fill the pews."

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Supplies and Institutions:

The completion of the boys' work shop at the Moore Community House was one achievement of 1942; however, there is still a balance due on the building which Mrs. L. J. Powers hopes will be cleared before the 1943 annual meeting. Contributions are to be sent to her at 842 Camp Avenue, Gulfport.

The Biloxi Wesley House was closed and the building and grounds, including the small chapel, sold to the Catholic Church with the provision that it will always be used as a school and community center. Much of the furnishings was sent to the Wm. Johnson Bethlehem Center in Jackson and the Executive Committee had an opportunity to see it in use when the Board of the Center entertained them at tea on Tuesday afternoon. The Center has recently been re-papered, and Miss Ruth Carryer, head resident, was assisted by members of the Board, the staff and the children who attend classes there in entertaining.

The serious illness of Miss Sallie Ellis was announced.

"The services offered by our projects at the Moore Community House, the Bethlehem Center, and the Wesley House were steadily expanded in lines of helpfulness to those in need and the creation of better racial understanding. The rural worker advanced the educational and spiritual program of the Methodist Church in the Meridian District."

Spiritual Life:

"In 1942 the women of the conference pledged themselves to deeper spiritual consecration at the Retreat held at Hinds Junior College, with 71 in attendance." Mrs. McKeithen stated there is something that every society can do in the suggestions given in the Handbook. The newest is the organization of prayer groups of parents and wives of men in the armed forces. The study of "Will a Man Rob God?" will be promoted by this department.

Committees:

On personnel, reported that Miss Kate Wells is attending the Scarritt School of Social Work on a conference scholarship and is quite happy in her work. Scarritt College has 500 requests for trained workers, which cannot be filled.

On finance, reported the gift of $500 to the "Gulfside" school, to be used for the most urgent need. A gift of $50 to the Narcotic Education Fund.

On Scarritt Associates, that the Scarritt Club formed in Jackson of Scarritt graduates has been expanded to include friends of Scarritt and will serve as a nucleus for other clubs and encourage the raising of funds for the college. Miss Louise Tucker, chairman, who has been ill for almost a year, was present.

Visitors:

Mrs. Paul Arrington, of the National Board of Missions and Church Extension, told many instances of our workers who are still in warring countries carrying on the work of Kingdom building and emphasized the greater need for missionary activity in this crucial period.

Mrs. R. L. Ezelle and Miss Ethel McKeithen presented the work of Narcotic Education as sponsored by the churches of the state, and outlined plans to make it more effective.

Mississippi Daughters:

Announcement was made that Miss Addie Greely is serving, temporarily, at the student center at M. S. C. W. in Columbus; Miss Hallie Buie is living in Mississippi City; Miss Lois Cooper is working in the Intelligence Department in Washington, translating Japanese; Miss Mathilde Killingsworth is Director of Religious Education at the Foster Street Church in Dothan, Ala.

Worship:

Our historian, Mrs. B. F. Lewis, brought the closing meditation, "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." She reminded the women that many things do not change, and it is upon these things which do not change that we must build the "new earth wherein dwelleth righteousness."

"In 1943 our slogan must be 'Sacrifice,' our watchword must be 'Love,' and our goal must be 'The world for Christ.'"

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

We fight for truth! we fight for God!
 Poor slaves of lies and sin;
He who would fight for Thee on earth
 Must first be true within.
—Thomas Hughes.

THE PRAYER-ROOM TODAY

I thank Thee, my Father, for the constraint of Thy love, so gentle yet so strong. I thank Thee that long before I was aware of Thy presence Thou wast at work within me. I thank Thee for every moment when I felt my need of more than this world could give me, and for every glimpse I ever had of life more deep and more abundant. I thank Thee that Thou hast led me to Jesus, and that in Him I am finding life and light and love and peace. I thank Thee that Thou who hast led me to Him dost bind my heart to Him more strongly. Never let those dear bonds be broken. Keep me from straying from the home to which Thou hast so graciously brought me. And if in willfulness I still should stray, bring once again my wandering spirit back. Amen.

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NEW ORLEANS, LA.
THURSDAY, FEBRUARY 11, 1943.

TRUST HIM

By Sue Stuart Brame

God is taking care of you,
 All along your earthly way—
Through the darkness of the night,
 Every moment of the day.

God has said, "I will not leave thee."
 Promises He gives to you,
Words of comfort and devotion
 Have been tried and found true.

Take Him at His word today,
 Trust Him—love and serve Him, too;
Ask and He will give you strength,
 As your journey you pursue.

Jackson, Miss.

WALLET OF THE WEEK

HAWAIIAN JAPANESE to the number of one hundred and fifty-five thousand are said to be participating in the war effort under the universal martial law which applies to all. It is reported that only those aliens who are known to be dangerous are interned. Many of the Japanese-American youth are members of the 100th Infantry Battalion of the U. S. Army. The vast majority of the Japanese-Americans are said to have a warm attachment for our democratic way of life and the institutions through which it is expressed and maintained.

* * *

THE TRAFFIC CRUSADE of the Government is said to have revealed some surprising facts. It appears that taxis are the worst violators of traffic regulations, and the situation is really encouraged by a lax enforcement of traffic regulations by policemen. The violations included disregard of the speed limit, cruising without fares, and carrying passengers to and from amusement places, and other equally flagrant breaches of the traffic code. The findings of the investigators were summed up in the words: "Death on wheels goes on unchecked."

* * *

OSWALD W. S. McCALL of First Congregational Church, Chicago, has been invited to succeed Dr. F. W. Norwood in St. Andrew's-Wesley United Church, Vancouver. This announcement is calculated to make the average denominationalist wonder whether he may be seeing things. Dr. McCall, a Congregationalist, succeeds Dr. Norwood, a Baptist, in the pastorate of St. Andrew-Wesley Church. The report of Dr. Norwood's concluding sermon brings us back to earth. It was a protest against the complacency of the people and a plea that they might "open their hearts."

* * *

INDIAN ARTS AND CRAFTS, even in Alaska, are rapidly becoming things of the past. The picturesque and primitive life of the aborigines is being submerged by conditions over which the Indian has almost no control. The totem carving, moccasin sewing, blanket weaving, snowshoe making and similar things which meant much to natives are fast becoming lost arts. In order to prevent the disappearance of Indian culture, the Alaskan leaders are pleading for the establishment of an institute of arts to preserve the processes of their culture and to create markers for the various articles of Indian manufacture.

* * *

THE ENCYCLOPAEDIA BRITANNICA, oldest continuing reference work in the world, was recently turned over to the University of Chicago—the corporation and the publication. The donors were Sears, Roebuck and Company, by which firm it had been produced since 1920. The mail-order house decided that it was not properly a part of its retail business, but its assumption of the publication and marketing saved the work from going out of existence. It is understood that the University of Chicago will act as a sort of holding company for the organization, and the editorial and business staff will remain intact.

DAVID M. BARUCH is reported to have given a total of one million dollars to fifteen war relief organizations. In announcing a gift of one hundred thousand dollars to United China Relief, he is quoted as expressing the hope that ten thousand dollars of his gift might be used for educational purposes in the United States in order to help our people to understand the courage of the Chinese and the interests which we have in common with them. This is a rebuke richly deserved by the people of America.

* * *

THE SWEDISH RIKSDAG opened its Parliament at the New Year by a solemn procession to the chapel of the royal palace for a service of worship and prayer. The Riksdag members took part in the services which were attended by the eighty-four-year-old King Gustaf, the Crown Prince and other members of the royal family. The officiating clergyman, in presenting Christ as the cornerstone of life, said: "Christ must now, as of old, be supreme in our law." It was a fine sentiment for a people filled with fear and anxiety lest they be drawn into the holocaust of war.

* * *

THE BAPTIST WORLD ALLIANCE announced recently that one million Russian Baptists would join with twelve million other Baptists all over the world in a day of prayer. The day appointed was February 7. In achieving this result in the land of the Soviets, Dr. W. O. Lewis, the secretary of the Baptist World Alliance, was the chief link. As missionaries were not allowed to enter Russia, he worked by remote control from Paris. Baptist seminaries were established and churches were fostered and, despite persecutions, there has been a marvelous development of the Baptist movement.

* * *

PROHIBITION SENTIMENT is clearly on the march. Since repeal smashing state-wide victories have been recorded in Kansas, Oklahoma, and South Carolina; and hundreds of counties and smaller areas in Alabama, Illinois, Kentucky, Ohio, Pennsylvania, Texas and other states have voted dry. In recent contests in Chicago, the drys won five out of eight. The September Gallup poll showed that sentiment favoring a nation-wide ban on liquor had increased from thirty-two to thirty-eight per cent in six months time. It does not mean that prohibition is just around the corner, but it has the liquor interests guessing.

* * *

A LACK OF COURAGE was charged to German Christians by Archbishop Temple because of their failure to condemn the crimes of the Nazis against the peoples who have fallen under the iron heel of their ruthless oppression and persecution. The Archbishop said that such protests as had been made were in self-defense rather than an expression against outraged justice and brotherly love. The Christians of some of the subjugated countries had condemned Nazi persecutions regardless of the risk to themselves and their liberties, but not so in Germany. He said that both the institutions of the Church and the Christian witness to the truth were threatened

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C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

ARE YOU SURE IT IS RIGHT?

The question which forms the caption of this comment was used in a devotional meditation which we heard a few days ago. The question had for its background the interpretation of the Jewish moral law in the Sermon on the Mount, and particularly those contrasting statements: "Ye have heard that it was said . . . , but I say unto you." The devotional was a striking enforcement of the moral corrective which Christ introduces into life, and it was a rather unusual interpretation of the Christian spirit as a factor in re-shaping one's moral perspective and purpose.

This question, as a summing up of Christian attitude, cannot be challenged. It aptly portrays the Christian approach to every moral or spiritual decision. On the other hand, we do not think that debating in action can be maintained without creating a hesitant attitude that would militate against the effectiveness of Christian leadership. Naturally the Christian spirit will have a definite influence upon every modification in the execution of life's design. It will bring clear-sightedness and understanding at every turn in the affairs of life. By that much it should speed up action and promote the effectiveness of leadership. As Dr. George A. Buttrick intimated in a recent address, when one understands the "stop" and "go" signals of the blinking traffic lights he must move on or he will block the movement of traffic which the blinking lights are designed to facilitate. The practical application of the principle is well expressed in the motto of David Crockett: "Be sure you are right and then go ahead." Jesus challenged a traditional type of morality as a means of promoting a vital principle of Christian life.

MEETING OF THE SOUTHERN BAPTIST PRESS ASSOCIATION

During the past week we sat in, by invitation of a friend, upon the meeting of the Southern Baptist Press Association, which was held in this city. There were some addresses, but the sessions were largely occupied with the problems and responsibilities of the press of the denomination. We were particularly interested in their methodical and thoroughgoing study of paper interest and circulation problems. The plans proposed were courageous and searching and they were received with remarkable unity. They generously shared their plans with us and, with their permission, we expect to adapt them to our own uses. The circulation of Baptist papers is not altogether a matter of Baptist loyalty, as is so often alleged, but it is as well due to systematic promotional work intelligently and loyally executed. We appreciate their fine spirit and enjoyed their planning and discussion.

From Gen. MacArthur's Order of the Day Following the Victory at New Guinea

To God Almighty I give thanks for that guidance which has brought us to this success in our great crusade. His is the honor, the power and the glory forever. Amen.

DR. GEORGE S. BROWN

On last Sunday, Dr. George S. Brown, of New Orleans, passed another milestone in his life's journey. Throughout his many years and his varied experiences, he has given himself and his best for every worthy cause, and he has stood uncompromisingly for righteousness and truth. His professional life has been no record of sordidness and self-seeking, but truly a ministry of mercy in the spirit of his Lord.

Dr. Brown is a modest and unassuming man. He would not have consented for us to say the things which we have in mind, but we pay this tribute to his character and worth as his due. We have known him intimately for more than twenty-three years and we regard him as being one of the most loyal and unselfish men that we have ever been associated with. He is not wealthy, but his liberality is an impressive record of his faith and his splendid devotion to truth and righteousness. He has been a staunch pillar of the Methodist Church in the Crescent City. May he have many more happy birthdays before the sun of his life shall dip below the horizon.

A SERVICE TO ROSE LOVERS

Elsewhere in this issue will be found an advertisement of roses. We carry it as a service to those of our readers who love beautiful roses. The three assortments offered will be sent fresh from the field to your address, properly packed, and postpaid for the price indicated. They will be fresh bushes and should grow and thrive. Send us your remittance with your complete address for "A," "B," or "C"—as many as you like—to New Orleans Christian

Advocate, 512 Camp Street. We will pass it on to the agent of the grower whom we know personally, and we will see that the order is promptly and properly filled. Now is the time to plant your roses, and we cannot continue this service beyond the season for planting. So if you are interested do not delay, but order at once.

THE CHAPLAIN SHORTAGE

The chaplain shortage continues, according to the word of General William R. Arnold, Chief of Chaplains. General Arnold estimates that the number of army chaplains will have to be doubled in order to meet the needs of the rapidly expanding forces. Two for every Negro chaplain now in service will have to be supplied. The increasing deficiency on the home front is being supplied by the use of laymen in some churches and by inducing various types of professional and business men to seek orders in others.

REFLECTION ON REACHING ANOTHER MILESTONE

B. P. Brooks

January the thirtieth marked the anniversary of two contemporaneous Americans. There may be others, but we are familiar with these two. One of them, who shall be designated as the Party of the First Part, was born in the bright, fertile Southland. The other, who shall be known herein as the Party of the Second Part, hails from the effete East.

The Party of the First Part never became President of the United States, although one person at least, namely, his mother, felt to her dying day that America was losing a wonderful chance in this regard. When the momentous hour came for him to choose his life's vocation, the glittering rewards of political preferment and the emoluments of statesmanship did not appeal to him. He chose rather to build up from the ground floor in a profession of service. He did not have the handicaps of the environment which a big city like New York gives. On the other hand, he had a strong, healthy body—no physical handicaps, no physical deformity (unless a very homely face be so classified), no infantile paralysis, no diseased body to check his progress. This Party of the First Part has his being in a state which has furnished many great statesmen to its country. His name, however, does not appear on the kaleidoscopic roster of America's great leaders. He never led an army to victory. He never wrote a book. He never composed a great poem. He never dipped his pen in the foaming ocean of thought to bring forth great imaginative truths of philosophy. He has never set the world agog with his genius nor startled the race with his eloquence. His name never appears on the pages that record the deeds of heroes. He is little known outside the community where he resides. When he returns, as he does occasionally, to his native heath, his arrival is not announced with the beating of drums or the blare of trumpets. On his last birthday, a few of his inner circle came in for a simple dinner, and three or four loved ones remembered him with birthday greetings.

When the historian of the future comes to write the lives of America's great men, our Party of the First Part will long since have passed into oblivion. His one consuming ambition, however, is that when the Great Historian of the ages comes to record the lives of men, although He cannot use the terms "great," "wonderful," "counselor," "mighty"—He can write him "as one who loved his fellow-man." If the Great Recorder can say, "Well done, thou hast been faithful over a few things," this man's life will not have been lived in vain.

The Party of the Second Part needs no eulogy. His name will be emblazoned on the pages of history as long as time shall last. His birthday was celebrated by tens of millions of people all over the earth. He is the world's Citizen Number One—Franklin D. Roosevelt.

Aren't we living in a glorious land, where everyone is free to work out his destiny according to his own desires, controlled only by the dictates of his own conscience? God bless America! B. P. B.

Editorial Miscellany

By Rev. Henry T. Carley, D. D.

ON RISING EARLY

There are many good reasons for getting up at daylight or a little before—but I can't think of even one of them. Mr. Benjamin Franklin gave one that sounds good—

"Early to bed, early to rise,
Make a man healthy, wealthy, and wise"—

but it is not so. I tried it once and it didn't work. I've had to take my share of medicine and spend my share of time in hospitals; my financial rating is still extremely modest, and I discover every day that what I know is infinitely less than what I don't know. So poohey to Mr. Franklin.

My recollection is that it was Mr. Bill Arp who descanted upon the virtues of rising before dawn, dwelling upon the joy of sitting around, waiting for daylight to come so you could see how to milk the cows, slop the hogs, and feed the chickens. His argument falls flat, however, in these days, when you get your milk out of a bottle, provide your chickens with self-feeders, and don't have any hogs to fool with. All you can do now is just sit around.

There are, though, several good reasons for not getting up early. One is that it breaks up a good night's rest. It is extremely disconcerting to have to interrupt a pleasant dream, or jump out of a warm bed to a cold floor, just because it is almost daylight. The dream could just as well be finished in another hour or so—and the end of a pleasant night would be the beginning of a good day; otherwise, both are marred.

Another good reason for not getting up so early is that you may not have to make your own coffee. You know good and well that if you are stirring before daylight, you'll have to light the fire, boil the water, and try to make that meager pound of Java stretch out over six weeks; if you stay in bed awhile longer, maybe the cook will come—or perchance some other member of the family will beat you up—and relieve you of both the physical effort and the mental worry. Vain hopes, both of them, but worth thinking about).

Still another reason for not getting up early is that you won't have to go to bed so soon that night.

A man can find some kind of reason for not doing anything he doesn't want to do.

A LAYMAN'S MESSAGE TO LAYMEN

By Francis B. Sayre,
Former United States High Commissioner to the Philippines; Recently Appointed Deputy Director of Foreign Relief and Rehabilitation Operations and also made a Special Assistant to Secretary of State Cordell Hull.

The imparting of faith is always an intensely personal and individual task. It is not wrought with the blare of trumpets. Christianity will never be spread merely by mass meetings or by high-powered publicity or by nation-wide organizations. Christ in His own life chose the only truly practical way. His method was exclusively the magic of personality playing upon individual personality. He trusted everything—all that He had lived and worked for—to a little group of intimate friends and followers, who deserted and even denied Him at the end. At the time of His death, His methods seemed like utter failure. And yet through that method this inexplicable man has shaken the world and gripped humanity as no one else has ever done in all history.

We who believe in Christ—and love Him—face heavy responsibility today. We know that only as humanity builds on the fundamentals that Christ taught can it go forward. And as Christ trusted His little group who loved Him and believed in Him 1900 years ago, so He is depending upon us today.

The world everywhere around us is dark with suffering and tragedy—because men have been building on false foundations. They have not understood.

Until humanity comes to believe in the principles of Christ and to build upon them, no possible economic programs or social reforms or political arrangements or international conventions, no amount of good will or peaceful desire or progress of the arts and sciences, ever can rebuild a civilization which will satisfy the insistent needs of humanity. First things must come first. In a world "so various, so beautiful, so new," but so torn by confusion and struggle, so darkened by suffering, the primal task of those who have caught the vision of Christ's message to men must be to impart to others this burning light.—Zions Herald.

SOUTH CAROLINA GOVERNOR IS SPARTANBURG ALUMNUS

Governor Olin DeWitt Johnston, inaugurated governor of South Carolina on January 19, attended Textile Industrial Institute, now Spartanburg Junior College, and in one year completed the four-year high school course offered at that time. Governor Johnston's election has set two precedents in South Carolina. He is the first governor to be elected for two terms, having served as governor from 1935 to 1939, since South Carolina voters decided almost two decades ago to expand the term from two to four years, and to allow the incumbent to be re-elected. To date, the longest record of service by any governor was held by Governor Charles Pinkney, who served for seven years. Thus, if Governor Johnston completes this second four-year term to which he has been elected, he will set a new record in South Carolina political history.

Born on a small tenant farm near Honea Path, S. C., in 1896, Governor Johnston went to work as a sweeper in a textile mill at the age of eleven, earning 25 cents a day. He worked in various capacities in South Carolina tetxile mills for ten years. At the age of eighteen, he entered Textile Industrial Institute and followed the custom of alternating a week of work in a textile mill with a week of school attendance. Night school sessions made possible his completion of the high school course in one year. Governor Johnston is also a graduate of Wofford College, in Spartanburg, and received his master's degree and law training at the University of South Carolina. In 1924 he was admitted to the South Carolina bar. During the first World War he served as a member of the famous Rainbow Division.

CAMPAIGN ACKNOWLEDGMENTS

(Note: This is an acknowledgment rather than a campaign report. We will not run this list continuously, but as pastors or representatives send additional lists we will report totals to date. At the present time, no report of single subscriptions by individuals is being undertaken).

Louisiana Conference

Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	4
Ponchatoula—Mrs. Verna Coburn	4
Monroe, First Church—A. M. Serex	7
Houma Heights—M. S. Robertson	4
New Orleans—First Church	3
Parker Memorial—E. B. Emmerich	4½
Miscellaneous	46

Mississippi Conference

Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	4
Cross Roads—D. P. Yeager	5
Brandon—G. L. Oliver	17
Galloway Memorial—C. G. Chappell	12
Madison—L. T. Nelson	3
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	12
Gulfport—C. C. Clark	46
Anguilla—E. A. King	4
Satartia—F. J. Jones	7
Silver City—B. M. Lawrance	11
Gibson Memorial, Vicksburg	11
Washington—A. W. Wilson	5
Gallman—W. L. Blackwell	3
Miscellaneous	35

North Mississippi Conference

Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	3
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	5
Clarksdale—J. H. Johnson	8
Inverness—T. M. Bradley	3
Tchula—W. T. Phillips	3
Vaiden—A. L. Davenport	20
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Guinn	3
Miscellaneous	50

CHAPLAINS IN INDIAN ARMY

By W. W. Reid

The Indian army, now serving alongside British and American units in Asia, for the first time in its history has a chaplain's department. Provision has been made to provide Indian Christian **padres** (pastors) for both India and overseas, "wherever there are 120 Roman Catholic or Protestant Christians in any unit, formation, or station," on the recommendation of the head of the denomination in the area concerned. Where there are not enough Christians to justify the appointment of a chaplain, the National Christian Council of India will secure the service of some local church to minister to the troops.

WITH THE PASTORS

MAKING A CHURCH CALENDAR

By Charles O. Ransford

Civilized man is a creature of watches and clocks. He carries a watch in his pocket or on his wrist. He has clocks in his home, his shop, his store, his factory and his office. All public places have clocks. He punches a clock when he goes to work and when he ceases from labor, he again punches a clock. He wakes in the morning at the alarm of a clock. He eats thrice daily at an hour announced by the clock.

Pagan people have no sense of time. They have no clocks. They only know when morning lights the day it is time to awake. When darkness falls it is time again to sleep.

Our modern age is sensitive to the value of time. All our affairs are regulated by the clock and our time pieces. To keep up with time is the spur of all our activities.

Jesus Christ, God's Son, who came out of the eternities, was most conscious of time. He has given all men a sense of values for time and eternity. He said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." His condemnation of his generation was that they could "not discern the signs of the times." His lament over Israel was that they did not know their day, and "the things which belong unto thy peace." He was always saying, "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

Preachers of the gospel should be most sensitive to the value of time and the use of the calendar. They deal with daily life to make men cognizant of temporal values. They deal with eternal life to make men cognizant of eternity, time's unending values.

The Methodist preacher who never knows how long he may stay at a given appointment must work intensely. He passes that way only once. To him time has extreme value. He has a given number of services that must be performed in twelve months. He must work every day. He cannot go back tomorrow to do the work left undone, because new duties are always calling.

His Annual Conference may give him an appointment at any season of the year. His people live by a civil calendar. He must know his task and adjust his schedule. No appointed service can be slighted, lest the omission from his quarterly and annual conference reports should embarrass both him and his charge.

Officially, his work is divided into four quarters by his quarterly conferences. He receives the reports of his official members and his quarterage, or a portion of his support agreed on. The laborer must be "worthy of his hire." He must then report to his district superintendent.

Only as he has made a calendar for house-to-house visitation, revival meetings, collections, regular and special, and the numerous other church duties, will he each quarter have the material for his report.

CONFERENCE NEWS AND PERSONALS

Mrs. E. H. Rook, of Como, Miss., says the Advocate has been a source of help to her through the years and she does not expect to be without it.

Rev. R. H. Clegg, pastor at Yazoo City, Miss., writes that the work is starting well and that he is expecting a good year in his new charge. Before going to Yazoo City, Bro. Clegg had been for six years district superintendent at Brookhaven.

Rev. T. D. Lipscomb, Kinder, La., writes that his work is moving forward in a satisfactory manner. Bro. Lipscomb is new in his field, but we know from past experience that all of his people will soon know him for his effective organization and prosecution of his work.

Rev. C. C. Griffin, whose husband was long a member of the Mississippi Conference, will soon be eighty-nine years of age. She lives at Summit, Miss., Box 62, care of Mrs. H .C. Haneys. Her interest in the Advocate abides despite the lengthening shadows in her life.

First Church, Monroe, La., under the leadership of Dr. A. M. Serex, is making a good start on the program of the year. A year's subscription to the New Orleans Christian Advocate is presented to new members as a token of welcome to those coming into its membership.

Rev. J. Bruce Vardaman has entered upon his work at Heidelberg, Miss., under auspicious conditions. Attendance upon the regular services is encouraging, all churches keeping up to date with their finances, and one church paid twenty-one per cent of its total budget by the end of the first month.

A note from Rev. R. T. Hollingsworth, pastor at Itta Bena, Miss., says that the Greenwood district preachers met at First Church, Greenwood, on February 9. Both the preachers and their wives attended. Mrs. H. P. Lewis and Rev. H. H. Wallace were absent from the meeting, both of them being in hospitals.

From Brandon Church, in the Mississippi Conference, comes a list of fifteen subscriptions, ten of which are new. The list was sent in by Mrs. J. C. Murray, and Rev. G. L. Oliver is the pastor. Bro. Oliver organized his campaign effort and we imagine that this is but the beginning of the splendid results which he will achieve.

Rev. Ashley T. Law reports that his work at Amite, La., has begun in a very encouraging way. Plans are in the making for the dedication of the church by Bishop Smith in the near future. Benevolences have been increased $400 for this year and the church has committed itself to the support of a missionary in the foreign field besides.

Rev. E. M. Sharp, pastor at Aberdeen. Miss., has been graciously received by the people of that historic city. The parsonage has been completely renovated and on January 29 Brother Sharp and his wife entertained approximately 130 callers at an open-house reception. Bro. Sharp says that he will be very much disappointed if he does not get forward in the year's work.

Rev. A. J. Boyles, who was assigned to the Lucedale, Miss., charge at the last session of the Conference, says that he has been busy getting organized for the new year. A hymn board has been placed in the church, and 100 new hymnals have been made available for the use of the congregation. Bro. Boyles is one of the energetic and capable pastors of the Mississippi Conference.

Rev. Seamon Rhea reports that he has been cordially received for his fourth year at Holly Springs, Miss. The pastor's salary has been increased and the work is going forward in a very satisfactory way. Bro. Rhea says that Rev. J. E. Stephens, the new district superintendent, has made a fine impression upon his people both by his preaching and by his businesslike way of conducting the quarterly conference.

Rev. W. T. Bazzel reports good progress in the work of the Mantachie charge. At the first quarterly conference there was an increase in the amounts fixed for pastor's salary and the benevolences, and plans for promoting other work were adopted. Bro. Bazzel says that he has been there only two and one-half months, but it has been long enough for him to find out that he has some of the best people in the world.

The Southern Baptist Press Association was in session in New Orleans on Wednesday and Thursday of last week. The publications of the Southern Baptist Church were well represented and a detailed study of every problem and interest of the group was made. The session was held at the Jung Hotel and the editor of the New Orleans Christian Advocate sat in on some of the sessions by special invitation.

The church at Aberdeen, Miss., has liquidated the debt on the organ and is planning a dedication service in the near future. New hymnals have been placed in the church, a $500 increase on benevolence acceptances has been approved, and the every-member canvass brought in enough increase in pledges to more than offset increases in the budget. Twenty-one new members have been received since Conference, ten of them on profession of faith.

Evangelist James V. Reid, of Fort Worth. Texas, well known to Louisiana Methodism. is now on an evangelistic tour of various missions in Mexico and Guatemala. He will return to the United States early in March and will be ready to begin spring revivals by March 21. He may be addressed at his home, 2912 Meadowbrook Drive, Fort Worth, Texas, or directly in care of Friends Mission, Chiquimula, Guatemala, Central America, until March 1. Communications to go to Guatemala should be by air only, using twelve cents postage.

It is with sincere regret that we have learned of the illness of Mrs. Shaw, wife of Dr. A. M. Shaw, retired member of the Louisiana Conference. Mrs. Shaw is reported to have been ill for some time at her home in Oakdale, La. Her condition is not regarded as dangerous, but her physician sent her to a hospital in Shreveport that she might obtain proper treatment. The doctor thinks that she will be able to return to her home in two or three weeks. This information comes from Rev. J. C. Sensintaffar, pastor at Oakdale.

JURISDICTIONAL MISSIONARY COUNCIL POSTPONED

The Missionary Council of the South Central Jurisdiction, scheduled to be held at Dallas, Texas, February 23-25, has been postponed indefinitely on account of travel restrictions and other conditions due to the war emergency.

This announcement has been made on behalf of the General and Jurisdictional Board of Missions and Church Extension and the Jurisdictional Woman's Society of Christian Service. As originally planned, the Council was a joint meeting of these agencies for the Jurisdiction.

LEWIS N. STUCKEY,
President of the Jurisdictional Board of Missions and Church Extension.
MRS. GEO. S. SEXTON, JR.,
President of the Jurisdictional Woman's Society of Christian Service.
ELMER T. CLARK,
Representing the Board of Missions and Church Extension.

PASTORS' MEETING, EAST END OF LAKE CHARLES DISTRICT

The preachers of the East End of the Lake Charles District met in Lafayette, La., Feb. 1, 1943, at 10:45 a.m. Rev. R. H. Staples called the meeting to order, and Rev. C. J. Thibodeaux offered the opening prayer.

Present were: Bros. Anders, Andrews, Collins, Giles, Quaid, Sewell, Spinks, Staples and Thibodeaux.

Rev. R. H. Staples was re-elected chairman of the organization, and Rev. J. H. Sewell was elected secretary. It was voted that the time of meeting would be the first Monday of each month. Bro. Giles extended an invitation to meet at Lafayette when there is no other invitation. Bro. Spinks extended an invitation to meet at Abbeville in March. The invitation was accepted.

Rev.B. H. Andrews spoke in behalf of the ministers' meeting, placing emphasis upon

LUZIANNE
COFFEE
100% GOOD

the value of such a fellowship, but stated that he felt it needed to be broadened. A discussion followed, which ended with the decision that a book club be formed and an exchange of books be made at each meeting. Each pastor was asked to make a list of ten or twelve books that he is willing to lend and which he feels will be helpful, and send to the secretary, who is also librarian. A mimeographed copy of all the books will then be sent to each pastor.

Bro. Staples raised the question, "What is the purpose of this group in the way of a program for each meeting?" It was decided that a program committee, to be composed of the officers, be responsible for a program at each meeting. Rev. Mr. Collins was asked to have charge of the devotional at the next meeting, and Rev. W. H. Giles is to talk on the theme, "Following the Week of Dedication, Looking Toward Easter."

The Week of Dedication was discussed. Bro. Andrews stated that the supreme purpose of this week is to be a dedication of life, and the offering taken should come as an overflow of gratitude. It must be a knitting together of our life to Jesus Christ and the Church. If it does not do this, it will be a failure. Other members expressed their opinions and fold what they were doing toward helping make this mass movement become a success.

Brother Giles spoke in behalf of the fine service he is rendering at the Charity Hospital, also what Miss Glasson is accomplishing at the Wesley Foundation Center on the S. L. I. Campus.

The meeting adjourned at 12:15 p.m., with Bro. Andrews pronouncing the benediction.

Respectfully submitted,
J. H. SEWELL, Secretary.

MERIDIAN DISTRICT

The Evangelistic-Educational-Missionary Institute for the Meridian District of the Mississippi Conference was held in Fifth Street Church, in Meridian, Miss., Tuesday, February 2, beginning at 9:30 a.m., with Rev. J. L. Neill, district superintendent, presiding.

All the pastors in the district, except one, were present, and that one was absent because of serious sickness of one of his members. In addition to the pastors, there were representatives from the official board from almost every church.

The capacious auditorium of Fifth Street Church was filled to capacity, which indicates the interest our people are taking in the advance program of the church.

Rev. John Morrow, Conference Director of Evangelism, discussed the need of prosecuting a high-pressure evangelistic campaign at this time, not only abstractly, but by telling of a very successful campaign that has recently been held in his own church at Picayune, Miss.

Rev. I. H. Sells, Conference Educational Executive Secretary; Mrs. L. V. Calvert, Miss Mary Alice Bennett, Miss Loraine Lee, Rev. J. L. Neill, Mr. S. M. Graham, discussed the Methodist Advance in the Meridian District. This discussion was followed by an inspirational message on "Reaching the People," by Rev. Guy Sigrest, who has been very successful in doing extension work in neglected areas.

Mr. W. D. Hawkins, Conference Missionary Secretary; Rev. G. E. Allen, District Missionary Secretary; Mrs. J. C. Porter, Miss Sidna Johnson, and Rev. J. H. Fleming, discussed the importance and value of the cooperation of the laity in conducting the mission program of the church.

The crowning feature of the entire program of the day was a thrilling address, delivered by Dr. Josef Pavel Bartak, Superintendent of Methodist Church Work in Czechoslovakia.

Dr. Bartak was for several months interned in a German concentration camp, but was released last year and, with some other Americans, exchanged for German prisoners, and is now rendering very valuable service to the Church at home.

Plans were matured for holding Laymen's Day service in every church in the district, February 21 or 28, for the observance of the Week of Dedication, February 28-March 7, for pre-Easter revivals throughout the district, and for a simultaneous campaign in July in which every church in the district is to participate, with our district superintendent and Dr. Harry Denman directing the work.

T. J. O'NEIL, Reporter.

RACE RELATIONS DAY

Race Relations Sunday, to be observed in all Methodist churches throughout the country on February 14, will stress the need for "missionary" work within the boundaries of our own nation, Dr. Harry Wright McPherson said in Nashville today.

The global war being waged may well determine for all time America's status as a democracy, Dr. McPherson, who is executive secretary of the Methodist Board of Education, added.

The observance this year is devoted to promotion of better race relations generally and the raising of funds to strengthen the program of the Methodist Church through its educational institutions for Negroes.

"If America is to maintain her position as a true democracy at the peace conference," Dr. McPherson said, "she must in every possible manner practice these principles at home. This applies not only to the Negro, the largest minority group in the nation, but to the Indians, Mexicans, Chinese, Filipinos, and the Nisei Japanese. Only through the provision of adequate educational, working and other equalities can these minority groups overcome the handicaps under which they have lived so long."

The Methodist Church has long been active in the educational field, sponsoring 135 schools of higher learning throughout the country. Among these are 15 schools for Negroes, including four highly professional institutions. Dr. M. S. Savage is secretary of the Methodist Department of Educational Institutions for Negroes.

METHODIST OVERSEAS RELIEF: I—WHERE DOES IT COME FROM?

Some donors keep asking, "What becomes of your Relief money?" "Where does it go?" "What does it do?" I want to answer these questions piece by piece.

But first the other question, "Where does the Relief money come from?" Well, it comes from a thousand sources. Out of the $975,000 (in round numbers) which has been given through the Methodist Committee for Overseas Relief since June 1, 1940, $460,000 came from the Day of Compassion in 1941, and $125,000 from World-wide Communion Sunday last October. The other $390,000 has arrived in a steady flow, from other Communion offerings, from Sunday schools and classes and circles, from Woman's Societies, from youth groups and vacation Bible schools, from Thanksgiving or Christmas collections, from fast-days and "blackout suppers," and Rice Bowl collections; and from hundreds of individuals whose hearts God has touched with divine pity for their suffering fellows. Missionaries, retired ministers, widows, children, soldiers, business men, have shared in these offerings. Some give regularly, month by month, some once a year; some $1, some $100, a very few $1,000, one even $5,000. This money comes freighted with love and prayer, and blesses those who give as well as those who receive.

Here are three samples:

(1) From a youth camp in Ohio: "We decided that at every meal we would make some special emphasis to increase the promotion. At one meal, for instance, we had the facsimile letter from Bishop Welch brought in, by interrupting a song suddenly, and had it read aloud to the group. At another time, we had the Chinese girls explain the large inscription of the Golden Rule which we had on a big card, in Chinese characters. The main bulletin board was plastered with a poster composed from your poster materials. When we used the Topping picture, the story was told of "The Artist Who Forgot Four Colors." At our final night of consecration, one feature was the dedication of the gift. One average girl, representing all of us, rose and presented the globe bank to the Chinese girl, as a representative of the needy children of the world, each of them speaking appropriate words; then we all stood together, around the campfire, to sing the Doxology.

"The younger of our two Chinese girls gave twenty-five cents, and told her counselor that she gave five cents for each of the five continents of the world, to try to save the life of a boy or girl in each of them."

(2) From Colorado: "Your letter stating the urgent needs of humanity in various parts of the earth caused me to weep. Brother, of a truth, I know these hungry little children certainly can't exist on my tears! So I am sending a little money, in the amount of $40, in the name of my Lord and your Master, trusting Him to direct where it is most needed."

(3) From Georgia: "Here is a check for the Greek children's fund. I wish it were a million. I am on relief—76—and could not presume to give what was given to me. So I sat in a child's wagon and picked cotton —something I had never done before—to earn what I send. As you may realize, I was a slow hand and it took me nearly a month, from three to seven hours a day, to earn the money. I had to do my cooking, errands, and housework part of the time. Wish I could have earned more."

Of such is the Kingdom of Heaven.

It is only the man who submits to God, and who opens himself up to the scrutiny, and who is willing to stand in the light, whatever it may reveal, who can be divinely led in the way of life.—Dr. Hugh Black.

One day several years ago Hambone declared, "Some folks think dey's spitin' de chu'ch when dey gits mad and quits goin'; but shucks! It ain't never hurt de tree when de rotten apples falls off." Many a church would be better off if the non-operative members were out of the way.

—Western Recorder.

PERSONAL NOTES AND INCIDENTS

Rev. and Mrs. J. A. Alford have been visiting at Columbia, Miss., recently. Bro. Alford and his wife are doing great work with the sick in various hospitals of New Orleans.

Rev. Wesley Ezell, pastor at Meadville, Miss., is giving a good account of himself in the work of that charge. We appreciate his friendly attitude and his interest in the New Orleans Christian Advocate.

Mr. Robt. G. Letourneau, Christian layman of Peoria, Ill., will be the speaker at Main Street Methodist Church, Hattiesburg, Miss. next Sunday morning according to an announcement by Dr. B. M. Hunt, pastor.

Rev. F. A. Matthews, who transferred to New Mexico following the last session of the Louisiana Conference on account of his health, is said to have found the conditions unfavorable and returns to Louisiana to serve Lisbon charge, in the Ruston District, which became vacant when Rev. R. E. Walton entered the Army chaplaincy.

Following a check-up at Mayo's Clinic, Rev. W. C. Newman says that he is more nearly normal than he has been for two years past. Bro. Newman's Advocate friends will be glad to have this word concerning him. Bro. Newman's study of the Church School lesson appearing in the Advocate from week to week brings many favorable comments and almost no criticism at all.

Rev. C. R. Hardy, a recent transfer from the Southwest Texas Conference and pastor of Gentilly Church, New Orleans, paid the Advocate office an appreciated call on last Monday. Before coming to New Orleans, Bro. Hardy had been associate pastor of Travis Park Church, in San Antonio, Tex. We have the feeling that he will have a great pastorate at Gentilly and will do a splendid work in that growing section of the Crescent City.

Dr. John Knox, who has been at the University of Chicago for the past four years, has been named fill-in Professor of Sacred Literature at Union Theological Seminary effective July 1, next. At the present time he is Professor of New Testament and Homiletics, as well as editor of the **Journal of Religion** at the University. An ordained Methodist minister, he is now a member of the New York East Conference. He has earned degrees from Randolph-Macon College, Emory University, and a doctor of philosophy degree from the University of Chicago. His latest book, **Marcion and the New Testament**, was published in 1942.

MRS. STROZIER, OF PINEVILLE, LOUISIANA, ILL

For more than a week, Mrs. Strozier, wife of Rev. J. R. Strozier, pastor at Pine Grove, La., has been seriously ill in a New Orleans hospital. She was brought here for examination and such care as her condition might require. An operation was determined upon. Her condition following the operation has been very critical and it seemed for a time that she might not recover. On last Saturday she was given a blood transfusion, and reports from her on Monday indicated that she was somewhat improved and her condition more hopeful. Her condition is still critical and her recovery is not yet fully assured.

LOUISIANA APPOINTMENT CHANGES

Rev. J. A. Bell comes from the New Mexico Conference in an exchange with Rev. F. A. Matthews and is stationed at Vinton, La.

Rev. Harold Hine, a student at Lafayette, La., has been appointed pastor at Church Point, La.

All of these changes are in the Lake Charles District of which Rev. B. H. Andrews is the District Superintendent.

MRS. C. KRAUSE NINETY-ONE

On Wednesday of this week Mrs. C. Krause, of Sicily Island, La., celebrated her ninety-first birthday. Mrs. Krause has been a long-time friend of the New Orleans Christian Advocate which has been in her home for many, many years. She has six children, but all of them were not able to be present for her birthday celebration this year. Her daughter, Mrs. Boniel, of New Orleans, went up and spent the day with her mother. The Advocate joins the many friends of Sister Krause in wishing her increasing happiness with each return of the day.

MISSIONARY EDUCATION EVANGELISM INSTITUTE

The Vicksburg District Missionary Institute was held at Port Gibson Methodist Church on Friday, February 5. The program was planned and supervised by Rev. Osmond S. Lewis, the district superintendent. Those who attended received a great blessing and renewed determination to do more for the Kingdom's work. The program was centered around the three highlights of our Christian privileges and duties—missionary, educational, and evangelistic.

A brief sketch of the program is as follows:

The morning service was opened by Dr. H. M. Bullock, with a short devotion. Rev. O. S. Lewis followed with a discussion of the Advance, "What it is in the District." He emphasized the challenge that has been thrown out to all Methodism and others who work for God's Kingdom. The Vicksburg district will be expected to bring up its quota in the Great Advance; a twenty-five per cent increase in church school enrollment, church attendance, and church school attendance will be the minimum expected of every church and charge.

The Board of Education: Rev. I. H. Sells, Executive Secretary of this phase of the Mississippi Conference, had charge of the educational program. Bro. Sells impressed all who heard him with the importance of religious education. The main points brought out in his subject, "Methods of Motivating the Advance," were: know your people, know your leadership, know your homes, and know your materials. Miss Alene Nicholson, who is Conference leader of Children's Work, gave a fine talk on the Advance, "What it is in the Children's Work."

The Youth Work was referred to by Bro. Sells in the absence of the scheduled speaker for this part of the program.

Rev. A. W. Wilson gave a splendid talk on the "Adult Work" of the Church. He brought out the startling fact that out of the eight million unchurched which Methodism has the responsibility of doing something about, five and one-quarter million are adults.

Bro. Sells closed the educational phase of the program, calling on pastors and lay workers to organize church schools, extension schools, increase Sunday school attendance, and to use our church literature.

Commission on Evangelism: The evangelistic program was opened with the song, "Oh for a Thousand Tongues to Sing."

Rev. T. O. Prewitt gave a fine talk on the subject, "Basic Evangelism." He was followed by Rev. O. H. Scott on "Continuation and Conservation." Rev. J. H. Morrow, pastor at Picayune, gave an inspiring talk on "Church-wide Evangelism."

Rev. J. H. Holyfield, pastor of the Port Gibson Methodist Church, led the way to the sub-floor, where the fine ladies of his church had prepared a splendid meal.

The afternoon session was under the direction of the Board of Missions. The service was opened with a short devotion by Rev. O. S. Lewis, a statement, and a song, "Faith of Our Fathers." Rev. M. H. Wells, on our mission work, with emphasis on the benevolent giving of the Church.

Mr. W. D. Hawkins, Conference Missionary Secretary, addressed the Institute on the subject, "Our Literature and Other Helps." Mr. Hawkins said, "Our greatest challenge today is Latin-America. We need more money and workers for missionary work than ever before in the history of the Church."

Mrs. P. E. Cunningham, Secretary of the W. S. C. S., spoke on the subject, "What the Study Courses Have Meant to the Women of the Church."

To make the meeting a typical Methodist one a collection was taken to take care of incidentals.

The Institute was especially fortunate in having present Dr. J. P. Bartak, representative of the General Board of Missions and Church Extension. Dr. Bartak referred to his article in the World Outlook for details of his experience as a captive in Germany. Dr. Bartak did something to the hearts and minds of those who listened as he told of his experiences as a preacher-prisoner in Germany. His face glowed with his enthusiasm to have a chance to carry on for Christ.

The Institute was closed with a short consecration service, conducted by Rev. J. O. Ware, pastor of Rolling Fork and Cary.

Report submitted by Earl C. Presley, pastor, Mayersville charge.

NEWLY-APPOINTED CHAPLAINS

NAVY

Charles Henry Bell, North Liberty, Indiana.

Sheridan Watson Bell, Columbus, Ohio.

Loren Orville Crain, Gardnes, Massachusetts.

David Clifford Crummey, Mill Valley, California.

Birger Dahl, Mendota, Illinois.

John William Hammons, Carlisle, Ark.

Murray Oliver Johnson, Portland, Texas.

Henry George Mais, Central Bridge, New York.

Dean Mouzon Mann, Foreman, Ark.

Taylor Edward Miller, Albany, New York.

Howard Vernon Moses, Potsdam, New York.

Louis Ralph Patterson, Wapanucha, Okla.

Paul Kenneth Potter, New Sharon, Iowa.

Allen Buckner Rice, Crawfordsville, Ind.

Mahlon Harry Smith, Haledon, New Jersey.

Charles Edward Sutton, East Moriches, New York.

Ralph Wesley Todd, Sobring, Florida.

Joseph Jerome Tubbs, Cresaptown, Maryland.
Elbert Ernest Walkup, Woodlawn, Tennessee.
Ralph Ellsworth West, Staten Island, New York.
Robert Bernard Wierer, Baltimore, Maryland.
James Frederick Wilson, Macon, Georgia.

ARMY

Claude Everman Adams, Nashua, New Hampshire.
Henry Cary Booze, Navasota, Texas.
Gunnar Berg Bruvold, Mill City, Pennsylvania.
Raymond Ward Cooke, Eckhart Mines, Maryland.
Roland Earl Darrow, Stuttgart, Arkansas.
John David Erb, Dennis, Massachusetts.
Robert Gray Geiger, Wayland, Michigan.
Raymond Lester Greene, Oconto Falls, Wisconsin.
Robert Mansfield Homiston, San Diego, California.
George Franklin Ivey, Abilene, Texas.
John Wesley Lathrop, Herrold, Iowa.
Howard Allen Long, Hemlock, New York.
William McNeil, Bland, Missouri.
Chester Leroy Miller, Gagetown, Michigan.
Basil Nelson Mote, Wichita Falls, Texas.
Reynolds Cyrus Murdock, Nevada, Iowa.
Ira Edick Sherman, Marathon, New York.
Ralph Edward Simester, Westerville, Ohio.
Charles Brown Smith, Brentwood, Tenn.
Nelson Alexander Thomas, Stewartstown, Pennsylvania.
Frederick W. Vogell, Rensslaer, New York.
Clarence Madison Walton, Bloomington, Texas.

CENTENARY COLLEGE—THE DODD COLLEGE PURCHASE

In June of 1942, Dodd College in Shreveport, closed its doors. The property was taken over by the Louisiana Baptist Convention through its Executive Board. There was an indebtedness of a little more than $100,000 outstanding. This indebtedness was liquidated by the Executive Board and the property was offered to Centenary College without financial profit, the price being only sufficient to indemnify the Baptist Board for its outlay.

On November 19, 1942, the Centenary College Board of Trustees were called into session and voted unanimously to purchase the Dodd College property at the price stipulated and to express to the Baptist denomination their appreciation for an attitude so generous and cooperative. The Executive Committee of the Centenary Board was empowered to handle the details and complete the transaction.

This opportunity to increase the facilities and the usefulness of Centenary College met with quick and strong approval among the friends of the College. Efforts to raise funds were successful. One generous layman gave the entire purchase price of the property—$105,338.65. Numerous other generous gifts were made until now there is in cash and pledges more than $90,000 for equipment and enlargement of facilities. It is the plan of the administration to dedicate the new properties to war work for the duration and then to establish research laboratories, give courses in engineering and fundamental business economics.

The intrinsic value of the property acquired is at least $400,000 for school purposes; so the assets of Centenary College have been increased by one-half a million dollars.

There are more than 100,000 white people within easy driving distance of the Centenary campus. The two campuses are only about one mile apart, with good transportation facilities from one to the other. Under normal conditions, one per cent of the population attends college. This gives at least 1,000 students in reach of Centenary and enlarges her opportunity for service.

The entire transaction has been handled so as to generate good feeling among all denominations. The pianos in the administration building of Dodd College were turned over to Louisiana College at Pineville. The old bell of Mt. Lebanon College will likewise go there. From the fifteen acres of the Dodd campus, enough space for a Baptist church was set aside for that purpose.

The spacious classroom and administration building was renamed "Annie Haynes Hall," in honor of the mother of the generous layman who gave the property. Mrs. Haynes was in her eighty-sixth year and in feeble health. With a full consciousness of the events as they occurred and that the building would bear her name, she fell on sleep on the twenty-eighth day of January, 1943.

I AM NOT SATISFIED

By Rev. W. T. Bazzel

I am not satisfied with any religious program or sermon my radio brings me. God knows there is variety enough, so some part of it ought to suit me, but it does not. The fundamentalists are too fundamental and the modernists are too modern; and all shades betwixt and between are trite and shallow. I wish I could hear one program, or sermon, combining all the passionate enthusiasm of the most fervid fundamentalist with all the culture and poise and logic of the most scholarly modernist.

I am not satisfied with the sermons I read, or the sermons I hear; and I am emphatically dissatisfied with each and every sermon that I have tried to preach. I read sermons every month by some of our best preachers, but they do not satisfy me. I have read and studied sermons by great and good men of days gone by, but they all seem to fall short of the special needs of today. John Wesley was one of the greatest; yet I wonder whether John Wesley himself, if he could return to earth, could convince and convict multitudes by standing on some busy corner and preaching his best sermon exactly as he preached it before! Would not the busy people of today regard him as just another old crank, and dismiss his message with a shrug? I wonder!

I am not satisfied with my church. I love it, and I think it is the best church on earth; but with all its programs and machinery and all its comforting means of worship it seems pitifully inadequate to satisfy the needs of a stricken world. It may not be the fault of the church; and most assuredly it is not because of any insufficiency of our glorious gospel—but it is a disturbing fact that its influence is not reaching and redeeming the multitudes. More than half of the American people are utterly indifferent to the gospel. They ignore the church and scorn Christ's plan for living and building a better world here, and his call to lay up treasures in heaven. What is wrong? I cannot be satisfied until I find the answer.

I am not satisfied with anything, or any person, or institution on earth. I think I shall never be satisfied until some plan succeeds in really reaching the selfish world, and bringing men and nations to Christ.

Surely history has reached a climax—a turning point now—but which way are we about to turn? I am longing, and yearning, and praying that some wonderful new prophet may arise, who, like John the Baptist, can call a whole nation to repentance. Many prophets are saying "Lo, here!" and "Lo, there!" but I believe them not. Many other earnest and sincere—but totally inadequate— prophets are crying aloud; but they cannot put their messages across to the heart of a war-mad world. O for a new prophet with a new vision and power to present the old, old story in such form that men must needs heed and obey it!

Lastly, I am not satisfied with this article, and do not expect the reader to be. But I shall keep trying to preach, and shall keep on reaching out toward the Matchless Christ and longing to be like him. God helping me I can do no other.

STREAMLINING THE CIRCUIT

Several weeks ago I met Brother Charlie Morris on my way up-state. We stopped at Lottie, which is his charge. He invited me to be with him on the fifth Sunday in January. He arranged it so I could come on the week-end and visit all five of the churches that make up his charge. I consented to do this, and I am happy to say that I spent a most pleasant time with the pastor of a fine and loyal people in the heart of a prosperous section of Louisiana.

We preached and visited our friends; they also entertained us in a gracious way. We began at New Roads on Wednesday night. While it was nearly freezing outside, we were very comfortable in the church, which is certainly a good building and is heated with gas. Naturally, on such a cold night there were not many present, but those who came were enthusiastic and deeply interested in the program of the church. In fact, I felt this to be true in every church on the charge. I preached for the people and told them some of the essential facts about our work. I did not take the collection. The pastor, however, told those who came that there was a special day set aside in our Conference for this work of mercy, and explained that he would like to use the opportunity to take the offering, which he did, in nearly every instance, before the sermon was preached. The results were as follows:

	Present	Offering
New Roads	13	$ 7.00
Lottie	36	7.10
Rosedale	40	18.65
Waxsia	12	5.55
Port Barre	20	8.00
Total		$46.30

We went to the last three places named on Sunday, January 31, 11 a.m., 3 p.m., 8 p. m. The people listened with interest. They were glad to see us and in every instance invited us to come again. I found Brother Charlie enthusiastic about his work. The people were well pleased with what he is doing on the charge; they say, "He is a good preacher and a splendid song leader." He told me that he would soon have in hand most of the claims apportioned to his charge.

I certainly spent a most delightful weekend with him and our friends, and I predict for Brother Charlie and his people that they will come up to Annual Conference saying, "everything paid in full, Bishop."

J. G. SNELLING, Supt.,
Memorial Mercy Home-Hospital.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

February—Brotherhood Month

"I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, the Japanese, Russian and Mexican are all my beloved children."

* * *

Race Relations Sunday

In the 1942 Journal of the Mississippi Conference (preachers), on page 6 will be found the "Special Days for Conference Year." Race Relations Day, February 14, 1943, is listed as one required to be observed.

Members of the Woman's Society of Christian Service should offer their services to the pastor in planning the program and also in a follow-up project in their own community.

Recently, in one community in the Mississippi Conference, the laymen assisted the Negroes of the community in organizing a Sunday school and in securing the services of a Negro preacher. Do you know what religious services the Negroes of your community now have? Have you ever visited the Negro school in your community? It might be very interesting to visit the church and the school—it might also bring a realization of duty neglected. Try it! Make that your February Christian Social Relations project.

* * *

Peace—Just and Enduring

Our February program from the booklet, "A New Earth Wherein Dwelleth Righteousness," is a study of "The Church's Responsibility for a Just and Enduring Peace."

It has been said that when the women of the world want peace, we shall have it. What a responsibility! Dorothy Thompson gives a challenge to women in "A Suggestion for the Peace," page 6, February, 1943, Ladies' Home Journal.

This year let us make our monthly programs interesting by planning ahead and having all of the parts prepared in advance.

* * *

"The Work of the Woman's Society of Christian Service"

Those of us who are studying "The Work of the Woman's Society of Christian Service" are beginning to see the splendid framework of our organization.

We see the foundation, built by the women of the three former Methodist Churches. Through the years, working in separate groups, the stones of sacrifice and experience were carefully laid, but the stones which join the three sections together were cut and fitted and polished during long hours of work and prayer by the leaders of the three groups as they planned through 1938-40. Their part in the building completed, some of these pioneer women slipped away to the Father's house.

Then came the frame-work. Each piece of material which went into it was carefully inspected and weighed and tested by experienced workmen during 1940-42, and today you and I have the privilege of continuing the building.

Let's follow "The Revised Guide" and see what we are to do.

As we enter the building, we see that the floor is being laid with very small tile—upon each piece the name of a Methodist woman. Only a small per cent is completed, for it cannot be finished until every Methodist woman has been "enlisted in Christian living and service." (You and I can add more tile this year by enlisting other women).

On the door of a large room we read, "Department of Foreign Work," and see that space has been left on the walls for maps of the countries of the world, but only the maps of the countries where Methodist women have established work have been put up. It reminds us of a huge, incompleted jig-saw puzzle! Like a beautiful mosaic are the pieces which have been placed, and as we look at the map of China, we exclaim; "Father, forgive us that we did not begin in the other nations as long ago as we did in China! If we had obeyed Thy command, we would not have Hitler and Mussolini and Tojo; we would have men like Chiang Kai-Shek." (We can help to complete these walls with our gifts "to help develop and support Christian work among women and children around the world").

In the room, "Department of Home Work," we find the walls are in panels, but they are unfinished, for each panel represents our work with a group in our own country. It will be a beautiful room when the walls are finished with panels of red and brown and yellow and black and white! But we are ashamed of the very small portion that has been colored on each panel. (We can help extend the color this year with our gifts for the support of home work).

The room marked "Missionary Education" reminds us of a show-window in a furniture store—very complete, but something lacking. Shall we say, a "used" look? Walls covered with brightly colored maps, shelves filled with hundreds of books of adventure and guides to Bible study, treasures collected from all parts of the world, but the chairs are still fresh and the books show very little wear, for only approximately 500,000 of the 1,250,000 members of the W. S. C. S. are using them "to study the needs of the world." (This year we can make some dents in the chairs and loosen the pages of the books by using them).

Going up a lovely stairway, we come to a "gem" of a room. No noise from the outside, so restful, so beautiful. We almost hear a voice saying, "Be still and know that I am God!" Across one end is a rich velvet hanging, and placed in its center a picture of our Lord. Just below it, a table with three white candles, the Holy Bible, the Upper Room, This is the Victory, and other devotional books. There are comfortable chairs and flowers and, somehow, we do not feel hurried. But the face of our Lord looks sad, for so few of our members meet Him there daily "to develop their spiritual life." (You and I may deepen our spiritual life, and help others to do so, if we will meet Him in "the morning when the day is at its best").

Over the stairway to the basement, we see a sign, "Christian Social Relations and Local Church Activities," and we find seven rooms, each with a sign over the door. We pause for a moment on the threshold of each one.

In "Local Church and Community Cooperation" we see more women at work; they are learning that church dinners and entertainments should be given to create fellowship, not to make money. Too, they are learning that unless Christian women take a hand in the community life, we will never "improve civic and community conditions." (More women needed!)

Since the war has been in progress, we have learned that we must not only become informed about the conditions which caused it, but we must work to prevent these conditions. so more women are working in the room, "International Relations and World Peace." "to improve world conditions." (More women needed!)

In "Economic Relations" we find our women a bit puzzled, but studying to learn how plans may be made so that people of all lands may have a more equal share of the good things which our Father has put on earth for His children. (More women needed!)

Working together in "Minority Groups and Interracial Cooperation," we see women of all races trying to create a better understanding of how we may all live as brothers and sisters. (More women needed!)

In "Christian Citizenship" we find the women quite busy getting ready to use their votes to help place in office men who will be fearless in making this Christian America. (More women needed!)

Moving pictures, leaflets, speakers and trained workers are some of the methods the women are using to create public opinion in "Alcohol and Other Narcotics." for they realize this is a real public enemy. (More women needed!)

There is activity in "The Christian Family," for the women are planning to make this the beginning of the better world of tomorrow. (More women needed!)

Having seen all of the places where we may work in this building, let us keep before us the purpose of the W. S. C. S. and each day make a check to see if we are helping:

To unite all the women of the Church in Christian living and service.

To develop and support Christian work among women and children around the world.

To develop the spiritual life.

To study the needs of the world.

To take part in such service activities as will strengthen the local church, improve civic, community and world conditions.

If we do these things, the results from the study, "The Work of the Woman's Society of Christian Service" will exceed the results from any study we have had in years.

* * *

Annual Meeting of the Mississippi Conference W. S. C. S.

The annual meeting of the W. S. C. S. of the Mississippi Conference will be held in Central Methodist Church, in Meridian, April 6-8, 1943, with Mrs. W. F. Mahaffey

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"I said to a man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.'"

The above quotation you heard when England's King spoke to his people at their darkest hour. It seems to me to fit the short sketch of Mrs. Provine's life, as given below.

* * *

Mrs. Josie Wright Provine

On the 17th of April, 1942, one of our most useful, faithful and beloved members passed to the "Great Beyond."

Mrs. Provine came to live in Coffeeville in her early married life, and both Mr. and Mrs. Provine at once took their place in the civil and social affairs of our town.

They proved to be congenial friends and most delightful neighbors, and worthy of the respect of the highest type citizen.

Mrs. Provine united with the Methodist Church soon after moving here. When we think of her loving devotion, personal interest in its endeavors, for its advancement in the different branches, her spirituality and help materially, we feel we have a picture of her life.

Years ago we had only a "Woman's Aid," who looked after the welfare of the pastor, but after a time the members of this society became more spiritually enlightened and began to feel the responsibility to obey the "Great Commission." They enlarged their borders, and after a little hesitation—whether it was right to send their meager funds to foreign fields, when our own church at home was so needy—they decided to trust to God for the results. It was at this time, over forty-five years ago, they organized this Missionary Society. Mrs. Provine joined them. Her zeal never wavered in the work. In 1915 she was elected treasurer, and for twenty-seven years she was a faithful steward, always accurate and prompt in giving her report. She never missed a meeting except when serious illness prevented.

We miss her sadly, but the thought of her sweet and useful life will always remain a happy memory.

By her loyalty, her sacrificing service and her noble influence, she has left a mark upuon our church and society which will live throughout the years.

MRS. P. M. WOODALL.

* * *

Malvina Community Center

By Cora Lee Glenn

The Malvina Community Center might be called "Friendship House." as it stands in the midst of this rural community, ready to serve in any way possible. Perhaps there is someone who must be taken to Rosedale to a doctor, a questionnaire to be filled out for a draftee, a birth certificate to be secured, shoes needed for a child to continue in school, a mother whose son has gone to the army, or a wife whose husband has gone who needs comfort and spiritual strength, or young people who need wholesome recreation and spiritual teaching.

Our Sunday services at the Center are well attended, and we are grateful for the help of the ministers of different denominations who come to us regularly. Our Young People's Fellowship is organized and has a full program of devotional and recreational activities. A valentine party is being planned. Each week we hold prayer meetings in the different homes of the community, and the weekly meetings of the Spiritual Life Group have meant much to those who have attended.

The Home Demonstration and 4-H Clubs have been reorganized and we are trusting that through them many lessons will be learned that will be helpful to the women and girls and to the homes of the community.

Through the County Health Department clinics have been held at the Center. Our great need now is for help with glasses and tonsillectomies. We are also trying to get a Loan Closet, so that sheets, pillow cases, and other equipment will be available for cases of illness.

Again I want to express my thanks to all the societies of the North Mississippi Conference who have sent us boxes of supplies. These have meant much to the people and to the work here. Children have been able to go to school, and many other needs have been met. The boxes of Christmas supplies helped us to give joy to many children at our community tree and also made it possible for some parents to play Santa Claus to their children in their homes. Other activities of the season were a pageant, caroling, a candy pulling, and open house every day. Many happy hours were spent at the Center during the holidays by people of all ages. The pepole of Malvina made it possible for boxes for all Old Age Assistance cases of this section to be packed at the Center.

A visit to a sick woman not many miles from Malvina made me aware of the fact that in that large community, where there were a number of white families, there was no white church within five miles. The woman begged me to begin a Sunday school. While visiting in another home, a mother said, "I have three children who ought to be in Sunday school every Sunday." We are trying to secure a building and hope to begin a Sunday school before long, and we also plan to hold prayer meetings in the homes.

* * *

198 Ridge Ave., Chattanooga, Tenn.

January 28, 1943.

Dear Friend:

I hope you received a copy of the Thirty-first Annual Report of the Woman's Missionary Council. By order of the Executive Committee, 250 copies were printed and one copy was sent to each member of the Council.

There are perhaps 130 or 140 copies still to be disposed of, and we are anxious for those who would be most interested in having this final report to have an opportunity of securing it. In order that this may be accomplished, we are asking the Conference Presidents of the Woman's Societies of the former M. E. Church, South,

1. To call attention to this report at their annual meetings. There is valuable information in it, especially to one interested in preserving historical records and in having the closing chapter of the Woman's Missionary Council. The price is 25 cents.
2. Appoint some one to take the subscriptions for these. Please have them take the name, address, and the 25 cents, and forward to Mrs. A. R. Walker, 5775 Cornell Avenue, University, Mo.

Mrs. Walker has graciously consented to fill these orders and will appreciate having the names and addresses typewritten. We shall greatly appreciate your assistance in this matter. A few Conferences, I understand, are not having annual meetings, but no doubt they will hold an executive committee meeting and can present this to the officers. A few subscriptions from each Conference will exhaust the supply, and we want all the Conferences to have an opportunity to secure copies.

The association of former years is a rich experience in my life. The work of our Council has made a valuable contribution to the plans of our Woman's Division. This is true of the other former organizations also. May you have a gracious year in your Conference.

Lovingly,
MRS. J. W. PERRY.

Those who wish a copy of the Thirty-first Annual Report of the Woman's Missionary Council may secure same by sending name and twenty-five cents to Mrs. Ernest Moore, Malvina, Miss.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

presiding and all of the societies in Meridian acting as hostesses.

Announcement of the program will be made soon. Mrs. J. W. Mills, vice-president of the Woman's Division of Christian Service, will be the outstanding speaker, and Dr. Clovis Chappell, of Galloway Memorial Church, Jackson, will lead the Bible hour.

* * *

W. S. C. S. at Bucatunna

Rev. E. D. Simpson, the pastor, installed the 1943 officers of the W. S. C. S. of the Bucatunna church recently.

Mrs. W. W. Moore will serve as president, with a full corps of splendid officers, and plans have been made to carry forward all departments of the work.

* * *

"Latin American Missions"

Mrs. E. V. Perry, secretary of Missionary Education and Service, is reminding the women of the local societies to offer their assistance and material to the pastor in the Church-wide study of "Latin-American Missions." For the first time since the organization of the Joint Division of Education and Cultivation, every department of the church is studying the same topic, and we have an opportunity to be of service.

God helps them that helps themselves.
—Old Proverb.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

(The copy for this page failed to reach us.—Editor.)

METHODIST OVERSEAS RELIEF AND THE WEEK OF DEDICATION

By Bishop Herbert Welch

The Methodist Committee for Overseas Relief was appointed by the General Conference of 1940. During the first two years of its work, it was entrusted by the Church with $752,121.04, of which sum $460,469.34 came from the Compassion Day Fund. During the succeeding six months, to November 30, 1942, it has received about $170,000, a large part of which was the result of the Communion Offerings in the churches, especially on World-wide Communion Sunday, October 4. (These figures take no account of $230,000 from the Compassion Day Fund for English Methodism).

Doubtless our Methodist people have really given much more than this towards war relief, for numerous secular agencies have been presenting their appeals to our churches and Sunday schools. The question arises: **Since we have a Methodist Relief Committee, why not route all our Relief gifts through that?**

China

Large as the above-mentioned sums are, they look small when measured against the needs. Take, for example, China—our greatest field of help. Just now there are fresh disasters—a flood in Shensi Province and a famine in Honan—putting over ten millions more people into the refugee and needy class. To quote:

"We saw a number of families along the roadside. Some had dug a small cave back into the loose bank by the roadside. Others had built a tent-like room out of grass or straw about ten feet long and six feet wide. This covering sloped from the ground to a point just about six feet high. No adult could stand erect in the hut. They slept on the floor and did their little cooking on rocks placed together by the roadside. Each one of these huts had five or six people living in it. The door was very small, and it furnished the only ventilation the room had."

Our missionaries write of "the crying babies, the haggard, dying, starving people . . . just skin and bones and trembling with weakness." Plague and cholera are all around, and mission hospitals are working under desperate conditions. "Let us go through the streets together and see the hungry and the naked, starvation shrinking them to shadows, despair staring out of their sunken eyes. It is not pleasant to look into the eyes of people on the verge of death from starvation. It haunts one's dreams, and swims before us as a vision between us and the food we eat. See the little babies whom desperate parents, starving themselves, have left outside our gates—not for lack of love—but in the hope that somebody will take them in and feed them." "Disease is taking increasing tolls as months roll by. My teacher's family, living just a few yards from my home, has in the past three days had one go down with bubonic plague and two now with pneumonia. Serums are costing fortunes, and families simply have to let their loved ones die." "Without the relief funds we have received this year, we simply could not have carried on. We shall need your help in 1943 for far larger funds than in 1942."

There are great numbers of our preachers, Bible women, nurses, doctors, teachers, who, especially in China and now also in India, have been confronted by an enormous increase in the cost of living and, at the same time, have had their ordinary means of support cut down or cut off. Stories come to us not only of houseless families and refugee babies starving or frozen to death, but of the children of our own Church workers gaunt from malnutrition, of teachers fainting from hunger in their class-rooms, of debts piling up on weak shoulders merely to keep our families alive. For they are **our** families, called by our Church from other occupations, and in the day of their need Mother Church must not forsake them. From Southwest China comes report of thousands of refugees pouring in from Burma, with cholera, plague, malaria, and typhoid spreading because of the shortage of drugs.

Generous Methodist aid has gone to China, where it cares for orphaned refugees in Madame Chiang's "Warphanage." It has helped to excavate an operating and obstetrical room in the rock below the Methodist Hospital at Chungking—in preparation against the terror that flies by night and by day. It has helped to supply food and medicines for those students who have walked hundreds of weary miles to a new "borrowed" campus in the west. It has provided vaccines against the plague, and anaesthetics for surgery which otherwise would have to be performed without that merciful aid.

Greece

Here is the last word from Greece:

"All of us are facing the coming winter with terrific dread in our hearts. We remember the sight of the dead and dying on the streets last winter. We remember those cold, wet days when the streets were filled with people in all stages of destitution and starvation, begging for a scrap of bread or a few raisins. Trucks went about daily to collect the bodies of those who had succumbed—in January and February the figure reaching over six thousand a day in Athens and the Piraeus alone."

Through two channels we are reaching Greece: The Greek War Relief Association, Inc., which is shipping wheat from Canada in Swedish steamers, and the Central Bureau for Relief of Evangelical Churches of Europe, which is sending powdered milk and other food supplies from Switzerland, especially for the little children, who have been dying like flies in summertime. Without help, it has been feared that nine-tenths of the Greek people would perish before spring.

Some Others

Methodist Overseas Relief is helping to furnish Testaments for refugees, internees, and war prisoners in Europe. A former Communist in France wrote: "Of bread I will say nothing. Also of money. But of Bibles we still have need." He speaks for millions of war prisoners, who know physical hunger and hardship, who face frustration and despair, whose souls are struggling to keep alive hope and faith . . . the deepest hungers are spiritual.

Missionaries from European Christian Churches need help in Africa, India, China, South America, and the Pacific Islands. No support can reach them from their home countries, but by the assistance of our American Churches they can be kept at their posts. This is ecumenical Christianity! These orphaned missionaries and their younger Christian churches hold out confident hands, asking that Methodists in America continue to maintain the unbroken fellowship of Christ's followers—the strong bearing the burdens of the weak.

Why Help?

These are but samples. The area of suffering is expanding, the intensity of suffering is increasing, savings and supplies are exhausted. General Jan Smuts asserts, "There is struggle, pain, and suffering on a scale unknown in history." The United States offers the one hope for these helpless ones. We have an opportunity to brother the world such as never came to any people before. Cries for the Good Samaritan arise on every side! The need is colossal; the response should match it.

This is necessary in order to maintain the proper place of the Church in this confused age. The truth has been slowly been forced upon us that we are in the midst not only of a World War but of a World Revolution. Greater political, economic, and social changes are in process around us than have ever been witnessed on earth before. Unless the Church seizes the day of its opportunity in some competent and adequate way, it may be rudely pushed aside as irrelevant or, at most, negligible. Unless it now proves daring and sacrificial in the great day, where are its credentials as the Church of the living God, the habitation of the mighty Spirit?

The New Order for which we plan and pray must have as its foundation that good-will which we Christians call love. It is the peculiar role of the Church to create that good-will. How can it be done better, in the midst of the struggles and hatreds, than to stretch out generous hands of healing and help, asking nothing for ourselves, but only seeking to stand in Christ's stead, in the midst of the people, "as one that serveth?"

Is this the time to halt?
When all around horizons lift, new destinies confront?
No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect!
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's;
Great things for Him attempt, great things expect
Whose love imperial is, Whose power sublime.

—Charles Sumner Hoyt.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
FEBRUARY 14, 1943

By Rev. W. C. Newman

KNOWING WHAT CHRIST DOES FOR US

Lesson text: John 9:18-38.

Golden text: One thing I know, that whereas I was blind, now I see.—John 9:25.

Perhaps because every one of us has a deep fear of pain, illness, physical affliction, and death, there has been a great deal of faking and deception practiced upon us by unscrupulous men working under the guise of healers. Patent medicines for which marvelous curative powers are claimed sell in large quantities; health resorts asserting unusual restorative powers for their waters attract hundreds of people; even so-called religious sects declaring that faith is the only thing needed for the healing of any illness seems able to draw otherwise sensible people into their fold. Our desire to be well makes us especially susceptible to anything that even remotely promises good health.

However, not nearly all who work in the realm of healing are fakes or quacks. No man among us holds a more honored place in our affections than the true doctor, or the nurse who assists him. In today's lesson we are studying an incident that involves both healing and religion. It is therefore essential that we get our thinking clear and straight, lest we also fall into error and self-deception.

What Christ Does Not Promise to do for Us

And first of all, we must be careful not to claim for Christ more than he claimed for himself. We speak of him as the Great Physician, and we do well to speak of him thus, for so he is. But he did not ever promise that he would smooth out the path for every one of us so that we should never encounter a single pain, experience a single sorrow, suffer a single disaster, or endure the troubles that come to non-Christian folks. Quite on the contrary, he assures those who follow him that they must bear crosses, and in the Sermon on the Mount he plainly says that the rain will fall on Christian and non-Christian alike.

Christ did not spare himself any suffering that comes to human beings, and he does not indicate anywhere that he will either spare them to us or heal us of every one of them. We are in no way justified in believing that being a Christian is insurance against life's common afflictions.

Strength for Daily Need

"Not what life does to us, but what life finds in us" is the beautiful way that a great preacher puts this profound truth. While Christ does not promise to shield us from the heat of the noon-day's sun, or the shadows of the even-tide, he does promise to supply us "grace sufficient for every need." He calls us to no task for which he will not adequately empower us; he lays upon us no burden greater than the strength he gives to us; he requires of us no sacrifice or sorrow which he, himself, will not share. To use the language of the street, "he sees us through."

He Puts Us at the Top of Every Scale of Values

To me, the chief lesson of this miraculous incident in the life of Jesus is not the marvelous power of Christ to heal the blind man, but the emphatic manner in which he placed man above religious tradition, ecclesiastical authority, and even ancient creeds and laws.

A controversy began at the first sight of the blind man. The disciples, trying as most theologians do to fit the case into some convenient creedal pigeonhole, declared that his blindness was caused by some sin committed in another life, or else a sin committed by his parents. Then after he was cured the Jews grumbled because the healing had taken place on the Sabbath, in direct violation of the old law of the Sabbath. And finally they sought to discredit the miracle entirely and thus discredit Jesus.

Toward all of which Christ maintained a steadfast attitude. He did not minimize creed and tradition and law, but he firmly pushed them aside for the one thing of greater importance—man, himself.

This is an ever-increasing miracle to me—that we who are so blind and weak and evil should be accounted by Christ to be of the highest value in all the universe.

He Gives Us Unconquerable Spirits

The distinction between the non-Christian and the real Christian lies not in the difference in what comes to the two, but in the difference in the way the two of them meet the same experiences.

A friend who has been through a most trying test of character writes of the battle that took place within him. Says he, "There comes a time when you want to give up, when nothing seems worth doing, and you face utter defeat. But there remains one tiny spark that refuses to go out. That spark I call faith, and that is the faith that is the victory and that makes the Christian invincible."

Aye, that is what Christ does for us.

TESTAMENTS FOR LIFE BOATS AND RAFTS

From now on, no man set adrift in a life boat or raft, from a sinking American merchantman, will be without a New Testament. It will not be left to chance that someone has a copy in his pocket. Testaments, carefully wrapped in waterproof containers, will hereafter be regular equipment of both boats and rafts on all merchant ships.

Suppose Sergeant John Bartek, who was on Captain Rickenbacker's raft, had not happened to have his New Testament with him during those three fateful weeks in the South Pacific? This question has undoubtedly occurred to many Bible-loving people for, according to the Sergeant's testimony, when speaking at a party for service men in Buffalo, New York, he said, 'iW'thout the Bible we might have given up. But every so often we'd run across a passage that would force hope back into us like a dry sponge in a basin of water."

This forceful testimony on the part of the young radio engineer confirmed the conviction of the officers of the American Bible Society that something should be done to make the New Testament available to all shipwrecked men on life boats and rafts.

Recently the American Bible Society has added to its list of specially bound volumes for the various branches of the service, a book bearing the insignia of the Merchant Marine. No special provision of this kind had ever heretofore been made for seamen, who in this war are so constantly exposed to danger from submarines. Admiral E. S. Land had responded promptly to the Society's proposal to provide seamen with Testaments, and had written a special foreword for the Testament bearing the insignia of the Merchant Marine.

When it became apparent that this service should be extended to include a Testament for every life boat and raft, the American Bible Society presented the matter to Admiral Land, as head of the War Shipping Administration, and it was no surprise to them when they received a prompt acceptance of the offer to furnish the books in waterproof containers for the purpose.

The books are already available and waterproof containers are being prepared. The envelope is made of stout oil paper lined with lead and cellophane—the same sort of material that has heretofore been used successfully in waterproof packaged rations now carried on the life boats and rafts as regular equipment. Tests made at the headquarters of the Bible Society indicate that these books will continue dry even though submerged in water for days at a time. Ordinarily they would not be subjected to such a severe test. Already, to date, the Society has received orders for the complete equipping of the ships of some 35 companies, requiring over 4,000 Testaments. It is estimated that at least 20,000 packaged volumes will be required.

In the beginning—God! If I could put a megaphone to my lips and shout to all the dictators and plenipotentiaries and statesmen who are talking glibly about a new world order, I would ask them to take these four words as the keynote of their splendid schemes. Leave God out, and we shall rush back once more to the ghastly horrors that today afflict us. Exalt him, and the way of peace and prosperity will shine through our agony and our tears.—F. W. Boreham.

THE CHRISTIAN FIRESIDE

ROSALIE'S DREAM

By Mabel Fordham

"Rosalie, be sure you tidy your room before you go to school," reminded Mother when breakfast was over. "You are old enough now to learn to keep things neat; and I want my little daughter to grow up to be a careful housekeeper."

"I'll try, Mother," answered Rosalie—and she meant it, too. She took the dust mop and duster upstairs to her room. There on the dressing table lay an interesting book that she had already started to read.

Now Rosalie loved to read. She picked up the book; and before she realized it, the time had slipped away, and Mother was calling, "It's time to get ready for school." Well, the room would have to wait until she came home in the afternoon.

It was hard to find her book bag, for it had fallen behind a chair. But at last she was off to school, after giving Mother a good-bye kiss.

After lunch, Mother had a quiet talk with her little girl.

"You are nearly 11 years old now, Rosalie," she said. "I want you to take care of your own room so you will learn to be neat and tidy. If we aren't careful in little things, we shall be careless in more important things, you know. Then, when the Lord Jesus wants us to do something for Him, we shall either do it carelessly, or not at all. It displeases Him for us to be careless and disobedient.

"Now you must come right home from school this afternoon, and make your room look just as tidy as you can."

Promptly, after school, Rosalie came home. It was a cool, crisp afternoon, and she had walked home quickly—the snow making crunchy sounds under her feet.

She dropped her book bag on a chair and threw her coat over the foot of the bed. It was still unmade, so she threw herself across it for a few minutes. The room being very warm, she soon fell asleep.

"Make me! Make me, please!" squeaked the bed with a jerk; while the dust mop scooted across the floor to her and banged her on the head, as she sat up quickly, wondering what was happening.

Something was kicking her ankles. Looking down, she saw it was her rubbers. "Put us away, please," they said, skipping up and down. She saw her coat wriggling, and decided in a flash that she had better get to work quickly, or other little voices would be asking her to do things.

Jumping up, she caught up her rubbers and coat. The rubbers she dropped in place on their rack; and her coat she hung on the hanger in the clothes-closet.

"Thank you," they called after her as she closed the door.

The bed was still squeaking, "Make me!" So she quickly pulled the sheets straight, and smoothed out the blanket and the pretty bedspread.

"I thank you," said the now nice-looking bed.

The dust mop was still thumping on the floor. She took it next and dusted the floor nicely.

"Thank you." said the floor and dust mop together.

The duster was flipping impatiently. Catching it up, she turned to use it next, when . . . well, if that wasn't her brother Francis, pelting her with pillows to wake her up!

"Ha! ha! ha!" laughed Francis at his sleepyhead sister. But Rosalie wasn't so ready to laugh. Remembering her dream, she decided that she would clean up her room quickly.

When she took the dust mop and duster down stairs, she told her mother about her funny dream.

"I'll be careful after this, too, to mind you quickly—and Jesus, too," she said.

And her dream really did help.

—The Southern Churchman.

How To Relieve Bronchitis

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MOTHER BEAR AND HER CUBS

By William L. Kidd

Mother Bear ambled through the sun-specked woods with her two-month-old cubs until the youngsters came upon two nice bones. The cubs immediately became busy, while mother hunted for something she could dine upon. She was a hundred yards away from the cubs when she saw—a man! He was nearing the cubs. Mother Bear lumbered at amazing speed toward him, and as she passed her babies she made a low whining sound that meant "Danger, look out!" Instantly the cubs quit their luscious bones, raced to the nearest trees and sat up at the foot of the trunk, all ready to climb if mother said so.

Mother Bear advanced slowly now toward the man, showing her teeth, swinging her head. But the man did not move. She stopped when about thirty feet away, hesitated—then suddenly jumped forward, slapping the ground hard with her front paws, lips drawn back ferociously as she frowned and growled ominously. Still the man did not move. The cubs did, though. They thought trouble had started, as they each climbed up their respective trees. But mother was not looking for trouble; neither was the man. Seeing no harm or threat coming, Mother Bear turned and ambled back to the cubs' trees. She sounded "Come down!" They slid to the earth and, as close to their mother's side as they could get, ambled on into the forest.

—Our Dumb Animals.

Light is the task where many share the toil.—Homer.

WHAT YOU—AND NOBODY ELSE—CAN DO

Llewellyn Jones, former editor of **The Christian Register**, writes **Advance:**

We have all seen the printed and heard the radioed request: "Give a pint of blood to save an American life." And most of us have assumed that everybody was rushing to do it, so we need not hurry. But everybody is not rushing to the Blood Donor Center at 691 Boylston Street, Boston, (corner of Essex). Meanwhile the Cocoanut Grove fire caused heavy inroads on the Boston stock of plasma and the army asked Boston to raise its quota. A further request is expected very soon—this time to make the weekly quota 5,000 pints. If we fail to do this, and we will fail unless every eligible individual contributes, American soldiers whom the Germans or Japs hit but did not kill are going to die because you and I did not have three-quarters of an hour, day or evening, to spare. We do have the blood and we can give it without any harm to our health. The Red Cross examines every volunteer to see that this is true. We cannot excuse ourselves on the ground that our superfine nervous systems will make this donation too much of an ordeal for us. Although the preparation of blood plasma represents an almost miraculous piece of medical research, its removal from our bodies is a matter of a few painless moments. Of course, no one quite believes that, but it is true. (Mr. Jones speaks from experience).

To do your share, simply telephone the Red Cross at Kenmore 9060. While I have seemed to address only Boston readers of **Advance**, I am perfectly aware of the fact that its audience is a national one. So let me add that there are a score of Blood Donor Centers scattered throughout the country.—Advance.

A good man does good merely by living.
—Bulwer.

A Miser traversing his house,
Espy'd, unusual there, a **Mouse**
And thus his uninvited guest
Inquisitively he addressed:
"Tell me, Sir Mouse, to what cause is it,
"I owe this unexpected visit?"
The **Mouse** her host obligingly ey'd,
And smiling pleasantly reply'd,
"Fear not, Old Square Toes, for your hoard;
"I came to lodge—and not to board."

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MENTHOLATUM

PROOF OF IMMORTALITY

By Joe Fager

Many people have the impression that the belief in a future life is based entirely on faith. That this is not true I hope to prove by the following four premises.

There is an **intelligent** supreme being, or God.

Mankind is closely related to this supreme being.

Jesus Christ was resurrected from the dead.

This proves his divine origin and the truth of his teachings.

God is an Intelligent Being, not Merely a Force

Everybody is more or less interested in astronomy, or the study of the stars. Each year a new almanac is issued and we read that there will be a total eclipse of the sun on a certain day, at a given time, even to the second. When that day comes the eclipse will happen, almost to the second, as it was stated in the almanac. This shows that the laws of astronomy are absolutely dependable.

In our planetary system there are nine planets, all revolving around the sun in their appointed paths. They are, Mercury, Venus, Earth, Mars, Jupiter, Saturn Uranus, Neptune, and Pluto. The last two, Neptune and Pluto, are invisible to the naked eye. They are millions and millions of miles away. They can be seen only with powerful telescopes. Then how were they first discovered? The story is interesting. They were not discovered accidentally. They were located by mathematics. They were first seen mentally and located on paper, then the telescope was turned to that point, indicated by mathematics, and behold, an unknown world was seen. Further proof of the infallibility of the laws of astronomy.

In the study of chemistry we learn that there are some ninety odd different simple substances which cannot be subdivided into other substances. We call these the "elements."

These "elements" combine with each other under definite laws of proportion to form millions and millions of substances which we see about us.

Two of these elements, which are gases. hydrogen and oxygen, when combined in the proportion of two hydrogens to one oxygen form water. Do that today or tomorrow or a hundred years from now, in America, Asia or Europe, any place at any time, you always make water. You can always depend upon it.

Take soda, which is a solid, and combine it with chlorine, which is a gas, one part soda and one part chlorine, and it always makes table salt. The laws of chemistry are absolutely infallible.

Then consider the human body. It is formed by the union and growth of two cells, one male, one female. These two cells unite to form one cell. This one cell divides to form two and these two divide to form four, and so on until millions of cells are formed and developed into the most marvelous of machines, the human body. When not interfered with, this process invariably results in the same thing, a human being. The laws of anatomy are absolutely infallible.

Consider also electricity. Men send speech by air from one end of the earth to the other. Light and power, millions of "horsepower," are transmitted for thousands of miles, through tiny wires. All this is possible because men understand the laws of electricity. These laws are also infallible. The same is true of all the laws of nature. They govern the most distant suns and the smallest electrons to such an extent that men may calculate the results and depend upon what they will do.

How did all these suns and stars and electrons and cells and the laws governing them happen to be? Did all these systems happen accidentally? **Impossible.**

Behind all these laws that work together so harmoniously, back of all these systems of sun, stars, cells, and electrons, that operate so beautifully, there is more than blind force; there must be **Intelligence.** Back of it all is the guiding hand of a Master Engineer who has designed, created, and controls, these laws and systems which we call the universe. You may call this Master Engineer God or any name you like, but you must admit that He is a person with **intelligence** and not merely a blind force. **God has sense.**

Mankind is Related to God

Of all the creatures which this Master Engineer has created only man is endowed with a mentality and a personality which enables him to fathom and understand and use these laws of God. **Man can think the thoughts of God.** God must have had a purpose in thus creating mankind in his own image.

Jesus Christ Was Resurrected from the Dead

For the proof of this statement we must depend on history, and our history of Jesus is found in the Bible or the New Testament, as written by Mathew, Mark, Luke, John, and Paul. It may be that the reader is doubtful about the truth of the Bible, so I will emphasize the truthfulness of it as I go along.

The story of Jesus is told by the five different writers, as stated above. If their story had been false they would have taken great pains to make them all the same, but we find that they differ from each other and in some cases nearly contradict each other. This seems to indicate that they were not trying to deceive their readers. If you wish to convince anyone that a certain thing is true you say "Well, I saw it." That is absolute proof. No one saw the resurrection of Jesus. No one claims to. This also is evidence of truthfulness.

When the women went to the tomb of Jesus to anoint the dead body they did not expect to find the tomb empty. They were surprised when they saw him alive. When they went to tell the disciples what they had seen the disciples doubted it. More evidence of truthfulness.

The night Jesus was arrested his disciples all forsook him and fled, and later in the night Peter denied ever having known him, Mark 14:50, 70. They met secretly "for fear of the Jews," John 20:19. Six weeks later this same Peter stood boldly before these same Jews and preached that Jesus was resurrected, while the other disciples went everywhere preaching it openly.—Acts 2:14-24. They did this knowing that they would be killed for it. Most of them were crucified, stoned, burned, or fed to wild beasts because they believed in the resurrection. Something happened after the crucifixion of Jesus that changed the lives of his disciples and changed the whole course of human history. Nothing explains it except the resurrection of Jesus.

Paul says, in first Corinthians 15:6, that Jesus was seen after the resurrection by over 500 people at one time. He says that most of these folks were still living. Had this been untrue it could easily have been disproven, by those who were said to have been present.

Further proof is the fact that the body of Jesus disappeared and was never found. Had the Jews stolen his body they would have said so in order to disprove the statements about the resurrection. If the disciples had stolen it they would not have given their lives to prove such a fraud.

All historians, both ancient and modern, always describe fully the burial of prominent

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persons. In 1922, Howard Carter, an Englishman, who had studied carefully the history of Egypt, went to that country and dug up the body of King Tut, who was buried long before Jesus lived, and whose burial place had been forgotten for many centuries. Yet no one ever knew what became of the body of Jesus except the disciples who said he was resurrected.

There are many other proofs of the truthfulness of the story of the resurrection. The resurrection of Jesus, then, proves his divinity, and if he was the Son of God, then his teachings must have been true.

He stated many times that there would be a future life, and the proof of the above statements inspires faith in his truthfulness. So we see that instead of faith being necessary to believe in immortality, the proof of immortality creates the necessary faith to believe in it.

With the hope that this article has aroused some interest in these subjects, I wish to suggest some good books which are much better written than this article. Read them. They may be in the public library.

"Did Jesus Rise from the Dead?" by Rev. Alexander Thomson. Published by Zondervan Publishing Co., Grand Rapids, Mich.

"The Reality of the Resurrection," by G. R. H. Shafto. Published by Fleming H. Revell Co., New York City.

"The Evidence for Immortality," "Voices from the Silent Centuries," by Dr. Harry Rimmer. Published by Eerdmans Publishing Co., Grand Rapids, Michigan.

"The Spade and the Scriptures," by James C. Muir. Published by Broadman Press. Nashville, Tennessee.

LIQUOR IN HOME, NO MEAT ON ON TABLE

(National W. C. T. U. Release)

The pre-prohibition saying that "liquor in the home means no meat on the table" is coming back, literally.

Increasing demands for grain at home, for armed forces overseas and for our allies are threatening to deplete our stores rapidly, and may soon make feeding livestock and hogs a problem, the National Woman's Christian Union declared today.

"Despite the uncertain condition of our food and forage supplies," said Mrs. Ida B. Wise Smith, president, "it would be possible to save 5,382,998,184.445 pounds of grain for food purposes if existing stocks of whisky were redistilled into alcohol for war purposes. A large part of this saving would be in corn, which will be needed to feed the meat stock of this country and our allies."

Also, she said, the farm labor required to raise grain for this alcohol could be used to maintain our shrinking supplies of food.

Only the refusal of the government to check the powerful liquor traffic by ordering redistillation permits this waste, Mrs. Smith charged.

Besides the grain to be converted into alcohol, the following food supplies will be destroyed in making beer and wine, according to 1941-42 figures:

1,820,000,000 pounds of barley.
204,300,000 pounds of rice.
2,151,825,798 pounds of fruits and berries.

Whatever may be the mysteries of life and death, there is one mystery which the Cross of Christ reveals to us, and that is the infinite love and absolute goodness of God.—Charles Kingsley.

"THEY WILL NOT COME HERE..."

(The following is contained in a letter from Palestine):

. . . I returned to Palestine during the days of mourning. But more than I read in the newspapers, I heard from two girls—members of Dagania B—who had just returned from Poland. They are not speakers—they could not talk at all. Tears choked them. But what they did say was horrible. "It is not necessary to prepare anything in Palestine for the Polish Jews. They will not come here. Not even one will remain." A girl who remained in Poland, on parting from these two girls, had said to them: "You will return to your country, to your Kvutza. Take a little stone, or a small marble slab, inscribe my name on this slab and lay it in the cemetery. My name at least will be there, if I could not reach the country myself." And the girls broke out in sobs. "We could not decide to return to Palestine when we obtained permission to go. Our families, our friends, our colleagues, all the Jewish people, were left there—forever. There is no need to prepare for them here."—Congress Weekly.

WILLIAM COLGATE

The Colgate family was closely bound together by ties of affection and mutual respect for the memory of William Colgate. The founder of the soap company, whose interests circle the globe, was born in Kent, England, and came to America when twelve years of age. As a young man he started to New York to make his fortune, and on the way met a canal-boat captain who asked him where he was going. The captain prayed with him and gave him this advice: "Someone will soon be the leading soapmaker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man."

William Colgate followed this advice, and his children and grandchildren did likewise. He began by giving one-tenth of his income to the Lord; increased the amount as his prosperity increased, and ended by giving the whole of his income to religious causes. —Selected.

"ALEXANDRIA VILLAGE"

"Alexandria Village," named after and provided for by church women in Alexandria, Virginia, has just had its first unit of buildings completed and occupied on the outskirts of Kapanga, a tribal center deep in the heart of the Belgian Congo, Africa. The unit consists of twelve two-room houses, made of sun-dried brick, and will accommodate some thirty lepers under the care of Dr. Arthur L. Piper, medical missionary of the Methodist Church. Next dry season, Dr. Piper expects to erect some thirty-six similar houses in Alexandria Village—also the gift of church women. Dr. Piper expects soon to build also a chapel at the Leper Colony, and a chapel at the Mission Hospital, some miles away—all gifts from America. Under his care are some 300 lepers in all stages of the disease; many of those who are in the early stages are cured and able to return to their tribal villages.

A FALSE WITNESS

By Mrs. Irvin Rowland

"Thou shalt not bear false witness against thy neighbor."

It is such an easy matter to imply certain things which will vitally affect another's thinking toward some one. Perhaps we are prejudiced, envious, or jealous. and when the opportunity comes we let our personal feelings color our attitude to such an extent that we do a great injustice.

There are numerous ways in which we can bear false witness. Our words have added meaning by the way we say them. We can give a premature opinion, not really trying to understand our neighbor. We can keep silent when it is our duty to speak up and tell the truth, thereby giving moral support. Our actions can bear false witness, and again, we may tell only part of the facts which seem to condemn instead of telling the whole truth.

How can we keep from bearing false witness against another when we even yield to witnessing against ourselves? We do this when we say one thing to this person and something else to another. We must first be true to ourselves or else we are a false witness of self—then only can we avoid false testimony against a neighbor. We must come to know the meaning of truth in our own hearts and apply it in all our thinking and actions. And the truth that sets men free cannot make us false to any man.

THE JOY OF SERVICE

(The Christian's mission, "Go ye into all the world."—Mark 16:15)

By Clementine Jones

Lord, help us to work in Thy service
To bring hungry souls to Thee,
Who are striving for love and comfort,
And from shackles of sin to be free.

Help us bring them the hope of salvation,
Where love floweth on like a stream,
And to bring them the grace and pardon
Which is more than a beautiful dream.

May each give his all on the altar,
To help the down-trodden of earth;
And give of our utmost possessions,
Both of silver and service of worth.

To teach them the joy felt in service
To God and their fellow-man;
And give them the life-flowing gladness
Of serving wherever they can.

The fields are past ripe now, to harvest,
Go bring to His fold precious gems;
And tell them the Lord now is waiting,
And lovingly calleth for them.

Gueydan, La., Jan. 5, 1943.

Paul never claimed lordship over his converts, but pleaded as a nurse with her charges. At one time he based his appeal on the sorrows of his imprisonment; at another, on his tender love. The wooing note is characteristic of the man, who amid the strife and contention of his life never lost the savor of the meekness and gentleness of Christ.—F. B. Meyer.

Nothing ages like laziness.—Bulwer.

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THE LIVING CHURCH

Was it a fancy bred of vagrant guess,
Or well-remembered fact—that He was born
When half the world was wintry and forlorn,
In Nature's utmost season of distress? . .
So be it: for in truth 'tis ever so,
That when the winter of the soul is bare,
The seed of heaven at first begins to grow,
Peeping abroad in desert of despair.
—Hartley Coleridge.

THE PRAYER-ROOM TODAY

My Father, can it be indeed that there is any joy that I can bring to Thee? I know that as yet I am far from satisfying Thy heart's desire. So much of unreality mingles even with my prayers; so self-centered I am, and so blind to the things Thou art striving to make known to me. Yet I thank Thee for the pitying love that sees beneath what I am the thing that at my best I long to be. I thank Thee for the grace that is always ready to fan my poor spark to a flame. I would but ask that somehow, in Thine own way, through sorrow or through joy, I may become one of those true worshippers for whom Thou seekest, one of those children of Thine in whose fellowship Thy heart finds its rest. Amen.

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THURSDAY, FEBRUARY 18, 1943.

Trust and Obey

Anonymous

If we could see beyond today,
As God can see;
If all the clouds should pass away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many days are waiting yet
For you and me.

If we could know beyond today,
As God doth know;
Why dearest treasures pass away,
And tears must flow;
And why the darkness leads to light,
Why dreary paths will soon grow bright,
Some day life's wrongs will be made right—
Faith tells me so.

If we could see, if we could know,
We often say;
But God in love a veil doth throw
Across our way.
We cannot see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er.
Trust and obey.

—The Wesleyan Methodist.

WALLET OF THE WEEK

TEXAS RANKS HIGHEST IN ARMY enlistments for the first year of our participation, and next in order is Vermont. Since Pearl Harbor, the ratio of Texas enlistments in the Army (53,015) to her population (6,414,824) is .826, and that of Vermont is .65. This splendid record is in keeping with the patriotic traditions of the State whose hero-sons christened a new Republic with the blood shed in the battle of the Alamo. The call of the country is never heard in vain on her broad prairies.

* * *

THE DIVORCE DECISION of the Supreme Court requiring the recognition of the quick-and-easy divorces of the State of Nevada has brought to the fore the whole divorce situation of the nation. It is said that there are approximately a quarter of a million divorces annually in the United States. Catholic prelates have referred to this situation as "the farce of American marriage," and as "a scandal to the rest of the world." It is held in some circles that the Court decision will make matters worse instead of clarifying the situation as intended.

* * *

THE NAVAJO INDIANS, now living on the vast reservation of about sixteen million acres, number about fifty thousand persons. They have had less contact with American Christianity and culture than any other of the Indian tribes. They are shepherds for the most part whose primitive hogans are spread over the vast arid terrain which requires sixteen acres of grazing land for the support of a single sheep. Every seventh man in the Navajo Reservation is a Medicine Man who fosters the fears and superstitions which dominate ninety per cent of the people.

* * *

COMMUNITY CHURCHES, independent, self-governing congregations not affiliated with any ecclesiastical communion, have increased until the matter of securing ministers ordained by organized communions has apparently become a problem. Up to a few years ago they were not many in number, but they now number five thousand in the United States. In the section about Buffalo, New York, a movement is on foot to bring these independent churches into affiliation with the Congregational-Christian Church to share ordination, pension and other ecclesiastical privileges of that Communion.

* * *

MISS MARGARET WILSON, daughter of the late President Wilson, describes herself as being in the "kindergarten of yoga." Yoga is a mystic cult of India which Sri Aurobindo has adapted in a manner to make an appeal to Western minds. The fifty-seven-year-old Miss Wilson lives in Pondicherry, an exclusively hot town on the Coromandel coast of India where she seeks the road to "the discovery of the divine self" in her human being. She says that her mind is so Western that she finds the attainment of serenity "extremely hard," but she declared that she felt perfectly at home and had no thought of returning to the United States.

BASIC MAGNESIUM is the name of a plant located about twelve miles from Boulder Dam and near Las Vegas, New Mexico. It is a war emergency project where about four hundred Indians are employed in a huge plant which processes magnesium ores for war purposes. This is one of a number of such enterprises where Indians are employed in war emergency work. These Indian workers are cared for in Government housing projects and in the various industries where they work they are making a valuable contribution to the war program.

* * *

THE PLANNED PARENTHOOD FEDERATION, which met in annual session in New York City recently, was told that the two million eight hundred thousand births reported for 1942 was short of the total number by seven hundred thousand. This latter figure covers abortions produced to escape having unwanted children. Ninety per cent of those in this class were unmarried mothers. It was reported that absenteeism in war industries is two to one higher among women than among men largely because of postabortion complications.

* * *

NORWEGIAN MISSIONS in Madagascar were reinforced following the British occupation of the island. Funds and missionaries were sent by the royal Norwegian government in London. The missions were established seventy-five years ago and they now number thirty-four stations and one thousand three hundred and forty-one churches. In addition there are two leprosariums and a school for the blind. About five hundred lepers are cared for. Madagascar is nearly as large as Texas and has a population of approximately three million.

* * *

"INFORMATION PLEASE" changed sponsors on February 15. The owner was denied an injunction prohibiting the use of a slogan which he described as "commercial." The new sponsor will be H. J. Heinz, and the program will still be heard over NBC. To a graet many people who have enjoyed the "Information Please" program, the change of sponsors will be as pleasing as the elimination of the oft-repeated and meaningless jingle. The introduction of the slogan did little to increase the popularity of probably the most entertaining of feature broadcasts over radio.

* * *

AMBASSADOR WEI TAO-MING, who represents China at Washington, is a Buddhist. He is credited with saying recently: "As an unreconstructed heathen I wish to pay my respects to all the Christian missionary workers who have aided China during these years of her struggle. Many of these missionaries have lost their property, have suffered physical injury. Their women have suffered grave indignities, physical hardships and misery, but so far as I know no missionary has deserted his post. Their missions have become centers of refuge for thousands and tens of thousands of Chinese."

New Orleans
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EDITORIAL

REPORT AND RECOMMENDATIONS OF THE LOUISIANA LEGAL CONFERENCE

The paper designated by the caption of this editorial was published in our issue of November 26, 1942. It was adopted by unanimous vote of the "Legal Conference" and it was submitted as a report to the Annual Conference when there had been no opportunity for its publication before it was submitted. The paper was framed with a desire to be fair to every interest, but it was cast in a form to make it more than a pious gesture. Its purpose was to emphasize the importance of an active supervision and control of every incorporated interest of the Conference. The importance of such supervision lies in the fact that these corporations deal with properties which are sacred trusts and only through careful and continuous supervision can the Church discharge its obligation to those who have made it the beneficiaries of their benevolence. By the same token, a rigid and careful oversight must be the basis of the appeal made by the Church for consideration at the hands of those who have enjoyed great material prosperity. The paper was prepared with reference to our own problems, but it is no less applicable to every conference in the Connection.

The Seashore Assembly

Our first practical lesson on this subject was had in the administration of the Seashore Assembly properties. As will be recalled, the properties held under that charter were transferred to the Superannuate Fund of the Mississippi Conference, whose charter was supposed to have a very valuable tax exemption provision. A suit to establish the right of the board to tax immunity was decided against the Church, on the ground that an amendment of the charter after the adoption of the new corporation laws of the State had voided that provision. The amendment substituted the word "quadrennial" for "annual" in the provision for electing directors of the board. The board discovered that through the adoption of a perfectly innocent looking amendment it had lost the most valuable feature of its charter.

The Methodist Depository and Advocate Charters

Another problem developed in connection with the Depository and Advocate charters. The Depository charter names two specific uses for its building: A place for the sale of Methodist books, and to provide publication offices for the New Orleans Christian Avdocate. The Advocate charter authorizes the publication of a paper for the Alabama, the Mississippi, and the Louisiana Conferences and for any other Conference which might by resolution adopt it as its official organ. The Alabama Conference withdrew, and the paper was adopted as the official organ of the North Mississippi Conference sixty years ago. Thus it will be seen that the two charters are interlocking, and the two Mississippi Conferences have a legal right to the use of the Depository property through their relation to the Advocate. This is at least one of the most significant provisions of the Advocate charter.

The "Legal Conference"

Our thought was first focussed upon this charter by the discovery of the fact that the Board of Trustees of the Southern Conference of the former M. E. Church had lost all of its Superannuate funds, twenty thousand dollars or more, except "possibly" two thousand dollars. The Louisiana "Legal Conference" is incorporated under a "legislative charter" with its powers and responsibilities definitely set out, and seemingly as persistently set aside by the Annual Conference. When Dr. Brisco Carter, the chairman, died, no meeting of the directors had been held for five years; the reports to the Annual Conference showed income earnings and disbursements, but gave no analysis of investments in its portfolio; and no member of the "Legal Conference" had any knowledge of its affairs—not even the secretary. We asked the Trust Company handling the funds for a detailed statement of all transactions. That statement shows that since July 8, 1933, there was a total loss of $4,080.92 which had been charged off; that $4,000 of Erlanger Theater Building bonds, the structure erected on leasehold property, is still listed in the assets, but are worthless; and that another $1,456.38 is not "paying" and is seemingly doubtful. This makes a total of $9,517.30 of the Conference Superannuate Fund lost in nine years, and we did not have access to the records previous to that time.

The "Legal Conference" holds deeds which appear to have been voided by Annual Conference action, but we have found no record of such action by the directors of the "Legal Conference." It is reputed to hold title to properties for which we find no documentary evidence in its possession. Titles in some cases have been passed without acceptance by a representative of the "Legal Conference." The execution of obligations of the Annual Conference has been delegated to unincorporated boards when the "Legal Conference" is the body authorized and empowered to execute such obligations on behalf of the Annual Conference. Because of this very looseness, we feel that there should be a competent re-studying of the whole question.

Centenary College

Like the "Legal Conference," Centenary College operates under a "legislative charter." The College was moved to Shreveport more than thirty years ago, but in the absence of an amendment making the change in the charter, its legal domicile remained at Jackson, La., for nearly thirty years. According to notes in the handwriting of Dr. Carter, the right to "create" a board of visitors was "annulled" in 1867, but a second amendment adopted recently voids the same provision. The members of the Board of Trustees agreed over their individual signatures to amend the charter "to bring about the desired control of the College by the Conference if it cannot be found that this has already been provided for by previous amendments." This promise was made a consideration in the refinancing of the bond issue then in default. To insist upon the satisfactory fulfillment of this pledge and a clarifying of the whole question of control seems to us to be fair to everyone concerned.

Finally

The problem is such that it cannot be settled upon the floor of the Conference, and the raising of a committee to digest the matters involved was intended to secure the end designed without risking a decision based upon immature study, or bias. The committee nominated was intended to secure legal and related representation for every interest involvd. A benevolent-minded slackness in the handling of trusts is never a credit to religion, and disasters which may be traced to a lack of supervision constitute a denominational disgrace. The discredit cannot be erased by punishing criminals, and an active administration should reduce grounds for controversies over denominational interests and purposes to a minimum.

FULL MEASURE—SHAKEN DOWN—RUNNING OVER

In the leading editorial of the Advocate for February 4th. under the caption: "Peril of the Home Front—Excessive Practicality," the editor quotes a paragraph from **Zion's Herald** which points up the fact that the Methodist Church had furnished the editors for the leading Church papers of the Protestant denominations of Boston.

Dr. A. P. Hamilton

There follows in the course of the editorial a quotation from Rattenbury's "Wesley's Legacy to the World" of which I repeat a few words: "No doctrine that was not practical nor experimental seemed to him (Wesley) worth a moment's thought. Methodism has produced artists, thinkers, and scholars, but has rarely kept them."

And this is said to the discredit of Methodism. Now it happens that this is one of my favorite themes, "the surplus products of Methodism;" not interpreted, however, as Rattenbury does it.

I maintain that the very overflow of Methodism is the proof of its vigor and vitality.

A church is vital in proportion as it is able not only to supply itself with great leaders, but also to vitalize and renew the life of other bodies; in other words to give blood transfusions to otherwise languishing bodies.

I know one prominent Church of another denomination in Mississippi, whose pulpit is manned by the grandson of a Methodist bishop, and his official board is largely recruited from the Methodist ranks by marriage. The largest congregation of still another denomination has filled up its official ranks with young men, largely graduates of Millsaps College, who have married into the congregation.

Of course, it may be argued that these are losses to Methodism. In a sense, it is true, but think also of the leavening influence that is being spread abroad through Methodism.

And if Methodism is still able to furnish her own leadership from within her ranks and share it with others, maybe we should feel proud of that fact.

Dr. Charles Jefferson was a Methodist, so were Dr. Gunsaulus and S. Parkes Cadman. But I have always felt that Methodism lost these men because of the pastoral time limit. And this has been largely eliminated in the last few years.

I admit that we have not laid much emphasis upon doctrine and theology and that too many Methodists do not know very definitely what they believe.

But also I am reminded of Peter Cartwright's reply to a very dignified, high church clergyman who asked him why it was that members of the Methodist clergy so rarely had the degree of Doctor of Divinity. He said, "Our divinity isn't sick, we don't need doctors."

A. P. H.

A SUBSTITUTE

By Rev. Henry T. Carley, D. D.

Silas, the yard man, didn't show up today, although he had promised he would be on hand. When he failed to put in his appearance at eight o'clock this morning, my first reaction was one of peeved disappointment, for there were several things I had laid out for him to do.

For one thing, I had a fine lot of "glad" bulbs that Brother Bill Fletcher had given me that I wanted to get in the ground. Then, the rosebeds needed going over, to break the crust after recent hard rains, to let the air and sunshine get in among the roots. I had it in mind, too, to have Silas run the lawn mower over the yard to smooth out the patches of grass which are beginning to appear with a degree of luxuriance in certain favorable spots. The chances are that I could have found a few other odd-jobs for him to do, also.

But after I had enjoyed my disappointment a little while, I remembered that Silas really might have a good reason for not showing up. It was cold last night—cold enough for the ground to freeze—and the north wind was still blowing. It would have been very uncomfortable, not to say risky, to work in that kind of weather—and maybe Silas was at home lamenting at that very moment the fact that it was too cold to work, solacing himself, though, with the thought that I wouldn't expect him anyway.

Or he might be sick in bed. There's a good deal of sickness around now, and Silas is just as likely to be a victim as anybody else. My being peeved in view of this possibility made my conscience give me a little twinge. But then I thought that maybe Silas was at home, just loafing—and then I felt all right again.

But none of these things helped the yard situation. So this afternoon—after it had warmed up considerably—I took matters into my own hands. I got out the hoe and the rake, stretched a line to keep the rows straight, and planted those bulbs. Then I went to work on the rosebeds, and put them in as good shape as Silas could have done. Not in a jiffy—don't misunderstand me! It took the better part of the afternoon, and some lusty swinging of the implements. I decided the grass wasn't so bad, after all; so I didn't bother the lawn mower. And I saved at least six bits by doing the work myself.

When a man thinks he has to, he can.

CHURCH SCHOOLS AND THE WEEK OF DEDICATION

By John Q. Schisler

Eighty-four men, four abreast, take up a lot of room on the sidewalk, especially if they are young men carrying nondescript suitcases, boxes, bags, and what-have-you. Young men without the slightest semblance of military bearing—yet. Young men momentarily stopped across the street from the railroad station while the leader in charge makes a last-minute check on transportation. Yes, eighty-four men take up a lot of room on the sidewalk.

But none of the pedestrians, the citizens who are not in line, the people who are free to go, not to the railroad station but in the opposite direction if they wish, none of these scowls or is in bad humor over having to step out into the street to get by the eighty-four. The free citizens don't think that way about the young men with whom we began. And some of the citizens have queer feelings in the pit of their stomachs as they see how young they are, these eighty-four men stopped momentarily—only momentarily—on their way.

They did not start the war. But that makes no difference. We are in it. And they are on their way.

We know where they are going. That is, we do in general. And we know where they came from. They came from our own homes, from homes all over town. Three of them, right up to last Sunday, sang in our Methodist choir. The counselor of our Intermediate Department is one of the eighty-four. He is in the third row from the front, the tall fellow without a hat, carrying that new handbag. Our intermediates gave it to him. Our minister's son is the sandy-haired chap in the fourth row, right behind him.

Do you think there is any question at all about our Church School being concerned, deeply concerned, about the success of the Week of Dedication, February 28 to March 7? We have reasons among those eighty-four young men there on the sidewalk across from the railroad station.

Let's do something practical about it.

Let's have a meeting of our church board of education immediately. Make it a special meeting, if necessary. It would be well to invite all the teachers and counselors and officers and leaders throughout our whole Church School to come. The meeting is for two purposes: 1. To be sure that every leader in the Church School understands exactly what the Week of Dedication is, when it is, and why we are concerned in it. 2. To work out practical plans for observing it successfully in our Church School.

It should be understood, from the very outset and without apology, that the raising of money—lots of money—is one of the two purposes in view. A moment's thought reveals why. We can be ever so tender-hearted about wanting to do something for the draftees who have gone from our town, or for starving children in China or Greece, or about equipping our chaplains to serve more effectively. But being merely tender-hearted about it gets exactly nowhere, so far as they are concerned.

A mother stood in an office window upstairs across the street from the eighty-four young men on the sidewalk and wept silently where her son could not see her. But she also has contributed cash to a fund for Bibles, literature, and supplies which a chaplain she knows is administering. She is not taking it all out in tears. Her dollars are going where she cannot.

But the leaders in the Church School who attend that special planning meeting of the Board of Education will have grossly misunderstood the Week of Dedication if its purpose is not to go beyond the highly important offering. Something in addition to money is to be dedicated.

For too long a time we have associated the word "service" chiefly with the snappy attention we got from the corner filling station before gas rationing caused the station to fold up. But it is a noble word, and it deserves a place in the very heart of our purposing for the Week of Dedication.

From the beginning, Christians have been those who serve. Jesus is remembered as one who went about doing good, and to his disciples his word was "Follow me." Through the centuries they have followed, serving mankind in his name. The Church School undertakes to teach young and old, by precept and by example, both Christian belief and Christian service.

To the Church School there is nothing new, of course, in the service idea, but there is something new in its plans for service. Recently there has been announced the Methodist Church School Volunteer Service, and the Week of Dedication can appropriately be the time for its inauguration in the local church. Special service enterprises are outlined for adults, youth, and children. In the youth division a special free packet of service project descriptions is available from the Board of Education. All who attend Methodist Church Schools should, during the Week of Dedication, be faced with urgent opportunities to dedicate their time to Christian service.

It is clear, however, that "the gift without the giver, is bare." And dedication of self holds first place in the plans for the period of dedication. Why cannot this be made a time where multitudes come into this Christian fellowship through the evangelistic efforts of the Church School? And likewise a time when those already within that fellowship shall re-dedicate themselves in the spirit of the great needs and great heroisms of these days?

The second item of business to come before that special meeting of the church board of education is the development of practical plans for successful observance of the Week of Dedication through the Church School. Naturally, these plans must be part of the total plans for the entire local church without duplication or overlapping. In connection with plans, a suggested schedule may be of help, since it will be realized that observance cannot wait until February 28 to begin if there is to be real success.

Sunday, January 3, was designated as Covenant Sunday to mark the beginning of an intensive season of personal Bible reading, meditation, and prayer. Sunday, February 28, should begin the week of intensive attention to the central idea of dedication, with special services in classes and departments, culminating in Dedication Sunday, March 7. The offering is to be taken then.

How shall all this be planned for the Church School? Each school must answer for itself, for no two will be alike. But certain procedures may be followed by all. First, information must be secured concerning general purposes and the materials available. The Christian Advocates are carrying full information. Each pastor will have special materials. And for the Church School a special pamphlet has been prepared. Second, the objectives should be

(Continued on Page 9.)

WITH THE PASTORS

LOOKING TOWARD EASTER SUNDAY

By Charles O. Ransford

Easter is the most joyous season of the year. It is the return of spring and of new life to the soul. Easter is the crowning glory of the Christian revelation. It is the consummation of all that God has planned for man. It is the fullness of the God-head "that filleth all in all."

Christ is "the first-fruits of them that slept." Now all that are Christ's "shall be made alive." "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

Easter Sunday is the answer to all the world's doubts and fears. The age long question, "If a man die, shall he live again?" is answered in Christ and the resurrection. Men, who "confessed that they were strangers and pilgrims in the earth," and were aliens from God by their transgressions and "strangers from the covenants of promise, having no hope, and without God in the world, in Christ Jesus are now made nigh by the blood of Christ."

The resurrection of Christ is the good tidings of the gospel. It is more than singing,

> "Hark the herald angels sing,
> 'Glory to the new-born King;
> Christ is born in Bethlehem.'"

It is "Christ died for our sins according to the Scriptures; and that he rose again the third day according to the Scriptures." "Them also who sleep in Jesus will God bring with him."

The Church has a message, a really great and inspiring message. It is a message of salvation, a message of forgiveness of sins, a message of hope, a message of new life in Christ, a message of the return of the soul to God.

The resurrection of Jesus Christ is the greatest inspiration to man to preach, evangelize, and proclaim the good tidings God has given to men. The Church received the gospel commission when Jesus was raised from the dead.

Jesus said, as he walked with the two sorrowful disciples on a Sabbath day, going to Emmaus, "'Ought not Christ to have suffered these things, and to enter into his glory?"

The pastor should take a long look and prepare both himself and his people for Easter. He should live again in the experiences of the two disciples who walked with Jesus to Emmaus until his own heart is made to burn within him. He should sit with Peter and the disciples by the Sea of Galilee, until his heart can say, "Lord, thou knowest all things, thou knowest that I love thee."

He will then be prepared to teach and to preach and to lead his congregation. His own life will have experienced a spiritual transformation. The natural man will then become spiritual in Christ.

CONFERENCE NEWS AND PERSONALS

The Advocate appreciates the loyalty and the thoughtful commendation of Mrs. J. M. Turnipseed, Rt. 2, McCool, Miss.

Rev. James A. Knight, on leave, is living at St. Landry, La., according to a business note to the office.

Three new parsonages for the Ruston District set a stiff pace for those who are contesting for a record in providing homes for the pastors.

Rev. Frank A. Matthews, whose return from Texas was noted recently, is now at his new post on the Lisbon charge and has received a royal welcome from his people.

Dr. Guy M. Hicks had a training school at Trinity Church, Ruston, La., recently. Details as to teachers and courses were not given, but we feel sure that it was "Standard."

Mrs. Florence B. Jackson, McComb, Miss., has given the Advocate right-of-way for another year. It has been, as she says, a welcome visitor in her home for many years. We appreciate her abiding interest.

The editor appreciates a generous word of commendation from Rev. W. H. Heath, pastor at Longview, Miss., which he sent along with a business letter to the Advocate office.

Rev. Luman Douglas has our thanks for some news sent in from the Lake Charles District and for an invitation to be present at the district conference at Sulphur, La., on June 1, tentative date.

Rev. Andrew J. Boyles, pastor at Lucedale, Miss., has received twenty-nine members into the church since Conference, and his people have installed beautiful new furniture in the dining room at the parsonage.

The news of the death of Mr. L. P. Bailey, of Coldwater, Route 2, did not reach us until a few days ago. We regret to know of his passing and also of the failing sight of his companion who is left behind.

Mrs. Mary McSwain, of Arkansas, and Miss Rachel Jarratt, of Texas, have been spending a few days in New Orleans. They are missionaries on leave from Brazil and expect to return to their posts in the near future.

Dr. D. B. Raulins, district superintendent at Ruston, La., and eight of the ministers of his district, G. M. Hicks, Louis Hoffpauir, John Rasmussen, R. M. Brown, B. P. Durbin, V. D. Morris, J. F. Kilpatrick, and W. D. Milton, attended Ministers' Week at S. M. U.

Rev. Dan P. Yeager, serving Moselle, Miss., charge, asks the prayers of Christian people for the restoration of the health of Mrs. E. M. Shows, who has been a faithful worker in the church for many years, but is now confined to a bed of affliction.

Rev. C. J. T. Cotten, of Angie, La., writes that his wife has been ill and that has handicapped him somewhat as to outside activities on his charge. His quarterly conference is to be held at Varnado on next Sunday afternoon.

Rev. A. L. Davenport, pastor of Vaiden and West charge, Miss., has reached twenty-two in his Advocate campaign for the new year. The editor has no more loyal friend and the Advocate no better worker than is Bro. Davenport.

Rev. L. D. Haughton, pastor at Court St. Methodist Church, Hattiesburg, has been appointed reporter for the Hattiesburg District. We appreciate Bro. Haughton and also the promptness of his response with the news.

Bro. Oscar McLendon, layman of Gilbert, La., called at the Advocate office on Tuesday of last week. Bro. McLendon always remembers the Advocate office on his visits to the city, and we regret having missed a visit with him.

Rev. E. S. Lewis reports that the work at Arcola and Murphy is going well and that among his most valuable members is Bro. G. F. Oakes who, along with the editor of this paper, shared the breezy spaces and rustic scenery of Carroll County, Miss., in childhood.

Rev. N. S. Loftus, pastor of Sartainville, Miss., charge, says that he begins his fourth year of service with the people responding in a fine way. Bro. Loftus speaks in high praise of the effective preaching and work being done by Rev. Van R. Landrum, the new district superintendent.

Rev. M. S. Robertson, pastor at Houma Heights and French Mission field, says that he expects to do as well or better in the Advocate campaign this year as he did last year. Houma Heights was the beneficiary of the Advocate campaign in the New Orleans District last year.

Rev. William W. Milligan, pastor at Byhalia, Miss., sends us a list of 32 subscriptions, 25 of which are new, and in addition says he expects to send another list before long. He is delighted with Byhalia and with the interest of his people in the church and its pastor.

Rev. D. R. O'Connor, pastor at Decatur, Miss., says that his charge is working under the Unified Budget plan and has paid World Service and all connectional items for the year, including district superintendent, bishops, superannuate fund and district work. In addition, they are ahead of schedule on all local and special causes.

Dr. Joseph A. Smith, pastor at Glenn Memorial Church, Atlanta, Ga., is much pleased with his new assignment, where he has found a great church with magnificent equipment, and the largest morning congregation of any church in the city. We are happy to know that his work is going well. but that is as we expected it would be.

Rev. Fred S. Flurry writes that he is having a good time at Clinton, La. He has received five young men into the church on profession of faith since Conference, and others will be joining soon. Pastor's salary for the year was increased, World Service acceptances increased 25 per cent over last year, and three of the churches have adopted the Unified Budget. The pastor's study to be dedicated to the late A. P. Erwin will be added to the new educational building, which was constructed last year. Bro. Flurry expresses his appreciation of the splendid help rendered by Rev. and Mrs. R. V. Fulton, whose home is near the church.

MRS. H. P. LEWIS PASSES

Dear Dr. Duren: Mrs. H. P. Lewis, the wife of our pastor at Durant, Miss., passed away on the evening of February 9. Mrs. Lewis had been very ill for a month and had not been in good health for several years, suffering with a heart ailment.

Sincerely,
R. G. LORD.

THEY ARE BOTH GIRLS

Rev. and Mrs. R. T. Pickett, of Greensburg, La., announce the arrival of two granddaughters in January, 1943. The first, Elizabeth Ruth Miller, on January 22, in New Orleans; the second, Ruth Ezelle Pickett, on January 28, in Jackson, Miss. Both are said by partial friends to be fine and beautiful.

LAKE CHARLES DISTRICT

Twelve pastors from the Lake Charles District attended Ministers' Week at S. M. U. This is the largest number attending from any district in the Conference.

Vinton, Rev. J. A. Bell pastor, has made improvements on the parsonage, and expects to raise $250 this month to clear a debt on the parsonage.

First Church, Lake Charles, J. Henry Bowdon, pastor, reported fifty-six additions to the church at the first quarterly conference.

Tabernacle Church, Jennings, James Waltrip, pastor, had 379 children present for a Christmas program in the church. Later a program for colored children was given, at which 495 colored children were present, and each received a Christmas bag from the church.

Kinder, T. D. Lipscomb, pastor, reported improvements being made on the parsonage.

Iowa, Sam Nader, pastor, is making improvements on the parsonage.

The Lake Charles area Ministerial Asso-

LUZIANNE
COFFEE
100% GOOD

ciation meets monthly. The following officers were elected: President, J. Henry Bowdon; Vice-president, E. P. Drake; Secretary-treasurer, L. E. Douglas. Rev. Paul E. Thompson, pastor United Brethren Church, Jennings, is a member of the Association. The members operate a "Book Exchange," by which each pastor in the Association has access to the library of each of the other members.

Sulphur, L. E. Douglas, pastor, has made and paid for $450 in improvements on the parsonage.

HAVE YOU WRITTEN YOUR BOYS?

To the Pastors of the Methodist Church:

Somewhere, either in this country or in theatres of action, are men and boys who hold dear memories of the churches and the pastors left behind.

Day after day and night after night these men, young men, dressed in their GI, "OD," uniforms, protect your country, or prepare to see that you have continued freedom of religion.

Some of these, away from their occupations and homes, do not have freedom of time to write you, but **you can** aid them to have smiles and joy by letting them have a few lines from **you—their pastor.** Some pastors are neglecting these protectors and defenders.

Pastors, you can help these boys. Give them a few lines. Let them know that you are with them.

ONE IN SERVICE.

MONTGOMERY, LA.

Dear Dr. Duren: Will you allow me just a word to say that our work at Montgomery is progressing nicely? Since there was a shortage of teachers, I am giving some of my time to teaching in the high school at Verda. However, I enjoy the pastorate most of all. A short while ago the church gave the pastor and family a very gracious shower, which is but a token of the fine spirit and attitude of the people here. Sister Wardlow, who retired at the meeting of the last Annual Conference, resides in Montgomery, and has indeed been a blessing and inspiration to us. Young People's Fellowship meetings, mid-week services, W. S. C. S., and Church School are all active and alive. We have started a good year. We trust we shall be able to finish a good year.

Respectfully,

G. H. CORRY.

HATTIESBURG DISTRICT NEWS

Three of the preachers of the district are participating in the Evangelistic Mission for the Southeastern Jurisdiction in the Knoxville District, February 8 to 18. Dr. B. L. Sutherland is preaching at Epworth Church, Knoxville. Rev. J. D. Slay is preaching at Clinton, Tenn. Rev. Robert Matheney is doing pastoral evangelism in the Mission.

The Missionary Educational Evangelistic Institute for this district was held at Main Street Church, Hattiesburg, February 1. The attendance was very good. Dr. Sutherland presided, and the three interests represented were presented by Mr. W. D. Hawkins, Rev. I. H. Sells, and Rev. J. H. Morrow respectively. Plans were made for our participation in the United Methodist Advance.

Bishop Hughes will preach and Frank E. Dement, Jr., will lead the singing in a revival at Main Street Church, Hattiesburg, March 14 to 21.

Dr. Clovis Chappell will preach in a series of services at First Church, Laurel, March 7 to 14.

Miss Robbie Lee Leggett has been appointed Director of Religious Education at Main Street, Hattiesburg, and reports indicate she is making a fine impression and getting a good start there.

Plans are being made to hold Week of Dedication services at several churches over the district. Petal and Hattiesburg Circuit churches are planning to use several of the pastors of the Hattiesburg area during the week.

Broad Street and Court Street churches have completed plans for their Pre-Easter services. Rev. J. D. Slay will preach at Court Street and Rev. L. D. Haughton at Broad Street.

New appointments have been made in the music department of Court Street. Mr. Frank E. Marsh, Jr., head of the Music Department at Mississippi Southern College, has been selected as the director, and Miss Forrest DeLano, morning organist. Mrs. W. D. Oliver has been appointed director of the Junior Choir and serves as evening organist. These changes have resulted in a marked improvement in the music of the church and increased attendance at both morning and evening services.

L. D. HAUGHTON, Reporter.

WHY HAVE LOCAL CHURCH PAPERS?

By Bishop Frederick D. Leete

Whatever is to be said for the denomination-wide press, whose valuable function is acknowledged, let it never be permitted to supplant the papers which any responsible portion of the Church thinks necessary to its work. A few of the valid reasons for the existence and loyal support of State, Conference and other regional organs are worthy of thoughtful attention.

Local church papers are closer to the constituency than are any other Christian publications. This constitutes an estimable fraternal tie and sense of relationship.

News which is not of nation-wide interest, nor of special importance to regions afar, is eagerly read and is often of useful directive influence to closely related constituencies.

Opportunity for the expression of views and for the suggestion of effective and available service methods is given to persons acquainted with vicinity problems and more influential in their own neighborhoods than are writers at a distance. The latter can be used or quoted enough to prevent narrowness.

It is of no slight consequence to develop Methodist authority by means of the training which comes to those who are encouraged by a local press to use and improve their talents. Some of the best writers in the Church discovered themselves and were prepared for service in this way.

Even the greatest Church institutions need, and not infrequently get, through papers in their own localities, assistance for their programs and progressive campaigns which they could not obtain in any other way. Church hospitals, homes and schools can well afford to give generous financial support to these informed and interested promoters of their undertakings.

The Church should never consent to an intellectual if not spiritual overlordship, such as would naturally result from one centrally controlled agency of news and guidance. If anything of this sort were to be established it would constitute an indefensible peril to the Church as a whole, and not merely to its specific parts.

Many agencies of thought, each free and uncoerced by general boards, tendencies and restraints of intelligence, and of urgencies of growth, seems to be a true ideal for Methodism.

NEWS BRIEFS FROM THE BROOKHAVEN DISTRICT

The Brookhaven District has enthusiastically received the new district superintendent, Bro. Van R. Landrum. Bro. Landrum at one time served the Wesson Methodist church for four years as pastor. He has many friends in the district and they welcome him back as their district leader.

In the midst of his first round, the district superintendent announces that all of the charges are getting off to an unusually good start, and that the indications are the district will enjoy a great year.

Twelve charges in the district are beginning the year under new leadership. They are: Adams, with Rev. S. B. Watkins; Georgetown, with Rev. Baylis Alsworth; Harrisville, with Rev. W. J. Dawson; Magnolia, with Rev. J. E. Gray; LaBranch Street, McComb, with Rev. Frank E. Dement, Jr.; Monticello, with Rev. T. M. Ainsworth; Nebo, with Rev. J. N. Lambert; Osyka and Fernwood, with Rev. H. S. Westbrook; Scotland, with Rev. W. R. Irving, Jr.; Summit and Felder, with Rev. T. E. Nicholson, and Wesson, with Rev. W. S. Cameron. All of these men have been well received and are beginning the year in high favor with their people.

Quite a large number are increasing their acceptance on World Service askings, as indicated by the record of the first quarterly conference of the district.

The combined Evangelistic, Educational and Missionary Institutes were held in the First Methodist Church of Brookhaven on February 4. Only one preacher of the district was absent, and a large number of laymen were in attendance. Much information and inspiration was received by those present. The group heard Dr. Bartak, who represented the Board of Missions. Dr. Bartak is a native of Czechoslovakia, and spent some time in a German concentration camp.

During the day of February 4th, the preachers of the district divided themselves into three groups in order to meet for further study and planning with reference to the district program, and especially with reference to the coming Week of Dedication. Each group will meet within the next week to make definite plans to participate in the Methodist Advance in the district.

Rev. W. S. Cameron, the District Director of Evangelism, will represent the district at the Methodist Evangelistic Institute in Knoxville, Tenn., February 8-18.

Rev. J. M. Ewing, President of Copiah Lincoln Junior College, Wesson, Miss., chairman of his church board of stewards, a member of the Conference Board of Education, and an outstanding Methodist, has been commissioned a Lieutenant (s.g.) in the Naval Reserve. He reports for duty February 23.

Rev. W. J. Ferguson, who took the superannuate relation at the recent session of the Mississippi Conference, is making his home at Wesson, Miss. He has purchased the home of Mr. S. G. Armstrong, and is happily situated. He would appreciate hearing from his friends in the Mississippi Conference.

Rev. J. W. Sells, First Methodist Church, Crystal Springs, Miss., is planning a Rural Life Conference, February 22-24, in which he is to have Dr. A. J. Walton, of the Board of Missions and Church Extension, as leader. Bro. Sells invites all who can to come and cooperate in this Rural Life Conference.

W. S. CAMERON, Reporter.

W. S. C. S. SOUTH CENTRAL JURISDICTION TO BE HELD

South Central Jurisdiction, W. S. C. S., is holding its second annual meeting at First Methodist Church, Dallas, Texas, February 23-25. Only the Joint Council is cancelled.

MRS. GEORGE SEXTON, JR.

PERSONAL NOTES AND INCIDENTS

Mrs. Strozier, wife of the pastor at Pine Grove, La., was reported as making favorable improvement. As we noted last week, she was very ill following an operation. It now seems that she may be on the road to recovery.

Religious Emphasis Week was observed at L. S. U. last week, and Rev. W. H. Wallace, of Corpus Christi, Texas, was the speaker for the Methodist group, having begun the observance in the campus church on Sunday, February 7.

Chaplain George D. York, of the North Mississippi Conference, is located at Henderson Point, Pass Christian, Miss., with the U. S. M. S. Basic Cadet School. This is a post where merchant seamen are trained for the command of merchant vessels.

We regret to learn that Dr. John H. Crowe, pastor of First Church, Baton Rouge, La., has been quite ill with an attack of influenza. We learn that he was seriously ill for two weeks, but is now improving. We trust that he may soon be able to resume his pastoral activity.

Rev. R. G. Lord, district superintendent at Greenwood, Miss., reports an increase of 14 per cent in benevolence acceptances and advances of a total of $1,000 in pastors' salaries. The Greenwood District Conference will be held at Black Hawk on May 4—a one-day conference.

News has just been received at the Advocate office to the effect that Rev. R. T. Ware, Hospital Chaplain at Shreveport, had been operated on at a local hospital for a trouble from which he has suffered for some time. We trust that Bro. Ware may soon be fully recovered and able to return to his work.

COLUMBUS DISTRICT

On Thursday, February 11, the preachers of the Columbus District met in a one-day Institute at Mathiston, Miss. Rev. H. D. Suydam and his people made cordial hosts, and nearly all the preachers were present. Dr. V. C. Curtis, district superintendent, who planned the program, presided. Helpful topics were discussed, such as: Ministerial Ethics, Relation of Pastor to Church Property Under the New Law, Preaching Services, New Orleans Christian Advocate, Week of Dedication, and Work of the Cabinet. The last-named topic was discussed by three former members of the Cabinet, Dr. J. R. Countiss, Rev. J. D. Wroten and Rev. W. L. Storment.

Rev. S. M. Butts, Conference Evangelist of the North Mississippi Conference, reported that he is beginning his evangelistic labors for the year in high hopes. He still has some open dates and would be glad to hear from brethren needing evangelistic help. He may be reached at Mathiston, Miss.

Rev. A. P. Stephens, District Evangelist, is making out his calendar and has some open dates for spring and fall. His address is Kosciusko, Miss.

Kosciusko Station accepted the askings on benevolences for this year, $1,000, and remitted one-fourth of the amount to the conference treasurer on February 5.

Mathiston Church, Rev. H. D. Suydam, pastor, held an impressive service on Sunday, January 31, honoring its students.

Macon Circuit, Rev. T. A. Filgo, pastor, has raised its benevolent assumption $125. Salem Church raised over $1,000 on church debt and will pay balance during the year. The parsonage has been equipped with gas and an electric refrigerator.

The Macon Youth Fellowship Union met at Macon Methodist Church with an interesting program, provided by the Macon Young People's Division. There were seventy present, and reorganization of the Union was made and a program planned for the year. The young people are very interested and a good work is expected. Reports from the several Fellowships prove that the young people are doing worthy work in their localities.

T. B. THROWER, Reporter.

AUTOGRAPHS WANTED

The Advocaate has a request for the signatures of editors of the New Orleans Christian Advocate for use as source material in a volume of historic material of Methodism. Any one having letters or documents bearing the autograph of Dr. C. W. Carter, Dr. W. C. Black, or Dr. J. W. Boswell can help us by giving us this material for the completion of the list of autographs of our editors. If you have such documents with which you are willing to part, please send them to the New Orleans Christian Advocate, 512 Camp Street, New Orleans.

CALENDAR OF EVENTS AND POINTS OF EMPHASIS, GREENWOOD DISTRICT

Special Days and Occasions

1. Christian Literature Month in February. At least 400 subscribers to the New Orleans Christian Advocate and 100 to the General Organ.
2. Layman's Day, February 21. A service in each church.
3. Week of Dedication, February 28-March 7. Observed in each church with a free-will offering taken and sent to conference treasurer.
4. Memorial Mercy Home-Hospital Day, March 14, with offering sent to Dr. J. G. Snelling, 815 Washington Avenue, New Orleans, La.
5. Church School and Rally Day, observed in each church, with offering sent to conference treasurer.
6. Easter Sunday, April 25.
7. Hospital Week and Golden Cross observance in May. Offering sent to the conference treasurer.
8. Millsaps College Day, May 2, with program and offering. Offering to be sent to the conference treasurer.
9. Pastors' and Christian Workers' Training School at Wood Junior College, June 7-12.
10. Methodist Student Day, June 13, with offering sent to the conference treasurer.

District-Wide Missionary Institute at Greenwood, April 8. All-day meeting. Bring your lunch. Each church represented.

District Conference at Black Hawk, May 4.

Evangelism. A continuous effort by the church school, Youth Fellowship and home in leading children and youth to Christ. A special period for a revival in each church. Maintenance of spiritual warmth in each church through evangelistic preaching, pastoral visitation, and good fellowship.

Missionary Cultivation. Observe World Service Sunday in each church school and youth fellowship. Hold a school or class in Missions in each church. Presentation of the benevolent causes in each church. Regular payment on benevolences, with fifty per cent raised by district conference.

Note: We will carefully check on these items at the second and third quarterly conference.

LETTER FROM CHAPLAIN LYTLE

Dear Dr. Duren:

I have noticed a great deal of comment in the columns of the Advocate, as well as in other publications, some of it seeming to generate considerable heat, on the failure of the Church to supply chaplains for the armed forces.

It probably is presumptuous for one with only three months' experience in the chaplaincy to say anything about it. Nevertheless, it seems to me that there are several facts which should be taken into consideration, viz:

1. We cannot expect to expand our armed forces from a few hundred thousand men to the size of our present force without upsetting a way of life for the whole nation. The demand upon all churches for chaplains has been unprecedented, especially those church groups constituting the larger denominations. Our churches were geared to a peacetime economy, as was the whole nation, and we cannot expect them to make the transition without some stress.

This condition, plus the care the Government takes in selecting chaplains, is bound to create a situation which presents many difficulties.

2. The military force we are now building is supplied almost entirely by civilians—doctors, lawyers, merchants machinists, clerks, teachers, farmers, and men from all walks of life who have laid aside their civilian pursuits for a while with the expectation of resuming them when this task is finished. They are not professional military men. The same is true of ministers who enter the chaplaincy.

3. The avenues of service open to men in the ministry are open to men in the chaplaincy. There are no limitations placed upon the chaplain's preaching, save as it is subversive to the national welfare. The same heart hunger which impels men to seek spiritual comfort and guidance in civil-

ian life operates in the military, only with added significance.

I have had more persons come to me seeking guidance in the three months I have been in the chaplaincy than I had in the four years of my pastorate. And they have come from many faiths.

I know of no place of service where common sense and a sincere desire to help pay higher dividends in personal satisfaction than the chaplaincy. Without exception, I have found Commanding Officers eager to aid the chaplain in his work. Officers and men alike accord the the chaplain the respect due him as a man if he acts in such a way that he merits it. But there is no place where hypocrisy will be sooner discerned.

Army regulations prescribe the work to be done by chaplains and the man who carries out these regulations will not find time for nor will he be pressed into duties which violate his conscience or vitiate his spiritual influence with his men.

4. There are hazards in the work. There are inconveniences. There are separations. These we share with all other men. But there is also adventure, which brings to the adventurer the keen pleasure of "launching out into the deep" and establishing his faith.

I cannot help but feel that all the problems regarding the supplying of chaplains can, with patience and understanding, be solved. We need, of all things, to refrain from recriminations against men who seem fitted for the work yet do not feel called to it. I have an inherent faith in the devotion of the men of the Church to the call of service, wherever that may be. The sacrificial zeal which drove our fathers out into unknown fields for the Lord has not departed. Many shall rise up in this day to carry the Gospel to our men and to the whole world.

The spirit of your editorials is making a fine contribution toward the solution of the problems which beset the Church. We pray for your health and continued service. Remember us here as we seek to do the work whereunto we are called.

Very sincerely yours,
MARK F. LYTLE, Chaplain.

FEBRUARY 28 NAMED RED CROSS SUNDAY

Eminent leaders of the several religious faiths of the United States, at the request of the Red Cross, have designated February 28 as Red Cross Sunday, and February 27 as Red Cross Sabbath. Identification of these two days with the Red Cross will herald the opening of the 1943 Red Cross War Fund campaign for $125,000,000, which will be conducted during March, Norman H. Davis, chairman of the organization, has announced.

With the support of the various faiths, spiritual leaders the country over are being requested, through Red Cross chapters and by letter, to urge their flocks to give full support to the War Fund campaign and thus make provision for the humanitarian work of the Red Cross throughout the year. Compassion, pity, and aid are the essential qualifications exemplified by the Red Cross, and it is hoped that every pulpit in America will be an interpreter of these eternal verities on the days set aside for this purpose, the Red Cross stated. To the extent that the public appreciates the nature of the need and the magnitude of Red Cross tasks, support of the War Fund campaign will be forthcoming. In spreading an understanding of these facts and the deeper meaning of sacrificial service, the clergy and spiritual leaders will be of immeasurable help.

The past year has seen a tremendous expansion of Red Cross services. Its representatives are with our troops abroad and at home. It is operating servicemen's clubs in leave areas abroad to provide our boys with wholesome entertainment and recreation while away from camp. Its Blood Donor Service is maintaining an ever-increasing flow of blood plasma to the armed forces. Its volunteers, many of them working in parish halls, church parlors and other facilities provided by America's religious establishments, are making thousands of surgical dressings and other articles, and it is conducting a widespread educational campaign to train our people in first aid, home nursing, nutrition, and other subjects. The support of all is needed to assure the success of the 1943 Red Cross War Fund.

RURAL LIFE CONFERENCE

Crystal Springs, Miss., Methodist Church, February 22, 23, 24, 1943

Dear Brother:

Invitations have been sent out to 93 members of the Mississippi Annual Conference by the Board of Educataion to attend this Rural Life Conference, to be held here by Dr. A. J. Walton.

BOOKS WANTED

Bishop W. C. Martin desires copies of the Life of Bishop Linus Parker, by Galloway; sermons of the lata Rev. David Seth Doggett, by Edwards; William Wallace Duncan, An Appreciation, by Filgo; and Bishop John Early, by Child.

Any one having a copy of any or all of these volumes which he is willing to sell, should communicate with Bishop W. C. Martin, 512 Omaha National Bank Bldg.. Omaha, Neb.

Only fifty can be entertained by this church.

The first fifty cards received will reserve a room and meals for the signer—from Monday afternoon at 2 o'clock, February 22, to and through noon, Wednesday, February 24, 1943.

This Rural Life Conference is being sponsored by the Department of Town and Country Work of the Methodist Church, by the Board of Education of our Conference, agencies representing the U. S. Department of Agriculture and the Crystal Springs Methodist Church.

The Rural Life Conference opens with registration at 2 p,m, Monday, a trip to the Mississippi Truck Experiment Station at 3 o'clock, and the first Workshop Hour, led by Dr. Walton, at 5.

Supper is at seven. This will be sponsored by the Crystal Springs Lions Club. They are inviting 50 farmers to be their guests to hear Mr. Thomas L. Ayers, Dept. of Agriculture, Washington, D. C. A sound motion picture, "The Land," is to be shown also.

Tuesday's program consists of Workshop Hours, led by Dr. Walton, Superintendent of the Town and Country Department of our Church, and Mr. Ayers; addresses by leaders such as W. C. Lasseter, editor of the Progressive Farmer; T. M. Patterson, State Administrator of the A. A. A.; Director L. I. Jones, State Extension Service, and others.

A special supper and evening program is being arranged for Tuesday. Wednesday's program will be Workshop Hours and worship service.

The only cost to those attending is the transportation here. If you get in a reservation and get here, we'll do the rest.

If you want to come, mail me a card immediately.

Sincerely,
JAMES W. SELLS.

CHURCH SCHOOLS AND THE WEEK OF DEDICATION

Continued from page 5.)

clearly formulated in terms which each age group in the Church School can understand. This can probably best be done by the leaders of each group. Translate dedication of self, service, and substance into the language of the group. Then be specific concerning just what is expected.

What is really expected in the way of dedication of self? (Write the Service Department of the Board of Education for Evangelism packets). Specifically, what is expected in the way of Christian service enterprises? (Note the helps mentioned earlier in this article). Specifically, what are the needs for the offering? Then, in harmony with the plans for the total church, each age group in the Church School should have worked out a procedure appropriate to its own age as a part of the observance in Church School and church.

Long since the eighty-four young men, who paused for a moment on the sidewalk before boarding the train, have been swallowed up into the military might of our nation. But shame upon us if we forget them! For those who remain behind there is a call to high dedication comparable to their own. It shall be a dedication of self, and service and substance.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Second Round

Acona, at Acona, Sunday Mar. 14, night.
Belzoni, Sunday, February 21, 11 a.m.
Black Hawk, at Bowling Green, Sunday, Mar. 14.
Carrollton, at North Carrollton, Sunday, Mar. 28, p.m.
Drew, Sunday, Feb. 28, night.
Durant, Sunday, April 18, 11 a.m.
Ebenezer, at Hebron, Thursday, Mar. 4, all day.
Greenwood, preaching Feb. 14, Q. C., Mar. 24, p.m.
Ittabena, April 7, night.
Inverness and Isola, at Isola, Apr. 25, 11 a.m.
Lexington, Mar. 28, 11 a.m.
Minter City and Glendora, at Glendora, Feb. 28, 11 a.m.
Moorhead. Mar. 21, night.
Pickens and Goodman, at Pickens, Apr. 4, 11 a.m.
Poplar Creek, at Shiloh, Mar. 3, all day.
Rock Hill, at Seneashe, Mar. 17, all day.
Ruleville, Apr. 14, night.
Schlater, at Schlater, Apr. 11, night.
Sidon and Cruger, at Cruger, Mar. 10, night.
Sunflower and Doddsville, at Doddsville, Mar 21, 11 a.m.
Swiftown, at Swiftown, Apr. 4, night.
Tchula, Feb. 21, night.
Tutwiler and Vance, at Vance, May 2, all day.
Vaiden and West, at West, Apr. 18, night.
Webb and Sumner, at Sumner, Mar. 7, night.
Winona, Apr. 11, 11 a.m.
Winona Ct. at Columbiana, Mar. 7, all day.

In each case the hour of the quarterly conference to be announced by the pastor.

District Missionary Institute, at Greenwood, Apr. 8. Each church to have full representation. Each person to bring or provide lunch.

District Conference, at Black Hawk, May 4, one day. Representatives to be elected at the second quarterly conference.

R. G. LORD, D. S.

Judges ought to be more learned than witty, more reverent than plausible, and more advised than confident! Above all things, integrity is their portion and proper virtue.—Bacon.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"It is impossible to govern the world without God. . . . Let us with caution indulge the supposition that morality can be maintained without religion., Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.'

—George Washington.

* * *

Enlarged Executive Committee Meeting, Southeastern Jurisdiction W. S. C. S.

An enlarged Executive Committee meeting of the Southeastern Jurisdiction W. S. C. S. is being held in Atlanta this week. Problems relating to conference and district work are being discussed, promotional plans are being made, and inspirational addresses given. This three-day work conference will furnish plans and stimulation for the seventeen conferences which will hold their annual meetings soon and is taking the place of the larger meeting of the Jurisdiction W. S. C. S.

Mrs. W. F. Mahaffey, conference president, and Mrs. T. H. Fore. conference secretary of organization and promotion. are attending from the conference body.

Mrs. D. L. St. John is attending as secretary of organization and promotion of the Jurisdiction W. S. C. S.. and Mrs. Paul Arrington as a member of the Board of Missions and Church Extension.

Preceding the meeting of the Executive Committee, a meeting of the standing committee on Christian Social Relations and Local Church Activities of the Jurisdiction was held. As a member of this committee. Mrs. Stanley Wilson attended and remained for the Executive Committee meeting.

* * *

Concerning the Home for Delinquent Negro Children

Prof. George Washington Williams, 55, of Durant, Rankin County, now in charge of 16 Negro war projects in Attala and Holmes Counties, was named superintendent of the Negro Juvenile Reformatory to be constructed on the old Oakley prison farm in Hinds County. He was selected by a committee headed by Governor Paul Johnson. He is a graduate of Natchez College and Tuskegee, and has taught school for about 25 years. His wife is a college graduate and Negro home demonstration agent in Holmes County. He has a son in the armed forces in Australia.

Prof. Williams was endorsed by the Federation of Colored Women's Clubs, which worked for twenty years to secure the school for delinquent youth.

The establishment of this school, the first step undertaken by the State of Mississippi in rehabilitating Negro delinquent youth in an institution separate from the State penitentiary, was authorized by the Legislature in 1942. Under the bill, the State set aside $60,000 for construction, and materials from the old insane hospital buildings in Jackson will be utilized. Juan Landry, of Hattiesburg, was selected as architect for the buildings, and work will begin soon.

"Will a Man Rob God?"

According to the plans of the Conference Study Committee, the study of "Will a Man Rob God?" written by Bishop Cushman, will begin in March or April.

On this page next week we will give a simple outline for the study and follow it with suggestions.

* * *

World Day of Prayer

If you have not ordered your World Day of Prayer literature, do so at once. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

The worship programs for adults and young people, "Father, I Pray that They May all be One," are 2 cents each, $2 per 100.

The Handbook is 10 cents (for the leader).

Poster (17x22), 5 cents each.

Plan ahead and have this a community service—March 12.

* * *

February Project

Have you visited the Negro school in your community yet? What did you find? Did you observe any needs which you may help to supply?

Did you assist your pastor in the observance of Race Relations Sunday?

How will this project tie-in with our monthly program, "The Church's Responsibility for a Just and Enduring Peace?"

* * *

Have You Heard?

That the Government has ordered all of the bars in officers' clubs in army posts, etc., closed? We wonder why?

But what about the beer we hear (?) is served with meals?

* * *

"The Work of the Woman's Society of Christian Service"

A number of requests have been received concerning the "Joint Division of Education and Cultivation."

The complete set-up of this division will be found on page 334 of the 1940 Discipline, and we see that in this division there are "eight women from the Woman's Division of Christian Service, elected by that Division."

These eight women are today:

1. Mrs. V. F. DeVinny, secretary of Organization and Promotion, who directs the work carried on in our conference by Mrs. T. H. Fore.
2. Mrs. Helen B. Bourne, secretary of Missionary Education, who directs the work carried on in our conference by Mrs. E. V. Perry.
3. Wesleyan Service Guild, Miss Lelia Norris. In our conference, Mrs. J. B. Pearson.
4. Student Work, Mrs. Lenore E. Porter. In our conference, Miss Mary Thornton Lindsey.
5. Young Women and Girls' Work, Miss Helen L. Johnson. In our conference, Mrs. Glendell Jones.
6. Children's Work, Miss Ruby Van Hooser. In our conference, Mrs. J. B. Cain.
7. World Outlook, Miss Dorothy McConnell.
8. Literature, Miss Juanita Brown.

7 and 8 in our conference, Mrs. H. E. Hamrick.

Out of this Joint Division of Education and Cultivation comes a "joint" study program, and a "joint" cultivation of new members and prospective members.

In the "Red Book," pages 334-350, will be found interesting reports from the eight women members of the Joint Division, elected from the Woman's Division.

It is in several of these "joint" lines that we are to study and work more diligently this year. The Wesleyan Service Guild, the Student Work, and the Young Women and Girls' Work.

As has been mentioned on this page before, we are having this year for the first time a "joint" study program—"Latin-American Missions."

LOVE AND CONFIDENCE— A MOTHER'S PRAYER

As Thou didst walk the lanes of Galilee—
So, kind and loving Saviour, walk with my son for me.
The years have passed, and now that he has grown
I cannot follow; he must walk alone.
Be Thou my feet that I have had to stay,
For Thou can'st comrade him in every way.
Be Thou my hands that would keep his in mine,
And all things else that Mothers must resign.
Be Thou my voice when other things allure,
Pleading with him to choose those that endure.
When he was little, I could walk and guide,
But now I pray that Thou be at his side,
And as Thy blessed Mother folded Thee,
Oh, kind and loving Saviour, fold Thou my son for me.

—Outlook, New Zealand. Reprinted from Presbyterian Tribune.

DOGS AT DUNKIRK

Remember the escape back to England of the British Army from Dunkirk? Eight hundred of those British soldiers carried with them back across the channel eight hundred dogs picked up by them in France, Belgium and Holland. These homeless dogs, their owners killed or fleeing from their homes, had simply been adopted by these eight hundred Tommies. How can you account for the rescue of these homeless dogs? "I can offer no explanation," writes the journalist who tells the story, "than that they were British and even the horrors of war could not deaden their love for dogs, especially dogs in distress."—Our Dumb Animals.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

First Quarter—February Program of Work

1. Plan with the pastor for Race Relations Sunday and Church-wide mission study.

2. Cooperate in World Day of Prayer—first Friday in Lent, March 12, 1943.

3. Business meeting.

4. Promotion of Wesleyan Service Guild. (Mrs. A. B. Archer, of Cruger, says they have six faithful members in their Wesleyan Guild. It seems that if these six can make an organization function interestingly we could have a Guild in every society, no matter how small the group or society).

5. Monthly meeting, with items from the Methodist Woman.

* * *

Efficiency Aim?

What is your weakest point here? Is it Children's Work? Would you believe that any woman would say that under our new set-up we have no plan for Children's Work? Mrs. Maurice Woodson, of Olive Branch, can give you all the information you need. And, if you will attend the first group meeting where Mrs. Woodson teaches Children's Work, you will be inspired to go home and organize that very night.

Page 32 of the January Methodist Woman gives you names of study material and program material for the year 1943. It is ordered from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. If your society does not have a Children's superintendent and you are interested in children, order the material for Children's Work and find someone in your church who will use your material.

* * *

Report of 1942 Conference to Committee on Children's Work

(This is the report that should have been used all this past year. I am merely giving it to you that you may check on what you have done and what you could have done).

We recommend:

1. (a) That we set as our goal for 1942 the election of a secretary of Children's Work by every Woman's Society of Christian Service.

(b) That stress be placed upon having in this office a woman who is actively missionary in spirit, and, if possible, one who is already at work in the Children's Division of the Church School.

(c) That the secretary of Children's Work use blanks provided in the Record and Report Book of the corresponding secretary of the local Woman's Society, and to send these reports quarterly to the Conference Secretary of Children's Work, Mrs. Maurice Woodson, of Olive Branch.

2. That the Secretary of Children's Work and other members of the Woman's Society of Christian Service encourage the organization of a Council of Children's Workers in every church where one does not now exist, and that they aid in every way possible in making this an active, functioning body.

3. That the Woman's Society of Christian Service take an active part in helping provide necessary curricular and enrichment materials (such as World Outlook, Methodist Woman, and M. E. M. publications) for use with children during the missionary units. Especially do we recommend the provision of copies of Child Guidance in Christian Living for Children's Workers in churches where, for any reason, the church school is unable to provide this publication.

4. That all secretaries avail themselves of opportunities of training as follows:

(a) That each local secretary attend at least one training class a year, either in her local church, the conference school at Mathiston, or the leadership school at Junaluska.

(b) That the Woman's Society of Christian Service, whenever possible, help provide necessary funds for sending the secretary of Children's Work to such schools.

(c) That the secretary join the Fellowship of Study in her own district.

5. That the first series training course, "Missionary Activities in the Children's Division," and the second series course, "Missionary Education of Children" (available by summer, 1942), be used in local and conference training schools as widely as possible.

6. That in cooperation with other groups concerned, the Woman's Society of Christian Service help to provide missionary education opportunities for parents (both fathers and mothers) by:

(a) The use of approved courses, such as McGavran's booklet, "Creating Friendly Attitudes in the Home," or similar courses provided from time to time in The Christian Home.

(b) Or, where regular courses are not used, by providing, during the year, at least two discussion groups or programs for parents, concerning opportunities for missionary education of children in the home.

MRS. MAURICE WOODSON, Chairman;
MRS. G. H. BOYLES, Secretary.

* * *

Certainly no one is more conscious of the difficult times we face than those persons who deal with the attitudes, loyalties and actions of little children. It is so easy to become discouraged and wonder about the usefulness of the work we are doing when we face the stream of hate pouring into the life of our whole world today. When we are tempted to such discouragement, let us call to mind the words of that beloved children's song:

"This is my Father's world,
O let me ne'er forget
That though the wrong
Seems oft so strong,
God is the Ruler yet."

MISS NOREEN DUNN,
Jurisdictional Sec't'y of Children's Work.

* * *

About the World Day of Prayer Literature

(Copied from Methodist Woman)

As we prepare this copy, the first week in January, the literature is here. If you have not ordered, do so at once. Even though you may send your letter air mail special delivery, it still may be greatly delayed. If you send your order after the fifteenth of February you take a war mail risk.

We have our entire stock on hand. If you send late and do not receive all the literature, you may take it for granted that the supply is exhausted.

* * *

Suggestions for Prayer for February

1. Pray for our men in the armed services and those in camps for conscientious objectors.

2. Pray for all those in government offices in places of high responsibility.

3. Pray that Christians may be willing to make any sacrifices necessary for a just and enduring peace.

4. Pray for the observance of the Week of Dedication. (See page 20 of the Methodist Woman, February issue).

* * *

Miss Ethel McKeithen, Instructor, Narcotic Education for Churches, visited the schools and churches in Rosedale Monday and Tuesday, February 8-9.

On Monday afternoon she spoke to the high school at the invitation of Mr. Brunson. Real appreciation by the high school students was expressed in close attention and interest in the subject matter being presented. On Tuesday morning Miss McKeithen spoke to the grammar grades.

On Monday night Miss McKeithen spoke to the adult group at the Methodist church, with Mr. Martin, Baptist minister, in charge. Literature was given out, and leaders of children in the church schools bought material to supplement the Church School literature available.

We were glad to have Miss McKeithen, and hope to have her back again when she is in this part of the state.

Do FALSE TEETH
Rock, Slide or Slip?

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

RELIEVES A DOZEN DAILY DISCOMFORTS

● SOOTHES QUICKLY

Right on the shelf, *handy*, you should have cooling, soothing Mentholatum to help you care for: 1. Head-cold stuffiness. 2. Chapped skin. 3. Clogged nostrils. 4. Neuralgic headache. 5. Nasal irritation due to colds. 6. Cracked lips. 7. Cuts and scratches. 8. Minor burns. 9. Dry nostrils. 10. Sore muscles, due to exposure. 11. Insect bites. 12. Minor bruises. Jars 30¢.

MENTHOLATUM

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Organization and Promotion

Mrs. J. H. Thatcher, Conference Secretary

We have come to the beginning of another period of our organization's life, the first quarter of the year 1943. Even though our world is dark and foreboding today, are we not willing to bear heavier burdens and carry greater loads to help bring the Kingdom of God and His will on earth as it is in heaven?

We miss the fellowship, inspiration, and information of the zone meetings, but a great challenge is thrown out to each zone leader to help her district secretary even more now than ever before. Help your district secretary to keep in touch with each local society. Magnify your position.

We are hoping this year that each local society will strive to have an executive meeting each quarter, mailing reports to your district secretary and conference officer by the first of January, April, July, and October. Accurate reporting is very essential. If an officer does not have a definite accomplishment to report, she should write her conference secretary what she is working on, and her plans for the future.

Much help is available for each officer. There is a Revised Guide, which is the last word in authority; the Conference Minutes, which carries all the recommendations for all departments of work; the Annual Report of the Woman's Division of Christian Service, which gives the whole scope of our work, both home and foreign; the New Orleans Christian Advocate, which carries three pages of valuable information, the Louisiana page now being edited by the Conference Executive Committee, each officer giving important information. A copy of Louisiana Missionary News is sent each president once a quarter, which she reads and studies, handing it on to the Secretary of Literature and Publications, who in turn brings the important items to the whole society. There is the World Outlook and Methodist Woman with a wealth of information in each, and our goal is "Every officer a subscriber." There is no limit to the number of helpful books, pamphlets, and leaflets, many of which are free, besides handbooks for each officer. All can be gotten from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. The Revised Guide is a "must" on the officers' list.

We have new corresponding secretaries' record books for 1943. The 1942 books are not to be used any more. New, different, more complete and comprehensive record books are out now, and each society must have one if she is to carry on her work efficiently. Treasurers will use the same book that was used in 1942.

The beginning of the year is the psychological time for pledging and bringing in the pledge cards, but the finance committee must not stop there. Often members will postpone making a pledge; therefore, much follow-up work on the part of the finance committee must be done, even all through the year. If the membership committee is "on its toes" new members will be joining throughout the year, and the finance committee should cooperate with the membership committee by seeing that each new member is presented with a pledge card on the very first day she joins. The pledge card contains a clear explanation of membership obligations, including gifts of money. As soon as your local society has completed its pledge it should be reported to the district secretary at once. If you have not done so, she is anxiously waiting to hear from you. We hope the pledges for 1943 have been increased so substantially that they will take care of the enlarging world needs.

Our Conference will meet in Monroe on March 30-31 and April 1. Every society should be represented. Plan to send a delegate even though it may take sacrifices to do it. A picture and scope of the work can be gotten at the great inspirational conference meetings that can be gotten nowhere else.

This war will be over some of these days, but the Church of Christ must go on forever. Dare we as Christian women fail to measure up in this great crisis?

* * *

Alexandria District

Mrs. T. D. Chapman, District Secretary

Plans are being made by Mrs. J. L. Ball, zone leader, for an all-day Retreat, to be held on Saturday, February 27, at Ville Platte Church. All societies near enough should make a special effort to have members attend.

Pineville W. S. C. S. was certainly outstanding in our district, in that eleven Life Memberships were given the past year. Seven of these were Adult Life Memberships.

On January 2, a W. S. C. S. was organized at the Bentley Church, Bentley, La.

The Woman's Society of the Bunkie Methodist Church held Officers' Training Day on January 21.

The program began with singing of hymn, "Heralds of Christ." The scripture reading and prayer was given by Rev. A. W. Townsend. Mrs. F. T. Mikell and Mrs. A. W. Townsend sang a vocal duet, "Be Strong." Bro. Townsend rendered a piano selection, "Chants D'Amour," by Sigmund Stojowski.

The statement of the purpose of Officers' Training Day was given by the district secretary. Each local officer had a part on the program and told of the duties of her office. Mrs. J. B. Pollard, Conference President, was present and gave much instruction in the various phases of the work. She reminded us that this is an emergency year and we should redouble our efforts. Mrs. Pollard closed the meeting with prayer, after which hot tea, sandwiches and cookies were served to those attending.

* * *

Baton Rouge District

Mrs. S. J. Fairchild, District Secretary

In October, 1942, immediately following the organization of the North Baton Rouge Methodist Church, a Woman's Society of Christian Service was organized, with a charter membership of thirty-two members, every office filled, and three circle leaders named.

The first report from this new society was most gratifying. It showed an increase of thirteen members, an active Spiritual Life Group, observance of Week of Prayer, with splendid offering. Pledge to Missions for first quarter paid in full plus a charter membership offering. All plans made for the study of "On this Foundation." A most active Christian Social Relations and Local Church Activities committee making the new parsonage comfortable and home-like with furniture, drapes, shrubs, etc. Fourteen subscribers to World Outlook and Methodist Woman.

Surely the officers of this society are wisely using the "Seven Keys to Progress," which will help open doors of opportunity, love and service, thus helping to perfect their organization in 1943.

* * *

Lake Charles District

Mrs. G. J. Tinsley, District Secretary

Work in the Lake Charles District moves forward.

Letters from presidents of the W. S. C. S. throughout the Lake Charles District are very encouraging for the year 1943. Many societies have reorganized their circles on a geographical basis and neighborhood circle meetings are being held. In most cases it necessitates having more circles and, more people are being reached.

Lafayette is trying the plan of having two circle meetings a month in the homes. The circles were reorganized on a geographical basis and officers were elected in each, corresponding to the W. S. C. S. officers. The regular program of the W. S. C. S. is presented at the first Tuesday meeting, and business as outlined by the president of the W. S. C. S. is presented. On the third Tuesday the Bible lesson is conducted and local business is taken up. The fourth Tuesday in every month the Spiritual Life committee meets at the church, and once a quarter the W. S. C. S. meets at the church for an all-day meeting, at which time reports from various committee chairmen are heard and general business is transacted. This plan is being tried in order to have more persons participate in the regular W. S. C. S. programs, as planned by the Woman's Division, and thus to create more interest in Missions. From all accounts, the women are enthusiastic over the new plan. Mrs. J. J. Davidson, Jr., is president.

Lake Charles, First Church, too, has reorganized on a geographical basis. They are planning a "Circle Recognition Luncheon" for February 11th, at which time all circle officers will be introduced. Aims for the various departments will be presented by the chairman.

Mrs. C. D. Hancock, president of the Many society, writes that her superintendent of Children's Work is doing a fine job. Special sessions are being held every Wednesday afternoon.

Westlake reports that more interest is being shown and that pledges are coming in better than ever.

Jennings is using the "Individual Check Sheet" to encourage members to feel a special responsibility toward all departments of work.

Sulphur, in the defense area, has a real opportunity to serve newcomers. They re-

(Continued on page 13)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, FEBRUARY 21, 1943

By Rev. W. C. Newman

FOLLOWING THE GOOD SHEPHERD

Lesson Text: John 10:1-5; 11-16; 27-30.

Golden Text: I am the good shepherd; the good shepherd layeth down his life for the sheep.—John 10:11.

One way in which some truths may be emphasized is by contrast. Imagine, for instance, that Jesus, instead of saying "I am the good shepherd," had said "I am the good manufacturer," or "I am the good financier." This does not imply any unfavorable reflection upon manufacturers and financiers, but underscores the intimate, personal, affectionate relationship that existed between the oriental shepherd and his sheep, as compared with the impersonal and purely business relationship between employer and employee, financier and client.

In Jesus' time the shepherd existed for the sake of the sheep. He lived with them, shared their lives, made the care of them his chief concern. He did not raise them for the market, shipping them en masse to the butcher shops of the world. They provided his clothing with their fleeces, but otherwise it was his business to protect rather than to slaughter them.

Since already the word "Father" had been specifically used by Jesus in speaking of God, he could not have chosen a more expressive term to describe his own relationship to men than the word "shepherd."

False Shepherds and Foolish Sheep

Each night the shepherds brought their sheep to a common sheepfold, from whence they would lead their flocks to pasture the next morning. During the night the flocks mingled together; at dawn each shepherd stood at the gate of the fold and called his own sheep by name. At his voice they would detach themselves from the mingled flocks and follow their own shepherd, for, as Jesus said, "they know his voice."

But evidently there was some possibility of intruders being able to simulate the shepherd's voice and lead the sheep astray, for Jesus warns against that one who "entereth not by the door . . . the same is a thief and a robber."

I suppose that in every generation there are false shepherds and foolish sheep. Substitutes for the church, substitutes for Christianity, substitutes even for Christ himself are offered to the world, and some go off after them. But there is only one Fold and one Shepherd. All others are "hirelings" who care nothing for the sheep. When both church members and churches fully realize the implications of that fact they will cease to take the work of the church casually. It is the only hope of the world.

Black Sheep

F. W. Boreham contends that black sheep are not bad sheep, they are just exceptional sheep. They are not to be expelled from the fold, but given a more careful and skillful shepherding. And while I am not among those inveterate optimists who think that all is sweetness and light, I confess that I am sometimes indignant at the mauling the church often gives the black sheep. The Good Shepherd who went into the mountain in search of the lost sheep did not stop and berate that poor beast for getting lost. He bound up the sheep's wounds, and set him on his shoulder, and brought him home.

I think the time has come for our church to leave its beautiful and comfortable temple-sheepfolds, with its well-fed and well-groomed congregation-flocks, and go into the world's many wildernesses in search of black sheep. And I believe that the first church that does that will introduce the new religious revival to the modern world.

Where He Leads Me I Will Follow?

while it is presumptuous for any one to undertake to say what Jesus would do if he lived among us today, I think we can get a fairly accurate idea of where he would be found if he were in the world. Poets, artists, and hymn writers have most likely overemphasized his life in the woods and fields. He probably did not spend that much time in aesthetic contemplation of the beauties of nature. He was too much concerned about people and their sorrows. He loved trees and flowers, but he loved people better.

He was unabashed as he stood at the well of Jacob talking to that wretched woman with so checkered a career; with equal unselfconsciousness he associated with "publicans and sinners;" he sat perfectly composed when the town's most famous harlot burst into the banquet room and fell weeping at his feet; and he did not shrink away from Matthew or Zaccheus.

From these facts I deduce that if he lived in our town today we would find him out on the fringe of town in the dark hovels across the railroad tracks, in the dirty jail that is a discredit to so cultured a people, in the county "home" where we hand out a crust of bread to allay our own consciences, and even in the homes of our sophisticated worldlings and our shameless outcasts.

For he is the Good Shepherd who giveth his life for the sheep.

But the question is, do we dare to follow him into these places?

For while we are perfectly right in taking comfort in the thought that "the Lord is my shepherd, I shall not want," we must not forget that the shepherd, the Good Shepherd, leads not only into the comfort and security of the fold, but also into the wilderness in search of his stray sheep.

LOUISIANA W. S. C. S.

(Continued from page 12)

cently gave a tea for wives of defense workers.

Letters from Welsh, DeRidder, Basile, Jeanerette, Lake Arthur, and Vinton, tell of the fine spirit of the women, and indications are that 1943 will not find our Christian women failing in their duty to carry on the great program of the work of Kingdom building.

* * *

Monroe District

Mrs. E. C. Gibson, District Secretary

How many of you city folks have visited a Methodist church in a small town or in a rural area?

You remember the inspiration that came to you as you worshipped there?

When have you worshipped in one of the world's great cathedrals? You remember the awe of its majesty?

But, who of you have tried to worship under the trees, beside a bayou where the gentle kine are browsing and the gnats, ticks and mosquitoes make you physically miserable? Or, who of you have sat on the backless benches in an improvised church-house and tried to be worshipful in spirit?

That is where I have been, and have seen God-fearing men and women in or district—and ours is not unlike yours—who are striving to build an earthly tabernacle where they and their families can come together in fellowship of friendliness and brotherhood, and adoration of our God by all people.

Leadership is needed in these areas, especially since so many pastors are going into the chaplaincy. Scarritt College trains both men and women. Your money sent there will help some one have a course in Christian Leadership.

* * *

Ruston District

Mrs. Walker McDonald, District Secretary

Honorary memberships were really in vogue in the last quarter, seven adults and twelve babies. The district secretary asked each zone to promote honorary memberships as a zone to supplement the offerings formerly taken at the quarterly meetings. Zone five responded immediately, honoring their leader, Mrs. F. M. Hood. Mrs. Michaud, leader of zone four, is working hard on one and will be ready to announce something about it soon. This is a challenge to zones one, two, and three.

Echoes from the Installation and Pledge services over the district are most encouraging. Ruston district ladies are going to live up to their slogan—Every Year a Better Year in His Service—in spite of handicaps.

Eros-Antioch society is off for a good start in the new year. They say that Mrs. F. L. Hearne, their new president, knows just how to get them to work.

(Continued on Page 16.)

THE CHRISTIAN FIRESIDE

THE CHINK

By Rev. Vivian T. Pomeroy, D. D.

Why they called him Tip I don't know. But Tip was a very little boy. He was not quite four years old. He had a great many toys; but he had three toys he loved most of all—a furry rabbit with black shoe-button eyes, a blue golliwogg with white linen button eyes, and a broken walking stick. Nobody understood about the walking stick; only Tip did. It was Tip's friend. It knew about the caves in Tip's little bed. It knew its name—which I cannot tell you. Once it got lost down the part of the sofa where you can poke your hand—a cold and even crumby part. The broken walking stick told Tip all about it afterwards.

Tip always took to bed his rabbit, his golliwogg and his stick. They lay in his little bed beside him. But even they did not quite drive away Tip's afraid feeling about the passage outside his bedroom door. The passage was long; at night it was dark. To Tip, because he was so little, the passage seemed miles and miles—and most frightening. Tip never told anybody about the passage; only he hated it. When mother carried him out of the bathroom, he would peer over her shoulder. Funny little moonbeams danced after them. Sometimes Tip clutched Mother. Once he screamed. But he could not tell her anything. He kept saying, "Jeggy-Wugg." Nobody understood about Jeggy-Wugg—not anybody, not even Mother. Jeggy-Wugg was the Thing which Tip was afraid of, and had never seen.

One night Tip woke suddenly. He lay in his little bed. It was dark. Tip sat up and called, "Mummy! Mummy!" There was no answer. Tip screamed, "Mummy! Mummy!" But there was no answer.

Tip got out of bed and went to the door. The passage was dark. Tip sobbed in great gulps. How dare he run down to Mother's door? He knew the door was there, although he could see no light. He could see nothing. His eyes were shut. He was afraid of the passage, and the Jeggy-Wugg, who, Tip said, lived in dark passages. He pattered a few steps—sobbing, horribly frightened. The passage was like a long dark tunnel. The cold darted up Tip's toes. "Jeggy-Wuggy biting," he thought.

Then Tip did a wonderful thing. He stopped sobbing and opened his eyes—and stared. There in front of him was a little chink of light. It was the light under Mother's door. He rushed to the door and banged on it with his little fists. In a moment there was Mother. "Why, Tip!" she cried; and she took him to the fire, which was burning brightly in her room.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

"Tip waked up," sobbed Tip, "and came and saw the light."

"Mother's door must have closed when she didn't notice," said Mother. "But how did Tip see the little chink of light, if he was crying?" And she wiped Tip's eyes, all blinky with sleep again.

"Tip stopped crying, and then he saw the chink," said Tip, beginning to laugh.

And then Mother carried him back to bed. "Nothing like stopping crying to see the chink at the other end," she said. And she tucked up Tip in his little bed with his bunny, his golly and his broken stick.

And, queerly enough, nobody ever heard another word about the Jeggy-Wugg after that night.

Perhaps the Jeggy-Wugg lives in a sea of tears, and swims away and never comes back again when you dry your eyes and look for the chink.—Reprinted by special permission of the author and the Christian Leader.

"THE CHANGELESS BIBLE"

New Series of Radio Addresses on the Bible

The American Bible Society is honored by the invitation extended, for the sixth successive year, to its editorial secretary, the Rev. Francis Carr Stifler, D.D., to present a series of broadcasts concerning the Bible's unrivalled place in the world of books, the increasing demand for it in every continent, and the heroic efforts being made by the Bible Societies and missionaries to meet this demand. This year Dr. Stifler has been invited to speak for six months over WJZ and the Blue Network on Mondays at 1:30. Eastern war time, beginning April 5. He has chosen to speak on "The Changeless Bible," and the topics of the series of broadcasts are:

April 5—What is the Bible?
April 12—What Does the Bible Contain?
April 19—Who Wrote the Bible?
April 26—Who Prints the Bible?
May 3—Who Distributes the Bible?
May 10—Who Reads the Bible?
May 17—The Bible and the English Language.
May 24—The Bible and the American Way of Life.
May 31—Translating the Bible.
June 7—Bibles on the Top Shelf.
June 14—The Bible in the Church.
June 21—The Bible in the Barracks.
June 28—The Bible and the Blind.
July 5—Great Men and the Bible.
July 12—Little Children Love the Bible.
July 19—Popularizing the Bible.
July 26—Making the Bible Your Own.
August 2—How to Read the Bible.
August 9—How to Study the Bible.
August 16—The Bible and Business.
August 23—The Bible and the American Home.
August 30—The Bible and Tomorrow.
September 6—The Brotherhood of the Bible.
September 13—The Bible and the Public School.
September 20—The Bible and Evangelism.
September 27—"My Word Shall Not Pass Away."

WE MAKE AN UNLOVELY PICTURE

To the old complaint that the church takes too many collections and asks for too much money, the following figures are a crushing answer:

Last year our per capita giving to all causes in the Methodist Church amounted to 26 cents per week—much, much less than the amount spent on soft drinks and cosmetics.

The Methodist Church is the largest Protestant church in the United States, but in our giving we were third from the lowest of all churches.

For seventeen years our giving to missions has shrunk from year to year.

For all missions, orphanages, hospitals, Christian Education, and all other causes of the Church we gave 3 cents per week.

Stand that beside the amount spent for liquor, tobacco, automobiles, picture shows, cosmetics, or slot machines, and you will see why the world in our generation is out of joint.—Calendar, First Methodist Church, Corinth.

THE PATTERN

"And He grew." These words typify an essential fact in Christian experience and they should never be thought a mere phrase used to cover an unimportant period in the life of Christ.

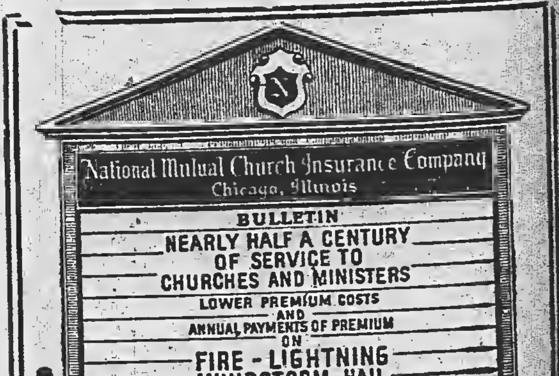
Christ "grew in wisdom and stature, and in favor with God and man." This He had to do before He could accomplish the purpose for which He was sent. In a like fashion, all those accepting Christ must also follow this simple procedure. They must be born again—babes in Christ, and then they must grow.

First there is growth in wisdom. Greater knowledge, discrimination, and perception must expand heart, soul, and mind. Next there is growth in spiritual stature, for there can be no littleness among God's children.

Then last, but not least, Christians must be able to command the respect (favor) of both God and man, and in the order named. If the positions are reversed the approval of men may separate one from the approval of God.

To conclude, when all these requirements are met the Christian individual is a fit tool in whom and through whom God's will may be done. Let us never dismiss this one little line as insignificant, for it is the divine pattern we must follow if we are to be true children of God.

RUTH FRANKS WHITTON.



National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

OAK RIDGE, LA., CHARGE

Dear Dr. Duren: It has been a long time since I have written anything to the Advocate, but here I come.

I have begun my 29th year in the service of the Church as pastor, and there are many things that I would like to say, but space will not allow me to enumerate all of them.

However, I will say in the first place, I have only had one promotion in my whole ministry; the gods of destiny have always seen fit to demote me, from two hundred to five hundred dollars, every time I slip over to the next place. I wonder why that is? It is hard to get out if you keep slipping backward.

I wonder if it is the class of work I do, or the fact that everywhere I am sent the good people raise my salary up to where it was at the other place. Maybe I am just a pinch-hitter, and they use me to get the game out of soak. Or maybe it is my inability to meet folks and swing the business into a winning streak. Well, anyway, I am at the job, and fighting away as best I can.

It has never been my experience to ask to move, but I wonder if the Cabinet has a hard time placing me. Maybe nobody wants me. I am old and gray, and have lots of country yet in my system, and I don't know how to pet folks and throw bouquets, but I get the job done some way.

I put up twenty-one years in the Ruston District, and some of the folks who know me best ask me why I don't come back.

Well, I have not been invited by the powers that be as yet; I have served all the little churches, and the big ones are so arranged and organized until I suppose they feel that I would not know what to do if I were there. Well, I expect that is true. However, I know some others that might be a misfit also.

As you, and every member of the Conference are aware, I came here by accident. Now isn't that pitiful, just nowhere else to go, had to put me somewhere, so here I lit. And a happy landing it was for me, and the folks also seem to be pleased; they take care of us like we were real good folks and me, I, and myself were a good preacher. Why, some of the folks even brag on my preaching; they say I do well.

Bro. Duren, believe it or not, since I came on this charge every church has been reconditioned, nearly one thousand dollars has been spent in these different churches for this work. We went out here in a rural community and held services under a tree for six months, and we have twenty-eight members out there. Now we are building a new church; it is nearly finished (nice little chapel), will seat about two hundred folks, and when it is finished it will be a real "Church in the Wild Wood," all paid for. We are very proud of it.

Well, when this year is up I will be ready for another cut in my salary, if tradition holds good. This is the second church I have built, and two parsonages, and never left any debt for the other fellow to pay off after I was gone.

Please keep up with my Advocate subscription, so I will be credited with all of them. You see, my folks like the Advocate, and when their time runs out they just send you the money and renew. I will be sending you a list before long. So, happy landing.

Respectfully,

J. F. DRING.

Possess the imagination with an ideal, and you need not trouble yourself about action.
—Dr. John Watson.

OXFORD UNIVERSITY CHURCH

Dear Editor: May I tell you of some of the worthwhile activities being carried on for the glory of God and the upbuilding of His Kingdom by the Oxford-University Methodist Church?

On the night of December 20, 1942, a very inspiring Christmas pageant was given, in which thirty-two characters, from Cradle-Roll to Adults, acted out in song and scripture readings, the old, yet new, story of the birth of our Saviour and its influence upon mankind. How the light from that Manger, which shown upon the shepherds and wise men of old, has lighted a flame in the hearts of thousands down through the ages, and aroused them to be about their Father's business, was symbolized by a candle-lighting service in which the whole congregation had a part.

One of the regular activities of our church is the open house held for the students of the University and the soldiers of the Army Administration School. Here the members of the church have an opportunity to meet these fine young people, and many of us are carried back to other days as we watch them gather around the pianos and sing those songs which have no era, but are popular with every generation interspersed with modern favorites and the grand old songs of the church.

The Woman's Society of Christian Service takes great pleasure in serving light refreshments on these occasions.

The Woman's Society of Christian Service has just begun the study of "Planning for Peace." From the plans for these sessions and from the interest shown by the large groups present for the first discussion, "The Role of the Church in Planning for Peace," led by the pastor of the church, we predict a successful study on this timely subject.

Our Hill-top Service was on January 17, when we dedicated the service flag, honoring those men who have gone out from the Methodist Church to serve in the armed forces of our country. Great care was taken in securing the names and addresses of thirty-four church members and of eight men who had come up through the church school and who were, as our pastor spoke of them, "our spiritual children," though for some reason had not united with the church.

Representatives of the Woman's Society of Christian Service met the fathers and mothers at the door, presenting each mother with a corsage of red carnations and each father with a small red, white and blue ribbon pennant, and then directed them to the place reserved for them.

After appropriate music and an inspiring address by Dean Malcolm Guess, president of the Oxford Board of Stewards, Dr. W. L. Kennon presented to the church a beautiful Service Flag, a gift from the stewards. Rev. W. J. Cunningham received the flag in the name of the Oxford-University Methodist Church.

Then, while a throng of friends and loved ones looked on in reverent silence, the mother or father or some member of the family, pinned a blue star on a field of white in honor of each boy who is representing us in the struggle to perpetuate those things which we hold worthwhile and eternal.

The Parent-Teacher "get acquainted" social, February 3, was well attended.

In all our church activities our hard-working young pastor, who seems to have been everywhere you go, is our inspiration. His inspiring word seems to come just when it is needed, and his courteous "Will you do this?" has put many of us to work who had thought that our days of usefulness were over.

There is a growing interest in the Bible study, which he leads at the prayer meeting hour on Wednesday evening. The number attending increases with each meeting, and the members look forward eagerly to his explanations of the teachings of the prophets of old, and to the application of these teachings to our present-day living.

Our Sunday morning service is the outstanding service of the regular church activities. We are looking forward to the time when the dream of our new auditorium will become a reality, and when the ushers will no longer have to transfer chairs from the educational rooms to the auditorium, to the hall adjacent to it, and to the choir room, in order that all may hear the well-chosen sermon brought to us at this service and the inspiring music rendered by a well-directed choir.

MRS. GILL JOHNSON.

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512 Camp Street New Orleans, La.

LOUISIANA W. S. C. S.

(Continued From Page 13.)

Gibsland has resolved to be an efficient society this year. They, too, are proud of their new president, Mrs. W. S. Row. A word of praise goes a long way. Women, encourage your officers. It helps.

Ruston society did some outstanding work in C. S. R. and L. C. A. in 1942. The following have brought rich returns, clothing nine children in the Orphanage, ten Negro delegates sent to Christian workers' school, observance of family night once each month in the local church, a growing interest in Student Work in the church and on the campus.

Homer has some interesting meetings scheduled, among them, February 8, an inspirational meeting, with Mrs. W. M. Ledbetter as guest speaker; cooperative mission study duriing Week of Dedication in the church, World Day of Prayer with all churches of the city, plans under way for a mission study on World Peace.

The societies on the Simsboro charge are very busy getting their pastor's family settled in a new home.

Thirty-five of the thirty-six societies reporting last quarter observed the Week of Prayer, the offering being quite an increase over last year.

I should like to make this correction in behalf of Sibley society. By mistake they were left off the honor roll in the Emergency Offering. They certainly deserve honorable mention, for their offering was almost 200 per cent. Too, Carolyn Ann Talton, their baby life member, is listed in the Minutes with Shreveport District instead of Ruston.

Zone leaders, you have an opportunity to render a real service. Study the work. Read your church periodicals. Keep in touch with the women in your zone. If you only knew it, your service is invaluable to your district secretary. The contacts you make with the women in your zones can make a contribution to your life that you will never forget.

* * *

New Orleans District

In the fall the New Orleans district put on a study course for the women, "The Work of the Woman's Society of Christian Service," conducted by Mrs. J. W. Mills. This was a fine preparation for the further study on the approved list given by the secretary of Missionary Education, and which a number of societies are already planning to use. Much more effective work can be accomplished with the clearer knowledge this course can give.

In almost every list of new officers sent in there is a Spiritual Life chairman, and it is hoped that, more than ever before, the spiritual emphasis will be stressed. In Rayne Memorial, three groups have already been formed, with a leader for each group, all under the chairmanship of Mrs. C. I. Jones. They will study the Book of John.

Officers' Training Days are being held, and it was with pleasure that the New Orleans secretary, with Mrs. Jones, was able to meet with and possibly be of some assistance to the officers of Napoleon Avenue W. S. C. S. Every office of the society is filled, and a delightful as well as study afternoon was spent with them in the home of the new pastor, Dr. Robert Harper. We anticipate a fine year for them.

The student work is progressing slowly in the New Orleans District. Possibly Carrollton Avenue has been more active in that respect than any other church. The Woman's group assisted the Young People's Department of the Church School in having a reception for the students of the local colleges in the beginning of the Fall term. This society is making splendid plans for a full program this year.

The secretary of the Girls Work is assisting the Senior Department of the Church School by teaching a mid-week Bible Class. Two members of the Woman's Society have volunteered to serve as teachers in the School of Religion for Protestant children, which will soon begin.

In most of the churches the women have been active in entertaining service men both in the church and at their homes.

Items of particular interest will be gladly received by the New Orleans secretary for publication on the Woman's Page of the Advocate.

* * *

Shreveport District

By Mrs. Lee Tidwell, District Secretary.

The women throughout the Shreveport District have been busy during January setting up budgets, planning programs, and officers' training for 1943. While a districtwide Officers' Training Day was not held, Shreveport Societies held a City-wide Training Day on Jan. 11, at the First Methodist Church, inviting all those in the outlying communities who could to come. Officers from Mooringsport, Oil City, Haughton, Coushatta, Summer Grove, and other out-of-town societies were present at this meeting, swelling the attendance to over two hundred. Mrs. George S. Sexton, Mrs. E. A. Sartor, Mrs. G. W. Dameron, Mrs. Clarence Shaffer, and Mrs. H. B. Wren served as instructors, and Mrs. W. M. Ledbetter brought a report from the meeting of the Board of Missions and Church Extension which convened in Cleveland in December. The day was profitably and enjoyably spent.

Another activity which the women throughout the district have added to their list is that of making layettes for the babies born at the Shreveport Charity Hospital. Rev. R. T. Ware, who is Chaplain there, recently sent out a roll call to the Methodist women of the district for these layettes, as it is truly appalling to learn of the many babies born to penniless families. So with Red Cross work, new tasks for 1943, setting up a new program for the year's work, and making layettes, the members of the W. S. C. S. of the Shreveport District never find a dull moment. All in all, January has been a busy month. Yet the joy that comes with achievement and the satisfaction that comes with the knowledge of work well done is already paying rich dividends.

CAMPAIGN ACKNOWLEDGMENTS

(Note: This is an acknowledgment rather than a campaign report. We will not run this list continuously, but as pastors or representatives send additional lists we will report totals to date. At the present time, no report of single subscriptions by individuals is being undertaken).

Louisiana Conference

Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	4
Ponchatoula—Mrs. Verna Coburn	4
Monroe, First Church—A. M. Serex	7
Houma Heights—M. S. Robertson	4
New Orleans—First Church	3
Parker Memorial—E. B. Emmerich	4½
Miscellaneous	46

Mississippi Conference

Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	4
Cross Roads—D. P. Yeager	5
Brandon—G. L. Oliver	17
Galloway Memorial—C. G. Chappell	12
Madison—L. T. Nelson	3
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	12
Gulfport—C. C. Clark	46
Anguilla—E. A. King	4
Satartia—F. J. Jones	7
Silver City—B. M. Lawrance	11
Gibson Memorial, Vicksburg	11
Washington—A. W. Wilson	5
Gallman—W. L. Blackwell	3
Miscellaneous	35

North Mississippi Conference

Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	3
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	5
Clarksdale—J. H. Johnson	8
Inverness—T. M. Bradley	3
Tchula—W. T. Phillips	3
Vaiden—A. L. Davenport	20
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Guinn	3
Miscellaneous	50

SUBSCRIPTIONS RECEIVED SINCE LAST ISSUE

Rev. J. C. Wasson, Lula, Miss.	2
J. R. Porter, Gulfport, Miss.	32
Rev. E. S. Lewis, Arcola, Miss.	4
Rev. A. L. Davenport, Vaiden, Miss.	2
Rev. N. S. Loftus, Jayess, Miss.	6
Rev. D. R. O'Connor, Decautr, Miss.	5
Rev. Roy Wolfe, Prentiss, Miss.	9
Rev. A. J. Boyles, Lucedale, Miss.	9
Rev. W. W. Milligan, Byhalia, Miss.	32
Rev. B. M. Lawrence, Silver City, Miss.	4
Rev. M. S. Robertson, Houma, La.	4
Rev. Fred S. Flurry, Clinton, La.	3
Rev. C. J. T. Cotten, Angie, La.	2
Rev. L. E. Douglass, Sulphur, La.	2

WISE OR OTHERWISE

By Rev. James H. Felts, D. D.

"In idleness there is perpetual despair." --Carlisle.

Bootlegging has become so common that comparatively little is written about it. I wonder when our country will really learn by experience!

"Good things come slowly, like sucking sugar through a rag."

"I have seen housewives in Tokyo wait in line all morning to get two carrots, in another line all afternoon to get one sardine, and go away bragging about it."—Ray Cromley, Readers Digest.

Jerree Kluttz, Readers Digest, writes: "Further inquiry convinced me that mass idleness within the government is a disease of epidemic proportions."

"Palm wine is proving the downfall of many of West Africa's monkeys." John Barleycorn is doing an equally good job in Amercia.

True or false? We should prohibit nothing that fails to prohibit.

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

Happy and strong and brave shall we be—able to endure all things, and to do all things—if we believe that every day, every hour, every moment of our life is in His hands.—Henry Van Dyke.

THE PRAYER-ROOM TODAY

So would I go forward in this day's life, my Father, sure that I have Thy strong arm to lean upon, Thy light to guide me, Thy companionship to befriend me, and all the infinite resources of Thy wisdom and Thy power to meet my every need. Let me prove afresh this day Thy all-sufficiency, prove it so deeply that it shall grow impossible for me ever again to doubt or distrust Thee. This I ask through Him in whom all that is Thine is mine, Jesus our Saviour. Amen.

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NEW ORLEANS, LA.
THURSDAY, FEBRUARY 25, 1943.

What is Religion?

By Marshall Wingfield

Religion is not in knowing all wise and ancient lore;
Nor in one's showy charity from goodly stock and store.
It's not in quoting Scriptures with grave and pious air;
It's in the giving of ourselves with everything we share.

Religion is not in rites and rules and admonitions wise;
It's in the grace of seeing life as with another's eyes.
It's not in creeds and doctrines, however true they be;
It's power to believe the best in spite of what we see.

Religion is in the attitudes we take from day to day;
It's in all kindly deeds we do, all tender words we say.
It's in the thoughts we entertain each of his fellowman;
It's in our standards of success and in the way we plan.

Religion is honest sympathy that's eager to befriend;
It's finding in the worst of folk something to commend.
It's the pity of a gracious heart, an understanding mind;
Or, summed up in a sentence, it's the art of being kind.

—Used by permission.

WALLET OF THE WEEK

A SERVICE CORPS in training at Fort Snelling, Minnesota, has asked for the privilege of appearing in the churches of Minneapolis. The group consists of four hundred officers and men of the Military Railway Transportation, and they ask to be permitted to make two or three minute talks of Christian testimony. A voluntary choir of thirty-two voices offers its assistance in evangelistic services in the churches. The reaction of the churches to this offer is not stated.

* * *

JOHN WESLEY'S NOTEBOOKS, made in Georgia, were burned after his death by John Pawson because, as he said, they were "dangerous literature," and there are those even now who describe Mr. Wesley's ministry in Georgia as fruitless and a failure. They fail to recognize that his Georgia ministry was a link in the chain of circumstances which brought him first to Aldersgate and from there dispatched him on his mission of spiritual conquest which, after nearly two hundred years, is still a marvel of religious achievement.

* * *

RUSSIAN DEER FARMING is said to be an extensive industry in Eastern Siberia, where the spotted deer are grown. In the spring the young, velvety, and unhardened antlers of the deer, the source of "panti," for which Chinese pay fabulous prices, are sawed off, dried and boiled for about a week until the horns are hardened. Centuries before gland discoveries had been made "panti" was a much prized medicine among the Chinese. Russian scientists are at present studying the medicinal values of this ancient Chinese remedy.

* * *

AMERICAN RUBBER CROPS are reported to be making satisfactory progress. The Russian dandelion, whose roots yield rubber, yielded enough of high-quality rubber for experimental purposes, and the guayule plant in California yielded a harvest sufficient for six hundred tons of milled rubber. Rubber plants grown in Texas and Mexico will slightly increase the guayule output. In 1943 it is planned to increase the acreage of guayule nearly one hundred per cent, and if the same ratio of yield prevails the stock of American-grown rubber should be greatly increased.

* * *

GENERALISSIMO CHIANG KAI-SHEK has been named by an editor of a leading religious journal of America as the "greatest leader who has arisen in the midst of the current world crisis." The editor thinks that he "could best be trusted as the recognized leader of the forces of righteousness on earth today." Although he is a military man, his leadership has not been vitiated by hate, nor has the fervor of his praying even for his enemy been lessened. The editor says that the Generalissimo "has given the loftiest hope for the world-to-be after the war."

A DECREE DISSOLVING RELIGIOUS COMMUNITIES is reported as having been issued by the Rumanian government. The reason assigned is that their existence endangers national unity. The decree affects only the nonconformist sects and the effect of the move is to place the Orthodox Church in control of the country. This edict is said to be nothing new in the history of Rumanian efforts to suppress types of religion which are not subservient to national political aims and practices.

* * *

AMERICAN WILD DUCKS, according to estimates for 1885, numbered two hundred million. In 1935, the total number had dropped to seventeen million. At the present time the number has been boosted to sixty-five million. The drop was partially due to the drying of Canadian lakes where the wild ducks nest. When the shallow lakes dried up the dead ducks were piled in horrible windrows—they had died from sheer water famine, or were crushed to death by the frantic rush for the little trickle of water that remained of the drying lake.

* * *

CANADIAN BEAVERS have been transported to lakes in Canadian waste lands, where they have effectually dammed the outlets of lakes and have maintained the water-level regardless of the season. The Fish and Wild Life Commission of Canada estimates that these "four-footed engineers" can each accomplish as much work as fifteen men, they need no tools, and they work day and night in a boggy terrain where human laborers can neither go, nor erect dams as substantial and permanent as those built by the beavers.

* * *

RECORDINGS OF BIRD SONGS have been made possible by a workable method developed at Cornell University. Their songs are first photographed on moving picture films and later recorded on phonograph records. Sound pictures have been produced also in which the various birds are shown on the screen while the audience listens to their songs. This new development provides a practical method for the identification of both the bird and its song, and it will doubtless greatly extend the general knowledge of feathered songsters.

* * *

DR. JOHN BAILLIE, Moderator-Designate of the Church of Scotland, is a profound scholar, a man of great theological views, and soundly Christian in his faith. He has an unusual American connection. He was made a licentiate before coming to America, but he was ordained to the Presbyterian ministry in America, and taught at Auburn and Union Theological Seminaries until he was recalled to Scotland in 1934. When he assumes the Moderator's chair in 1943 he will have the great responsibility of leading the "Centenary of the Disruption," and for that task no other man in Scotland is so eminently fitted.

New Orleans
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EDITORIAL

"JOINING THE CHURCH"

In the current number of the **Presbyterian Tribune**, an editorial under the above caption begins with the following paragraph:

"One of the curses of church life is the low conception so many laymen—and far too many ministers—have of the significance of being received into full communicant membership in the Church. Entirely too often it is looked upon with as little importance as affiliation with a bridge club or a community civic organization."

The editor goes on to say that the idea that a person can "join a church" is "responsible for a vast amount of the prevalent restlessness in the ministry" and "for the worldly influences that have gripped the souls of church members." He appears to believe that it may in some measure account for the relentless efforts of ministers to get names on the church roll regardless of an experience of salvation or not, and with a no less indifference to the spiritual ideals and attitudes of the persons thus enrolled.

For more than a quarter of a century we have been saying that this was one of the dangers with which we were faced. We believed that the innovation of "Decision Day" in the Sunday school was destined to fill our Methodist churches with an army of unregenerate men and women, and the years have confirmed rather than disproved the correctness of that judgment. We have never had the least appreciation of evangelistic card signing. We believe that, as a method of enlistment, it is worse than Decision Day because Decision Day did give the conscientious pastor an opportunity to do a kind of groundwork by a course of instruction. It may have been superficial, but the very fact that it was attempted emphasized the importance of the step in contemplation.

The tragedy is that this superficiality has been carried forward under many variations until it has well-nigh destroyed evangelistic initiative and substituted regimentation for spiritual passion. In some instances, Methodist evangelism has been reduced to the level of the interest and activity of mercenary purveyors of names and addresses. The Church has learned that mere names and addresses are very undependable factors in promoting the Kingdom of God. So we believe it will learn that the money extracted from a worldly church, however much it may be, will be no more potential than a gambler's benevolence. Christianity based upon money can never be a passionate spiritual adventure, and the ecclesiastical regimentation of finances will lack the dynamic which inspired the launching of Methodism and sustained its march to greatness. We will never arrive at our high destiny until we have an understanding faith in the divine realities embodied in Christ, and shall recover for our people the saving experience which He made possible for all men.

"RED AND PINK PROFESSORS"

In an address delivered at a church gathering in Little Rock on the evening of February 12, Governor Homer M. Adkins, of Arkansas, said that the greatest threat to American democracy "lies in the red and pink professors of our great universities." In a paper of the same date as the address of Governor Adkins, we read that men who have had difficulties on account of subversive and un-American activities are petted and pampered officeholders in Washington receiving salaries ranging from $4,600 to $8,000 out of the American tax-payers' money. That same week we received a letter from a mother, living in our section, who said that her daughter had returned from a church school, not a "great university," where she had become so pro-German under the tutelage of a certain professor that the mother could hardly live with her.

For a number of years, we have believed that many of our American educational centers are "hotbeds" of social and political theories which are more the vagaries of tangential minds than the constructive ideals of men who are masters in the fields of economic and social science. To us, many of them are malcontents, insurrectionists, and vanguards of political dissent without sufficient justification for their attacks, or a definitely conceived end which offers either social security or economic sufficiency for the people. Much of all this seems to us to be negative agitation which offers no solid foundation for the social structure envisioned by those who pose as the mentors of a new and glorious social order.

In saying this, we are not inveighing against the social and political philosophies which other lands have found satisfactory for themselves. We are defending our own, and protesting against the demolitions of academic iconoclasts, attackers of the workable, and promoters of chaos and anarchy. Some of these appear to have held a mere speck of truth before their eyes until a vast world of reality has disappeared.

We are glad that there are still those in political life who have the courage to point out some sources of the infection which is menacing the stability of American institutions and ideals—threatening the very fabric of our life. It is time for American education to take stock. Some day the riot of disordered thinking will be over and a disillusioned America will return to the "old paths."

As for our Methodist institutions, it is not enough that they claim the aegis of the Wesleys, nor that they take refuge under the high altar of the cathedral of Methodism. They **must give no uncertain sound** in this day of confusion. They must proclaim redemption from sin, they must offer a sound philosophy of life, and they must be builders—not gratuitous demolishers of bridges of social security and immortal hope.

AMONG FRIENDS

B. P. Brooks

I witnessed an impressive scene recently. A group of our students met to install new officers for their campus organization. Among those present were several young men who had just received their call to report for duty in the armed forces. One fine young man who had taken an active part in extra-curriculur activities at the college, while at the same time he had made a splendid academic record, spoke informally to the group. Without any attempt to be rhetorical or emotional, he told these boys how, through four years of contact, he had learned to love them for their comradeship and to respect them for their worth. He told them how they had improved his outlook on life and how much they had meant to him. And then he made this statement: "Fellows, in just a short time most of us shall be called to the standard of Old Glory. Some will be in Africa, others in the islands of the Pacific, still others on the high seas. I do not know where I shall be, but to one thing I solemnly pledge myself. One night each week, no matter where I may be, I shall lift my voice to God in prayer for each one of you. I shall pray that He might direct your paths into the road to success in battle and in life after this awful carnage is over. I shall pray that, if it is not His will for some of you to return to the quiet pursuits of life, you may always quit yourself like true and loyal sons of our great land of America. God bless you all."

Some of the boys present were not particularly religious, but when this young man sat down, that whole group spontaneously arose to their feet and cheered one who wasn't afraid to stand before a bunch of college men and say the simple things he had said. There wasn't a one there who didn't go away impressed that, somehow, somewhere, someway, God would hear his prayers.

Of one thing I am sure, this fine boy's prayers will bring peace to his own soul, stillness to his own thoughts, rest from his own cares in the trying days ahead.

John, I want to mingle my prayers with yours for our dear friends "Over There." B. P. B.

Others Say. . .

ANGLO-AMERICAN FRIENDSHIP

Striking New Year Ceremony in Manchester Cathedral

"One of the features of New Year's Day in Manchester was a procession of British and American service units, which, headed by their colour parties, marched from Peter Street, past the Town Hall, and so on to the Cathedral for an Anglo-American Friendship Service. Contingents of the United States and British armies and the R.A.F. were followed by representative parties of the N.S.F. and the city police, whose band supplied music for the occasion, and from a base outside the Town Hall the Lord Mayor (Alderman J. S. Hill) took the salute.

"At the service in the Manchester Cathedral an address of welcome to 'our allies in a great cause' was given by the Bishop of Manchester (Dr. Guy Warman), followed by addresses from the Rev. Major Frank O. Toofel, Senior Chaplain of the Forces of the United States in the Manchester area, and Dr. C. J. Wright, president of the Manchester, Salford and District Free Church Federal Council, and the lesson was read by the Rev. J. Carter, Deputy Assistant Chaplain-General of the Lancashire and Border district. The flags of the two countries were placed on the altar by the Dean (Dr. Garfield Williams), while the congregation remained standing, and were later blessed by the Bishop. A feature of the service was the singing by a United States quartet and a United States choir.

" 'Two days ago in the heart of Buckinghamshire," said Dr. Wright, 'I handled the timbers of the Mayflower in which, in 1620, the Pilgrim Fathers set sail for America. From those timbers a few months ago were fashioned two models of the Mayflower—one flown across the Atlantic by Mr. Winant and presented to President Roosevelt, the other presented to Mr. Winston Churchill—both as a commemoration of the Atlantic Charter. There is now being fashioned from the same timbers a gavel and a block which are to be presented to your President to be used, I am told, at the opening of Congress. Thus the voice of the Pilgrim Fathers, the Freemen of 1620, will be heard summoning the members of the American Congress to their deliberations. Could there be a better symbol of Anglo-American friendship?'

"Dr. Wright went on to recall how, almost eighty years ago to that day, the workingmen of Manchester met in thousands in the Free Trade Hall to proclaim their faith in the future unity and freedom of humanity. 'You, our American friends, were then in the throes of your Civil War. You were divided, as we were divided. But through your divisions and your strife you emerged to a deeper unity, to a stronger purpose, and, I believe, to a loftier ideal. Your Civil War spelt famine in Lancashire. These people were hungry, but they came not to ask for more food or more money, but to send a message to the United States and its President, Abraham Lincoln. They were bold enough to declare, as they were wise enough to see, that the maintenance of the American Union would contribute not only to the unity of America, but all nations.

" 'I would say, in passing, that the British Empire or Commonwealth of Nations, and the United States of America have pointed the world, by their ideals and exertions, to the larger and deeper unity of humanity for which we strive. Our Magna Charta was the forerunner of your Declaration of Independence, as of the Statute of Westminster and of the Atlantic Charter. As an American poet said at the time, "We all are heirs of Runnymede."

" 'What a message it was! What faith! What audacity! What prophetic insight! It is no wonder that Lincoln in his reply hailed it as "an instance of sublime Christian heroism which has not been surpassed in any age or in any country," and as "an augury that whatever else may happen, whatever misfortune may befall your country or my own, the peace and friendship which now exists between the two nations will be, as it shall be my desire to make them, perpetual".' "—Manchester Guardian, January 2.

HOME MISSIONS AND THE WEEK OF DEDICATION

By Bishop A. Frank Smith

The proper authorities of The Methodist Church have called our people to the observance of a Week of Dedication, February 28 to March 7. During this period we are asked to focus our attention seriously upon the present plight of the world in prayer, to rededicate ourselves to Christ, and with open-handed liberality to place upon his altar a gift of money for his ministry among men at this critical period of the world's affairs.

The reasonableness of this must be apparent even to casual Christians. That a tragic need exists; that large sums not now available must be secured to meet that need, if it is to be met; that vast sums of money are now in the pockets of the American people and Methodists have their full share —these are facts so well known that no affirmation is necessary. And from them it follows with forcible logic that the Methodists should give a part of their money to help their Church render the service expected and needed in this hour.

It is hoped that we will give $2,000,000 for Christian work of an emergency nature. This will be devoted to many good causes —foreign relief, service to the armed forces, and other emergencey needs growing out of the war. A certain part will be used in the mission field that lies at our very door here at home.

Although often obscured by the glamor of foreign war and the natural and commendable appeal of relief for the suffering millions elsewhere, the home mission need at the present moment is so critical that it can no longer be denied if we are truly Christian. Across this nation, and at the outposts of the nation in Alaska, Hawaii, and Puerto Rico, the exigencies of the war have created situations with which our ordinary processes are utterly unable to cope. Our duty and self-respect as a Church, and the position we as a Church and a nation occupy in the future, are involved in what we now do to fulfill the duty which Providence has thus laid upon us.

By hundreds of thousands our Methodist boys are passing in and out of hundreds of training camps in every part of the nation, and insidious dangers they never met before are assailing them. Surely their Church must throw its protecting arm about them. Our chaplains are in the camps, but in the towns and cities near by only our regular churches can serve them. In many instances these churches, already burdened with their accustomed program, are unable to do without some extra temporary aid. There are scores of churches which should have such help of an emergency nature.

There are more than 1,000 industrial defense communities in our country which have no religious ministry whatever. These are new communities, or places so greatly and suddenly enlarged as practically to be new. Here men and women are toiling. Housing is so inadequate that many are in shacks, bunks, tents, and trailers. Uprooted and transferred families are living under great strain and abnormal conditions. Many of these communities are not temporary camps but permanent establishments; they will be towns and cities in the future.

All this presents a challenge that is almost terrifying. Shall no Gospel be preached to these millions? Shall there be no Methodist churches in these towns and cities? There must be quick and adequate action here, but the problem is far beyond our present financial resources.

In the West and Middle West there are 100,000 or more Japanese in resettlement centers, taken from their homes and interned. Most of these are native born Americans, against whom no suspicion has been directed, who are presumed to be loyal to our country. Shall these not hear the Gospel of Christ and be ministered unto in his name?

We are in a fortunate position here, in that many missionaries from Japan are at home. They speak the language and understand the minds and spirits of the Japanese, and some are already at work in the resettlement centers. We must not allow these people, who are to live among us after the war, to become embittered and resentful. The Methodist Church should do something but it can do nothing at all adequate unless the necessary funds are found.

We here are professing a "Good Neighbor" policy toward the Latin American nations to the South. But there are more than 1,000,000 Latin Americans here in our own land. Shall we not be good neighbors to them also? Any other attitude will certainly disrupt our international Good Neighbor policy. We have only eighty Methodist Churches in one Conference which has practically the sole Protestant responsibility for 500,000 Latin Americans. Some of these have no houses of worship, half of them have no parsonages, three-fourths of the present meeting-houses are wretchedly inadequate, some are actually being condemned.

This is an illustration of the need everywhere present. Yet we stand helpless because insufficient funds are available.

These are but examples. Even more insistent is the need in Puerto Rico, Alaska, and Hawaii—vital areas swarming with a suddenly increased population. Impelling, too, is the necessity that a far-seeing Church should look into the future toward the time when soldiers will return, when there will be an unsettlement of our economy and readjustment of our whole life.

What terrific pressure will be put upon us then for a religious and social ministry! We will be helpless, failing in our duty to Christ and men, unless we anticipate the days following demobilization and build a reservoir of resources against it.

I have mentioned only a few "pressure points" of home missions in this emergency. They crowd upon us everywhere. There is scarcely a city or a social group from which a new need does not now emerge. But in the face of them all, the Division of Home Missions and Church Extension stands almost helpless. For twenty years or more its budget has always tended downward. Each year it must refuse a long list of heartbreaking appeals because the funds are short. How, then, can these new emergency services be rendered unless more money is received? There is only one answer—they cannot be rendered.

We face a dereliction of duty at our very door. We confront the sorry and un-Christian spectacle of the greatest and richest Protestant body, in the greatest and richest land the world has ever seen, failing its own people in their hour of greatest need. That, exactly, is what must come to pass unless our home mission budget is strengthened immediately.

If we refuse our own, how can we adequately serve others? If America does not Christianize herself, on what authority does she claim leadership in the movement for a Christian world? Great issues depend upon the Week of Dedication, and I am persuaded that our Methodist people will measure up worthily to the demand.

WITH THE PASTORS

BEGINNING OF THE LENTEN SEASON

By Charles O. Ransford

The Lenten Season this year begins with Ash Wednesday, March 10. Easter Sunday is April 25.

In preparation for the Lenten Season on Ash Wednesday the faithful of the ancient and established churches went to worship in penitence for the confession of their sins. Upon their heads ashes were sprinkled, symbolical of the burning of their sins. In the ancient Hebrew worship the ashes of the sacrifices were carried without the camp.

The church, and all members of the church, should at intervals, yea, in every service, be called to penitence. It is well that the church has appointed symbols calling us to and interpreting our worship. The public assembly of God's people regularly is a practical and potent expression of our devotion and humility before God. When all our glory and boasting have gone, "Still stands Thine ancient sacrifice, an humble and a contrite heart."

In the liturgy of the Church of England and the Protestant Episcopal Church in America, which is very old in form and from which John Wesley drew the Articles of Religion and Ritual of the Methodist Church, there are forms of worship for all the Sabbaths and holy days. The Collect for Ash Wednesday is—

"Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all who are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen."

The Scripture lessons are Joel 2:12 and Matthew 6:16.

There are some who would reject every form of service that comes from the ancient Church. They are not wise. The Church of Jesus Christ is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." We Methodists, using John Wesley's ritual drawn from the historic Church, say to every candidate for membership, "Brethren, the Church is of God. All of every age and station stand in need of the means of grace which it alone supplies."

We deplore the commercializing of Mother's Day, Father's Day, Easter and Christmas by the business world. In a universal observance of the Lenten Season united Christendom has an opportunity to magnify the unity of believers in Christ Jesus. "One family we dwell in Christ, one Church above, beneath."

Each year at the church and community Easter sunrise services there is an increasing number of people present. Such services now attract millions of people. Our church services also draw millions.

Preachers and people who have been using the Lenten Season for special services realize their spiritual blessings and power. **In a world at war, God grant this Easter Season may have increasing blessedness.**

CONFERENCE NEWS AND PERSONALS

Rev. G. H. Boyles writes that he has gotten off to a good start at Belzoni, Miss. His congregations are increasing and he is looking forward to a good year in his new field.

Mrs. Roy Derrick has moved from St. Joseph, La., to Newellton, and we appreciate the interest manifested by a request for an immediate change of the paper to prevent missing any issues.

Rev. Carl F. Lueg, pastor at Natchitoches, La., had a training school in his church last week. The classes were held each evening, from Monday through Friday, and refreshments were served between classes.

Rev. W. C. Galceran, of Crenshaw, Miss., has been made representative for the Sardis-Grenada district for both the New Orleans Christian Advocate and the Christian Advocate of Chicago, according to a notice sent to the office.

Rev. J. O. Dowdle, pastor at Sardis, Miss., writes that the work on the Sardis-Grenada district is going fine, and that they have good prospects for a splendid year under the leadership of Rev. C. A. Parks, district superintendent.

Rev. William O. Boyd, pastor at Farmerville, La., has been accepted for chaplaincy in the armed services, and, according to a letter under date of February 15, he will be called for duty in the Chaplain's Corps of the Army in the near future.

Miss Mary McSwain, whose visit to the city was noted in our issue of last week, was given an erroneous title, for which we apologize. The error which occurred in a dictated personal substituted Mrs. for Miss, and the correction is hereby made.

Rev. A. Miller Schultz, pastor at Lake, Miss., in connection with his work at Millsaps College, says that the people have been exceedingly kind to him, and that he is looking forward to living among them when he has finished school in the spring.

Dr. Franklin N Parker, in a letter to the editor, says that Dr. Joseph A. Smith has made a fine start at Glenn Memorial Church, Atlanta, Ga. He says they do not know as yet what the War Department will require of Emory University, but he says that it appears that it will serve the Navy.

Mrs. Alma G. Riley and her son, S. F., are still located at 314 Kings Highway, Shreveport, La. Mr. Riley is at the Induction Center for North Louisiana, and is representing the Navy. This appointment is, of course, subject to the changes which are constantly happening in war arrangements.

Mr. B. W. Berry, a long-time friend of the editor, requests the change of his paper from St. Joseph to Waterproof, La. We do not know whether he has moved or whether his mail comes from a different direction. The information came to us from Mrs. C. L. Chenault, whose word of commendation is greatly appreciated.

The editor appreciates a note from Miss Fannie Burney, at Ebenezer, Miss., who has long been one of the staunch friends of the Advocate. It has visited her home for nearly fifty years. Her failing vision makes the reading of it now very difficult, and she says that if she is not able to secure some one to read it to her she will have to give it up, but sad will be the parting.

Rev. J. L. Sells, retired member of the Mississippi Conference, living at Long Beach, Miss., has not been well for a long while, but neither his retirement nor his impaired health has substracted from his interest in the work of the church, and particularly in the New Orleans Christian Advocate. We appreciate the friendship and loyalty of this splendid soldier in every good cause.

Rev. J. W. Ward, district superintendent at Greenville, Miss., reports an ecclesiastical man-power shortage in North Mississippi. Almost every available man on the retired list has been drafted for service, all the accepted supplies are at work, and there are still several vacancies. He reports that the district will show an increase of almost 10 per cent over last year on Benevolence acceptances.

The winter convocation of Millsaps College was held on February 17, when the student body assembled in Murrah Hall Auditorium to hear an address by Dr. Robert Maynard Hutchins, President of the University of Chicago. President Hutchins spoke on the dark and the bright aspects of the present-day situation in education. We hope to be able to publish his address in full in the near future.

PROVENCAL CHARGE

Will you please allow me a word to say that we have just held our first quarterly conference on the Provencal charge, having Dr. Freeman and his good wife with us. Every one was delighted to have them. Everything looking to a great year. We are planning to put on our Dedication program, starting February 28, to run through March 7. Pray for us.

Yours in Christ,
W. F. RAGSDALE.

THE ANNIE HAYNES HALL

Dear Dr. Duren: The following letter has been received addressed to the Board of Trustees of Centenary College:

"Your action in naming the Academic Building of the recently acquired Dodd College 'The Annie Haynes Hall' was deeply appreciated by our mother. She read the article in the Shreveport Times in regard to your resolution a few days before her death while her mind was still able to grasp its significance. We know that she was conscious of the honor you paid her because a smile illumined her face and she remarked, 'The picture of the building is beautiful.'

"We, the members of her family, are likewise appreciative, and we take this means of thanking you for the honor you saw fit to pay our mother during her last days with us. This memorial in her honor will ever stand in our hearts as a monument of love and appreciation for a life that to us was very sacred and very beautiful.

"Yours sincerely,
"W. A. HAYNES,
"J. L. HAYNES,
"J. B. HAYNES,
"LOVE HAYNES."

Cordially yours,
P. M. BROWN,
Chairman, Board of Trustees.

LOUISIANA APPOINTMENT CHANGE

Bishop A. Frank Smith has announced the transfer of Rev. E. B. Chaney, pastor of our First Methodist Church at Houma, to the pastorate of the Crawford Memorial Methodist Church in New York City. Dr. Albert S. Hurley who has been pastor of this New York church for the past ten years has been transferred to Houma. This exchange transfer will become effective March 15.

W. W. HOLMES, D. S.

THE CROWN OF THORNS

A beautiful and reverent portrayal of the life, ministry, death and resurrection of our Saviour Jesus Christ, a sound motion picture, was presented by the Rev. G. E. Allan, of Meridian, Miss., at Porterville High School Auditorium under the auspices of the Porterville Methodist Church.

A very appreciative audience of about two hundred people attended the two-hour program, and the only criticism heard was that it was too short.

E. M. LANE, P. C.

LOCKPORT, LA., CHARGE

The work of the Lockport charge is progressing. Bayou Blue Church held a special Christmas service on December 22, with an overflowing attendance. A group of students and faculty members from MacDonell School and Rev. M. S. Robertson, from Houma Heights Church, were present, and contributed much to the service. At the conclusion of it, the pastor was given a surprise shower of all kinds of good things, both edible and useful. Griffin has reorganized its church school and is having good attendance. Lock-

LUZIANNE
COFFEE
100% Good

port has organized a much-needed Junior Class, and the ladies there have reorganized their W. S. C. S. All four churches now have a W. S. C. S. and three of them were represented at the District Missionary Institute and the Officers' Training Day at Houma. The Mission Study book is being taught at all four churches to both the young people and the adults. The entire charge will participate in the services of the Week of Dedication and present an offering. The pastor is enjoying her work and is having a busy time brushing up her French, as well as carrying on the duties of the charge.

GREENWOOD DISTRICT PASTORS MEET

The District Ministerial meeting of the Greenwood District met in the Greenwood church on February 9, with Rev. R. T. Hollingsworth in the chair. With the alertness that belongs to Bob, a splendid program had been planned for the day which was helpful. The pastors taking part on the program were C. L. Oakes, W. T. Phillips, R. G. Lord, D. R. McDougal, J. H. Holder, W. M. Langley, W. R. Lott, G. T. Sledge, E. C. Driskell, E. M. Shaw, A. Y. Brown, A. W. Bailey, G. H. Boyles. All of those on the program and in the worship services brought helpful messages. At the eleven o'clock hour a great message was brought by Bro. W. C. Beasley from Mark 2:12 Text, "We never saw it on this fashion." At the close of the preaching service we were called from labor to refreshment and conducted into the dining room by Rev. W. R. Lott, where we found a long table laden with baked chicken, dressing, and all the good things that go with it. This good meal was prepared by the pastors' wives. All present took a large part in this noon program. We are having a real live time down in the Greenwood District. Rev. R. G. Lord is taking up the work of the district in his quiet, but sure, and brotherly way.

Some of the pastors of the district were absent because of sickness, namely, H. H. Wallace, W. P. Bailey, T. M. Bradley, H. P. Lewis. A message of sympathy was sent to Bro. Lewis in the loss of his wife.

W. W. BRUNER, Secretary.

SARDIS-GRENADA DISTRICT NEWS

We feel that the Sardis-Grenada District has made a splendid beginning for the new Conference year, and have every reason to believe that this district will go forward in all phases of the work of the kingdom.

One of the things that we are most happy over at this time is our acceptance on benevolences, which has been raised over the district as a whole 22 per cent over the acceptances of last year. We were asked to make a raise of 10 to 25 per cent on every charge that was not accepting its full askings. All of the charges in the district raised their acceptance at the first quarterly conference except three, two of which left the matter open, to be decided at a later date and reported at the second quarterly conference. Sixteen of the twenty-eight charges made substantial raises in their pastors' salaries; four others left this open for further discussion, anticipating making an increase.

Two churches in the district, Lambert and Grenada, are at present creating building funds, to be used when the war is over for the construction of new churches. It seems that this fund will serve a double purpose, since it is being invested at this time in War Savings Bonds—a fine suggestion for other churches who contemplate building when the war is over.

Batesville and Hernando raised at Christmas time the full amount assessed their charges for conference claimants; most of the charges have paid one-fourth or more of this fund.

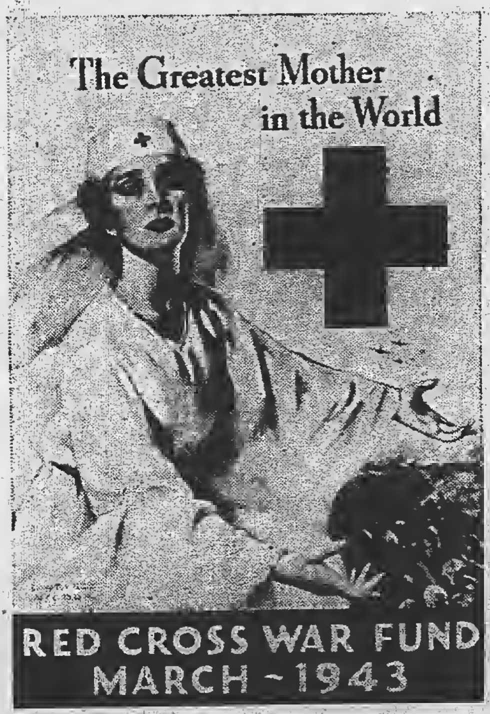
Plans were made for a concerted effort on the part of the district at the January meeting of the Ministerial Association to have a School of Missions in every church in the district before the Week of Dedication, using this as a part of our preparation for that Week.

Our district superintendent, Rev. C. A. Parks, is busy looking after every phase of the church's program, and he says that he is meeting with fine response from the pastors and laymen over the district.

J. O. DOWDLE, Reporter.

RED CROSS SERVES WITH TASK FORCES

When American troops landed in North Africa last November, Red Cross representatives landed with them. They went to work immediately to set up shop. At Oran in no time at all the Red Cross had obtained the use of a large automobile showroom in the central part of town and established a dayroom for United States troops.



Although at its opening this room boasted no equipment whatsoever, it almost immediately became a general meeting place for American soldiers. Later in the day, as a result of hard work and much canvassing, tables and chairs were installed, and shortly after that a piano, in excellent condition, and a combination radio-victrola made their appearance. The second day a nearby restaurant loaned 70 chairs, and carpenters got busy constructing 15 additional tables.

Providing for the able-bodied was but half the Red Cross job. In hospitals, specially trained social workers and recreational staff women, wearing the chic Red Cross overseas uniform, followed the troops and went to work among those who had been hospitalized. Despite limited facilities, personal problems were taken care of and recreation and diversions were provided, and patients were assisted in writing letters and in other ways occupying their time to while away their hours of confinement.

To satisfy the physical wants of the men in hospital, the Red Cross shortly obtained 10 cases of cigarettes, razors, shaving cream, toothbrushes and paste, a quantity of candy, writing paper, matches, some 1,200 to 1,500 books, and an assortment of American magazines, the latter two items also being made available in the men's day lounge.

The duties of Red Cross field representatives are unpredictable. Whatever may contribute to the welfare of the men, that is the job. When the Marines first landed in the Solomons, a field director with these forces helped bring in the wounded and assisted Navy doctors in caring for those brought back to dressing stations, while another provided kit bags containing all sorts of personal articles to the men rescued from the cruisers Astoria, Quincy and Vincennes, and by foraging and hard work rounded up a sizable quantity of cigarettes for distribution to the wounded.

When a sergeant with an American outfit in Northern Ireland received word that his wife had died suudenly, leaving their daughter all alone, he got in touch with the Red Cross Field Director on the coast. The latter immediately advised the local Red Cross Chapter back home and arrangements were made at once for care of the child. Before she could be finally placed, however, a series of legal steps had to be taken and the Field Director and Chapter soon had everything arranged. There is little question but that activity such as this contributes to the well-being and morale of our fighting forces. In this manner the Red Cross also watches over the welfare of the civilian families of our men in uniform.

Today the American Red Cross reaches around the world. It has 3,750 chapters and 6,154 branches in this country and its possessions. Its representatives are stationed at army camps and naval stations throughout the United States and abroad. Its establishments and personnel are to be found in Greenland, Iceland, the British Isles, North Africa and the Middle East, India, Australia, and many of the islands of the Southwest Pacific, serving the men of the army and navy.

This work is essential to the morale and welfare of our fighting men. To maintain these activities the Red Cross is entirely dependent upon voluntary contributions and gifts. Every American is urged to keep this work going by contributing to the 1943 Red Cross War Fund of $125,000,000.

STATE OF THE CHURCH IN CALHOUN CITY

Dear Dr. Duren: Just a brief note on the "State of the Church" in Calhoun City. I write this mainly because a brother preacher came this way from an adjoining district and did not even know we had a new church. Facts are these: We are four months in the fourth year of our pastorate here. According to the Conference Journals of this and last year, total amounts raised for all purposes during last two years, $11,884. Resident membership 208, non-resident 60.

During the last sixteen months we have built a new church, valued at $9,000. Bro. Golding says it is a $15,000 church.

Borrowed $3,000, have paid back $500 already. Since Conference have paid $500 on indebtedness, first quarter paid to Conference Treasurer on the following: District superintendent, Bishops, Conference Claimants; and $19.56 on Benevolences. Pastor's salary paid through January.

E. F. TUCKER, Pastor.

PERSONAL NOTES AND INCIDENTS

Chap. H. W. F. Vaughan, of the Mississippi Conference, is now stationed at 59th Station Hospital, Camp Young, Indio, Calif., where he says that he has "been sent to run a real hospital in the desert for trainees."

Rev. H. W. Ledbetter of the Louisiana Conference, requests the change of his address from Shreveport to Bienville, La., where we presume he has gone to take charge of the work in the Ruston District.

Rev. J. B. Burns, pastor at Ashland, Miss., charge is certainly one of the most occupied men of our acquaintance. In addition to preaching at nine churches, he teaches seven periods in the high school at Ashland, and is on the O. P. A. for part time.

Rev. A. Inman Townsley, Atwater, Calif., adds to a business note a word of appreciation for the people of Louisiana and the Crescent City. We appreciate also his generous words regarding the meaning of the Advocate to him.

Dr. Ralph E. Diffendorfer will have the sympathy of many friends throughout Methodism on account of the death of his mother on February 18. She died at the home of her daughter at Hayesville, Ohio, in her eighty-seventh year.

Rev. C. A. Parks, district superintendent at Sardis, Miss., reports that the first quarter closed with an upgrade trend, and that he is planning to put in a little overtime in the second quarter in order to keep the trend pointing in that same direction.

Mrs. C. M. Purvis, who is among the best friends the Advocate ever had, is now living at Rayville, La., Box 547. We regret that she has missed her paper through some misunderstanding of her address. The paper has been going to Tallulah instead of Rayville.

Mrs. Howell, wife of Chap. W. F. Howell, of the Louisiana Conference, says that she has missed the Louisiana Conference news since Bro. Howell joined the Army. Mrs. Howell is now living at Red Banks, Miss., and we are sorry that her paper was discontinued.

Rev. R. P. Fikes, one-time member of the Mississippi Conference, now living at Route 7, Box 78, Pine Bluff, Ark., says that Pine Bluff is growing so fast that two new rural routes have been added and that occasions the change of his address although he has not changed his location.

Dr. R. H. Harper and the congregation of Napoleon Avenue Church, will enjoy the privilege of having Mr. Gung-Hsing Wang, Chinese Consul at New Orleans, as the Laymen's Day speaker on next Sunday morning. Mr. Wang, who is well-informed and a good speaker, will address the congregation on international affairs.

Rev. J. E. Stephens, district superintendent at Corinth, Miss., has had to make many adjustments in order to take care of a number of vacancies in his district and still the Guntown-Saltillo charge has not been provided for. Bro. Stephens' report shows substantial gains in a financial way, and we feel sure that like gains will be shown in all phases of the work.

The death of Dr. Albert W. Beaven at his home in Rochester, N. Y., on January 24, brought to a close the career of one of the outstanding religious leaders of the country. He was sixty years old and death followed a week's illness. He had held many positions of leadership, both denominational and inter-denominational, and at the time of his death he was president of Colgate-Rochester Divinity School, a position which he had occupied since 1929.

GREENSBURG, LA., CHARGE

The reports at our first quarterly conference indicate that our work is doing well.

This is as might have been expected by our reception and the cooperation of a splendid people at each church on this charge.

We share with them their delight for this, and more especially for the splendid way in which they fixed up the parsonage. Each of the six churches took a certain part, or room, as its own. Paint, new and renovated furniture, lineoleum, rugs, etc., make it spick and span. And the end is not yet. Church buildings will come along. Because of so much in donations an exact account of expenditures could not be kept. $318 is the amount, cash.

This is a white field, area covered is small, mainly Methodist. Last report showed 756 members.

Greensburg is a nice place to live, splendid old town, parish site of St. Helena.

R. T. PICKETT.

MRS. H. P. LEWIS

Mrs. Mabel C. Lewis, wife of Rev. H. P. Lewis, pastor at Durant, Miss., passed to her reward Tuesday evening, February 9. The funeral service was held in the Methodist church at Durant on February 12, with Rev. R. G. Lord, district superintendent, in charge. He was assisted by Dr. R. E. Hough, pastor of Central Presbyterian Church, Jackson, a life-long friend of the family; Rev. O. S. Lewis, district superintendent of the Vicksburg District, and brother of the husband of the deceased, and Rev. W. L. Robinson, of Grenada. Interment was in the cemetery at Jackson. Surviving her are her husband, one daughter, Mrs. S. E. Ashmore, wife of our pastor at Indianola; three sons, H. P., Jr., of Cleveland, Ohio, Rev. Huntley C., pastor at Belmont, Miss., and Rev. Donald, chaplain, in the United States Army, stationed at Newbern, N. C.

Mrs. Lewis was a noble Christian character, who lived victoriously and died triumphantly in the faith. In addition to the large contribution that she made in fine Christian service, she has made an even larger contribution to the cause of the Kingdom of God in the splendid Christian family that she gave to the world.

RESOLUTIONS—MRS. H. P. LEWIS

Whereas, it has been the will of our Heavenly Father to remove from our midst our esteemed friend and co-worker, Mrs. Mabel Campbell Lewis, who came to us only a few months ago, but in that brief time endeared herself to all; and,

Whereas, in the passing of Mrs. Lewis we have sustained the loss of a friend whose fellowship it was an honor and a pleasure to enjoy, whose devotion and loyalty to her Lord were an inspiration to others for a closer walk with God, and whose memory will be a benediction in the days ahead; therefore, be it

Resolved, that the Church School of the Durant Methodist Church bear testimony to its own sadness in the departure of Mrs. Lewis, and that we offer to her bereaved family our heartfelt sympathy; and be it further

Resolved, that we pray that our loving Father may relieve the burden of their hearts, for she had no fear; "sustained and soothed by an unfaltering trust," she approached her grave,

"Like one who wraps the drapery of his
couch about him,
And lies down to pleasant dreams."

She knew "not where his islands lift
Their fronded palms in air;
She only knew she could not drift
Beyond his love and care."

May her faith be her family's consolation. Be it further

Resolved, that a copy of these resolutions be presented to the family of our deceased friend, a copy be sent to the New Orleans Christian Advocate, and a copy be spread on the minutes of the Workers' Council.

The Church School of the Durant
Methodist Church.
Committee:
MRS. DAN COMFORT,
MISS VERA HERBERT.
MR. WALTER ODOM, Supt.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: We, as Methodists, are now in the midst of a period planned and set apart by our spiritual leaders for special emphasis on daily Bible reading and prayer, and for repeated occasions of worshipful thought concerning our own spiritual needs and responsibilities for service to God and humanity through the activities of the Church. It was agreed by the Council of Bishops and the Commission on World Service that the week from Sunday, February 28, to and including Sunday, March 7, be observed as a Week of Dedication, culminating with a special free-will offering in behalf of the missionary program of the Church. In addition to other literature issued by the Committee for the Week of Dedication are suggested addresses for use by laymen, and it has been suggested that laymen be used not only as "minute men" for brief statements during the services, but that they be used for the circuit churches where the pastor cannot be present, and for this purpose literature has been sent to all pastors.

It was also planned that the Laymen's Day service be set this year to February 21 and used in every church as part of the special preparation for the Week of Dedication. For this purpose a most excellent and challenging message on the topic, "Methodist Men in World Reconstruction," was prepared and sent out by Dr. G. L. Morelock, Executive Secretary for the General Board of Lay Activities. Copies have been mailed to every pastor and charge lay leader, and additional copies placed in the hands of the conference and district lay leaders for distribution where needed. If circumstances prevent the holding of the Laymen's Day service on February 21, it is earnestly requested that pastors of such churches notify their district lay leader and plan for the service to be held as soon as possible.

In all of these preparations let us join in loyal and prayerful effort to attain the goal of a more consecrated membership and a preparation to unite with all other Christians in exemplifying the spirit of Christ in meeting our responsibilities to our own and other nations.

I give herewith the report from our Conference Treasurer on the payments to our Benevolences up to February 4, 1943:

Brookhaven District.—Adams, $20; McComb, Centenary, $100; McComb, LaBranch, $31.25; McComb, Pearl River Avenue, $42; Meadville and Bude, $47.67; Osyka and Fernwood, $10; Prentiss, $99. Total, $349.92.

Hattiesburg District.—Bay Springs, $15.25; Collins, $10; Ellisville, $23.46; Hattiesburg, Court Street, $29.17; Hattiesburg, Main Street, $219; Laurel, Kingston, $50; Moselle. $20; New Augusta, $40.84; Petal, $26.89. Total, $434.61.

Jackson District.—Bolton and Raymond. $200; Brandon, $99.95; Camden, $7.92; Clinton and Ridgeland, $40; Flora and Bentonia, $107.75; Greenfield and Richland, $21.75; Jackson, Capitol Street, $300; Jackson, Galloway Memorial, $4,235; Lake, $50; Lena, $17.02; Pelahatchie-Shiloh, $32.29; Raleigh, $16; Walnut Grove, $12.50. Total, $5,140.18.

Meridian District.—Chunky, $1; Collinsville, $20.13; Decatur, $50; DeSoto, $13.24; Enterprise-Stonewall, $41.70; Lauderdale, $15; Matherville, $32.50; Meridian, Central, $291.66; Meridian, Fifth Street, $300; Meridian, Poplar Springs, $55; Meridian, Wesley, $55; Pachuta, $225; Philadelphia, $225; Rose Hill, $23.78; Shubuta, $25.65; Union, $48.25; Vimville, $9.77. Total, $1,432.68.

Seashore District.—Escatawpa, $14; Handsboro, $14.76; Kreole, $56.97; Logtown, $5; Moss Point, $10; Vancleave, $25.47. Total, $126.20.

Vicksburg District.—Anguilla, $33.30; Eden, $10; Fayette, $42; Mayersville, $28; Oak Ridge, $6; Silver City, $10. Total, $129.30; Grand total, $7,612.89.

You will observe that this amount has been paid by 58 charges, while no payments have been made by 110 charges. When our thinking, praying, and giving in terms of the benevolences, as well as of the local budget, all begin with the first month of the Conference year there will be a notable advance. When Methodist people become habitually a tithing people as a matter of spiritual effort, we will have a year of dedication

J. M. SULLIVAN.

UNIVERSITY CHURCH, LOUISIANA STATE UNIVERSITY

During the week of February 7-12, it was my privilege to be the Methodist speaker for Religious Emphasis Week at Louisiana State University, as the guest of the pastor, Rev. W. E. Trice.

This experience was a revelation to me in many ways, and although I have had this same experience before, I was not prepared for the great growth in activity and zeal, as we Methodists interpret it, on the campus of this great school. Truly, Bro. Trice and his talented wife are doing a splendid job at this student center. First, I was greeted by a congregation on Sunday morning that would be the admiration of any church anywhere. The service was held in the University theater, and while it was the first Sunday of the second semester, and many were absent on account of getting registered and attending to new duties, and because of a smaller enrollment that all colleges are experiencing, still, there was an attendance to rival anything in Louisiana. Then, too, the type of congregation would challenge any minister. Deans of colleges, professors of various departments, and hundreds of students of this University, make up the membership and attendance. What a challenge, and on every hand the members are saying, "We have the right man for our pastor." And that is obvious.

But I would like to make another report, and appeal. I am told that the Conference has appointed a committee looking to the building of a suitable church on or near the campus of the University. Let me say to the report that Methodism does not have a greater challenge than this building enterprise. If we are to make America a Christian nation, surely the student body is the place for it. It was here that Methodism started, and it is here that Methodism has one of her greatest appeals. In Louisiana State University we have a great Methodist constituency, second in number only to the Roman Catholic constituency.

Now, to make my appeal. For five years I served the Louisiana Conference as your missionary secretary, and in that capacity I went into every part of the State. I am not so far removed from that fine Conference as to have lost contact or interest in it, and I do not believe there is a place where a suitable church could possibly do the work that it could at the University. I appeal to men of wealth and consecration to help put a church there that will rightly represent Methodism. It would not be five years before such a church would begin to pay dividends in cold cash that in itself would warrant the building of such a plant.

Then, too, it would become one of the outstanding churches in the Conference within a decade. I hope the Conference will not be content to appoint a committee—and I understand it is a good one—but I hope the Conference will see this through at once. Out here in Texas, at our State University, we have a University Church. It is one of the leading churches of the State, with one of Methodism's outstanding leaders as the minister. It would be easy to duplicate this at Louisiana State University.

I found a wholesome, vigorous Methodist student body, anxious to do something for the Kingdom, and I found them being given the leadership for the task. Obviously, they cannot build a church, but they can and will make a great church organization that will be the pride and joy of the Conference. I make this report and appeal, hoping that all members of the Conference will rise up to see it on to victory. My visit back to the Conference was a blessing to me, and I shall ever hold dear the friendships of that great Conference and will always love you.

WILLIAM H. WALLACE, JR.

CAMPAIGN ACKNOWLEDGMENTS

(Note: This is an acknowledgment rather than a campaign report. We will not run this list continuously, but as pastors or representatives send additional lists we will report totals to date. At the present time, no report of single subscriptions by individuals is being undertaken).

Louisiana Conference

Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	4
Rayne Memorial—H. L. Johns	3
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	4
Ponchatoula—Mrs. Verna Coburn	4
Monroe, First Church—A. M. Serex	7
Houma Heights—M. S. Robertson	8
New Orleans—First Church	3
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	68

Mississippi Conference

Adams—S. B. Watkins	3
Gallman—W. L. Blackwell	3
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	9
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	7
Centreville—D. M. Ulmer	17
Lucedale—A. J. Boyles	10
Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	15
Cross Roads—D. P. Yeager	6
Brandon—G. L. Oliver	19
Galloway Memorial—C. G. Chappell	14
Madison—L. T. Nelson	3
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	78
Anguilla—E. A. King	4
Satartia—F. J. Jones	7
Silver City—B. M. Lawrance	15
Gibson Memorial, Vicksburg	13
Washington—A. W. Wilson	6
Gallman—W. L. Blackwell	3
Miscellaneous	48

North Mississippi Conference

Columbus—T. E. Gregory	4
New Albany—K. E. Clark	3
Arcola—E. S. Lewis	4
Greenwood—W. R. Lott	27
Swiftown—W. W. Brunner	3
Byhalia—W. W. Milligan	32
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	3
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	5
Clarksdale—J. H. Johnson	8
Inverness—T. M. Bradley	3
Tchula—W. T. Phillips	3
Vaiden—A. L. Davenport	24
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Guinn	3
Miscellaneous	57

DOCTRINE NEEDED

Our present generation, I fear, is suffering from a lack of the consciousness of God in history, and in the lives of individuals. This fatal deficiency in our spiritual armament is largely due to the fact that in our day and time emphasis has been shifted away from doctrine. There has swept over the world an aversion for doctrinal formulas with a corresponding levity, which has proved fatal spiritually to the world. The mariner with all his modern equipment and instruments still must depend upon his observation of the heavenly bodies. He may not make the actual observation, but he looks at charts and maps which originally were made by those having this knowledge, and his instruments are manufactured in accordance with the knowledge obtained by observation of the heavens. When all the facts, therefore, are known regarding modern life and activity, it is seen that our civilization is based upon a knowledge of the world about us in its relation to the heavens —even though man, with his superficial thinking, refuses to acknowledge his utter dependence upon the Infinite.

—Biblical Research, August, 1942.

These new missionaries are going out into the world not to destroy but to build, not to slay but to save.—Paul Sturges.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Planning for Lent

Since the most effective Easter observance is the program that has been building up during the whole of Lent, and since many societies have planned their Bible study, "Will a Man Rob God?" for this season, it is time to make some plans as to special emphasis, beginning March 10.

Many societies in the Mississippi Conference are beginning on the 8th, with a program on "The Meaning of Lent," following it with a four-lesson study of "Will a Man Rob God?" closing on the 19th of April with the beautiful Stewardship ceremony, given in "The Methodist Woman" for September. 1942. Copies of this ceremony may be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, 5 cents each; 10 copies for 20 cents; 100 copies for $1.30. If the Stewardship Cards are to be used, they may be ordered from the same place, 30 cents per 100.

Several societies are planning to give out the Gift Boxes at the beginning of Lent, to be used until the Week of Prayer in October.

Following are some suggestions, revised a bit from the February, 1943, "Workshop:"

1. Emphasis:

More satisfactory personal devotions.

Setting aside regular time each day for this development.

Intense search for God through prayer.

Increase in Bible reading. (Possibly using a different translation than usual).

Systematic reading of other religious writings.

Possible development of small groups to help in this growth.

2. Disciplined Life:

Possibility of budgeting one's time, devoting it to worthy uses.

Careful attention to financial expenditures, planning and evaluating use of all possessions—then holding yourself to being stewards of them.

Self-examination to discover personal shortcomings—then striving to overcome these weaknesses.

3. A Season of Sacrifice:

Recall that the season of Lent commemorates the period of Christ's greatest sacrifice and determine to make this a time of personal sacrifice.

Give sacrificially of money—to any of the numerous worthy causes of the Church, particularly to the work of the W. S. C. S.

Give sacrificially of time—experiment with devoting more time to working both in and out of the church in worthy service, even to the extent of having less than enough to devote to personal activities.

Give sacrificially of your whole self—familiarize yourself with the different channels for participating in the Christian service of your W. S. C. S.

4. Evangelism:

Seek to enlist other women in the society, showing a personal anxiety that they be happy in the society and helped by its program. (The new residents in defense areas offer tremendous opportunities at this point).

Stimulate more regular attendance and participation on the part of those who are now members.

Order the prayer card, "United Prayer in a Broken World," and give one to each member of the society to be used daily. (Cards are free from Literature Headquarters).

On this page next week we will give a list of suggested Lenten reading.

* * *

"Will a Man Rob God?"

Many societies are closing their study of "The Work of the Woman's Society of Christian Service," and are ready to plan the next study, which is "Will a Man Rob God?" Below we give a simple suggested outline for four sessions.

"This is an approved study, but will not receive special Jurisdictional Recognition. It may be counted on Item 5 of the Efficiency Aims. Here is an opportunity to receive in an unusual way the recognition that comes from Him who approves a life reconsecrated and a task well done. Unless personal commitments to practice stewardship in an increasing number of areas of total life result from this study, we shall have failed in a major opportunity."

Topic: "Christian Stewardship."

Text: "Will a Man Rob God?" by Bishop Ralph S. Cushman. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 35 cents.

Aim: To show—

1. That God is the sovereign owner of all life and possessions.

2. That every man is a steward, and, as such, must give an account to God of all that is entrusted to him.

3. That our dream of world order will never materialize, or the greatly needed forward advance in Christian missions will never be realized until individual Christians recognize and consecrate themselves to the principles of Christian stewardship.

Lesson No. 1

"Will a Man Rob God"

1. Brief sketch of author of text. (See back of text).
2. Foreword. (page 7 of text).
3. "Christmas Carol," Dickens. (Given briefly).
4. Bible references, with discussion: (a) I Corinthians 4:2. (b) Malachi 3:8-9. (c) Luke 11:2. (d) Romans 14:7-8. (e) Romans 14:12.
5. Taxes and Tithing. (See text, page 21).
6. Discussion: My personal stewardship weakness.

Worship: (Use poem on pages 22 and 23 in some way).

Lesson No. 2

"Solid Foundations"

1. Introduction. (Pages 25-26, text).
2. A Christian Stewardship Creed. (See page 70 of text).

Discussion of each point:
1. Text, 26-33.
2. Text, 34.
3. Text, 34-37.
4. and 5 Text, page 75.
6. Text, 37-39.

3. The story of Abraham and his steward. (Text, 36-37).

Worship:

Lesson No. 3

"Honest Acknowledgment"

1. Introduction. (Text, pages 41-44).
2. Of what is the keeping of the Lord's Day an acknowledgment? (Text, pages 44-46).
3. Acknowledging God's command to set aside the tithe. (Text, 47-52).
4. Jesus and the tithe. (Text, 52-53).
5. Discussion: What is the difference between "tithes" and "offerings?"

Worship: (Use poem at close of chapter in some way).

Lesson No. 4

"The True Riches"

1. Introduction. (Text, 56-62).
2. Make a list of "true riches" and another of "riches that vanish and deceive."
3. When is money something human? (Text, page 64).
4. Does the Methodist Church tithe? (See chart, text page 74).
5. Discussion:

Worship: (Use poem at close of chapter).

Supplementary material: The Holy Bible. "Stewardship of All of Life," Lovejoy; "I Have a Stewardship," Cushman; "Jesus and Social Redemption," Shackford; "Living Religion," Hart; "In His Steps," Sheldon; "Rebuilding the Altars," Methodist Woman, May, 1942.

Further suggestions will be given from week to week on this page.

THE OLD-FASHIONED MINISTER

The old-fashioned type of minister is fast passing. The olden type was that of a man with a message. He was a preacher, a spokesman, an ambassador. He urged men to repentance for sin, to belief in the mediatorial work of Christ, to holiness of life. He was a witness. His message was the Word, his plea the mercy of God in Christ, his warning the wrath of God against sin. A statement from the Word was the end of all controversy. Under such a ministry men both trembled and believed.

Now, however, the ministry is not so much a witness as a worker, not so much a preacher as a plodder, not so much a minister as a manager. His great function has come to be administration rather than ambassadorship. He is an agent more than an authority. His aim is as of yore, but his art along another line. Methods are his study in place of the Word, machinery instead of the means which God has ordained, the Word, the sacraments and prayer. He has gone into chivalry with other men rather than into a contest with sin.

—Southern Presbyterian.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

1. Plan with the pastor for Church-wide Mission Study. (The Study is on South America this year. Since the W. S. C. S. has already studied one book on South America the membership should be of real service).

2. Cooperate in World Day of Prayer—first Friday in Lent, March 12, 1943. (Only about a month remains before this program is due. If your literature is not ordered, do not be surprised that you do not get your order filled. These are days of crowded mail facilities).

3. Business meeting. (Pay special attention to finances, that you do not get behind. Regular monthly payments are the very best).

4. Promotion of Wesleyan Guild. (Begin a Guild if you have only three. Six would make a satisfactory group).

5. Monthly meeting, with items from the Methodist Woman. (This number can be made to tie in with every-day interests. Use it to its fullest).

* * *

Seven Keys to Progress

Have you gotten your poster? What use are you making of it? Will you write this page what it has meant to your group and your church?

Stress must be placed on the use of keys. Benjamin Franklin once observed: "A used key is always bright." Wise counsel is given by the poet, Gilbert West:

"In the use,
Not in the bare possession, lies the merit."

If these keys are used throughout the coming months, results will be evidenced at the end of the year 1943 in the growth, achievements, and effectiveness of the Woman's Society of Christian Service.

* * *

Executive Committee Meeting—Atlanta

Mrs. Ratliff and Mrs. Talbert are attending the Jurisdictional meeting at Atlanta. Our conference at Wood Junior College in March will be the richer for having two of our leaders at the meeting. We shall be eager for news from them.

* * *

Benoit W. S. C. S.

The Methodist W. S. C. S. met Monday at Mrs. Ed Poe's for the second study lesson in the new book, "Will a Man Rob God?" Miss Mary Ellen Arnold told the story of Marley's ghost as part of the lesson, and Mrs. R. N. Jackson gave a part also.

* * *

Malvina Community Center

Malvina Community Center Spiritual Life Group is small but meets without fail each Wednesday afternoon. They are studying Erdman's "Gospel of Mark." The group takes turn about in leading the study.

Last Friday afternoon the recreation rooms were lovely with valentine decorations, but the young people there had heads bent over the intricacies of embroidery. The newly-organized 4-H Club was very busy.

Bible Women—China

This letter is headed November 4, but do not turn aside because of its date. Read to see what has been done with your money and how more of it is needed now. Have you increased your pledge? If not, read about these mite boxes and the leper mite boxes. The last paragraph has a familiar sound, even though it concerns the Chinese brethren.

Hinghwa City, Nov. 4, 1942.

My Dear Miss MacKinnon:

I will make this a short letter and send by air, hoping it will reach you sometime. So much of our mail is being returned to us, it gives us a very decided feeling that letters go out into space! But we folks who are living and working in Fukien Province certainly are a favored group. So far our work has gone on much per schedule. Miss Ellen Suffern and I have together the district evangelistic work for Bible women (3 districts). I am so glad I can tell you that our Bible women are all at their stations carrying on. During July we held a joint Institute for the younger Bible women with the local preachers. Another such conference is to be held for the older women in the very near future. The enclosed leaflet carries a story altogether true, for if it were not for the faithful Bible women, I am sure there would not be many churches open and at work, for they are most dependent upon the women and their steady plodding. It is through their influence in the homes that children are given an opportunity for study. This is true not only for the Chinese girls, but boys as well. Many of our preachers are, as we might call them, "by-products" of the work of the Bible women. Right here in our Hankong Church, which is one of the leading churches in the Hingwa Conference, the pastor was given his chance to study and later train for a preacher through the influence of one of our now retired workers. Mrs. Da, as a young woman, was faithfulness to the nth degree and now she is seeing some of the fruits of her labor. This pastor has been here for five years, and has served also as district superintendent. This church is one of, if not the most active, in this conference. I wish you might have been in our Thank Offering meeting last Friday; about 80 women came joyfully and willingly with their gifts (Mite box gifts), and to our surprise and delight these women had over five hundred Mexican dollars to lay upon the altar. Even our leper family of 22 women, though they could not join in the service, sent their offering (their dues), and these 22 women themselves are not receiving enough to give them sufficient food. And among the givers of the regular society members some have scarcely enough for two good square meals per day, and yet, willingly and joyfully they bring their tithes into the "storehouse." Our missionary society (Conference) are giving to our leper family one dollar each as a special gift, and in response to this very small gift each woman wanted to join the society and give their dues. "Not one ever forgets to be thankful" for what they receive. This is true of our leper family as well as our retired Bible women, and it is for these women we feel something must be done, especially as the cost of living is soaring skyward. When folks show their gratitude it is a real inspiration for us to do all we can to at least share with them all we have. During October, I had a very profitable itinerary out on the seaside district. It is most encouraging to see the large congregations of women in our churches, and this is partly due to the work of the Bible women. I do not think there is one preacher who is not eagerly requesting that a Bible woman be sent to work with him. But there are not enough Bible women to answer the many calls. If you will please pass on this message to the patrons, I would write each one—as I have always done yearly, in former years, but the necessity of having to send by air makes it necessary to send loving greetings to each patron from her, or their, Bible women—in this way. I do hope this will reach you, and if there is some other way that you can suggest for me to write, Miss Suffern and I will gladly carry out your suggestions. I have always written annually to the patrons, so feel lost to be so cut off. However, please assure the women that we all are at work, and the Bible women and evangelistic workers, Chinese, with Miss Suffern and I, are carrying on, even in spite of "war and rumors" of war, and often to the "tune of the siren."

Another department of our evangelistic work for women is being carried on through our Station Classes. Women who can study, perhaps a very limited time, are given the privilege of taking a course which will fit them to become more intelligent church members. It is most inspiring to see how a woman "grows" when given a short course in one of these classes. Some of these women will become real leaders, so we feel the Station Class, whose object is to train lay members, is more than worthwhile. Even "our brethren" are asking that such groups be organized for men!

It is most interesting to see how our women are coming to the front and taking their place in the leadership of our churches. Last Sunday I was told by one of our retired preachers that some of our Bible women can preach better than some of the preachers! And he was requesting that we have more of the women trained as preachers! So we are glad the Chinese men are willing to recognize that women have a contribution to make as well as the men! Now you will be laughing at me, but when you come to know me as most folks do, you will say, as they do, "Ah, that is Polly, all right." I am Polly by name and polly by nature! Now, I must not weary you much longer, but please, when you have an opportunity, speak a good word for the Bible women (retired as well as active), and our leper family of 22, also our Station Class women (Lay Training Classes), and our rural church work among the adults and children. And also please remember our Chinese missionary society folks, who have been doing such fine work during this past year in the five different centers in the Hingwa Confer-

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Copy for this page failed to reach us.—Editor.

METHODIST OVERSEAS RELIEF: II—WHERE DOES IT GO?

"It" being the money contributed through the Methodist Committee for Overseas Relief, the answer is, first, that nearly two-fifths of it goes to the needy recipients through Methodist bishops, missionaries. and pastors in the countries of need.

To be specific, $1,000 was dispatched through Bishops Lee and Pickett for the help of "orphaned missions" in Southern and Southeast Asia, serving to cement those fraternal relations which are so precious, especially in mission lands. $5,000 has been set aside to be used by Bishop Lee for Methodist relief in the Philippines as soon as the way opens. $12,500 was recently cabled to India, to be distributed there by our four bishops to meet the war necessities of our India workers, caught between the upper millstone of lowered resources and the nether millstone of rising prices. "Both for food and for water, the people have had a struggle," comes the word. Rice sells at four or five times its normal price. Farmers have been forced to eat much of their seed grain, to the detriment of the next harvest. Malnutrition, weakness, sickness, follow in the train of hunger among our faithful helpers.

$7,700 went for relief through Bishop Moore in Belgium, Poland, and Czechoslovakia, and another $12,500 has been allocated to those countries, which is held up just now by enemy occupation. Before the United States entered the war, $2,000 was sent to Bishop Melle to help distressed German Methodists, especially in the Baltic States. Over $5,000 was sent to the English Methodists before our Day of Compassion offering gave them so generous a lift.

Under the instructions of Bishop Wade, about $5,000 has already been sent for relief work in North Africa, and nearly $28,000 for the relief of our Scandinavian brethren in Norway, Sweden, Denmark, and our workers in Finland; in addition, $8,600 is held ready to go to their aid when the government permits.

And more than all others, $105,000 has been cabled to China, to be administered by the bishops and the Methodist Relief Committee organized there, for some general relief, but more largely to rescue and sustain the Chinese preachers, teachers, nurses, Bible women and orphans who are faced with unprecedented conditions of disease and exile and sky-high cost of food. Without such help, our whole Methodist work in China would have suffered from dismay and disruption.

Then there were our missionaries in East Asia, forced to come home or to be transferred to other fields, and our Relief Committee, regarding this as a war emergency, had paid nearly $80,000 for their evacuation. In addition, we had Scandinavian missionaries in Asia and Africa sent out and supported by the churches in their own home countries. When the transmission of funds from those beleaguered lands became impossible, we undertook their support and already $14,000 has been used to keep them at their posts.

We have helped individually several Methodist refugees now in this country; have contributed $1,500 to the work of Jewish refugees being carried on in Chicago by that excellent institution of the Woman's Society—the Marcy Center; and have assisted in the care of little Arab orphans in Jerusalem, through the International Orphanage Committee and the Vester Baby Fold.

Our Methodist people, we are confident, will approve this special regard for the people, young and old, who in many lands are members of our own ecclesiastical household, and our efforts to back up our bishops and missionaries as they face the heartbreaking needs and demands which confront them in the lands of the war's desolation. Others we have also, like our Master, who are not of this fold, and to them we minister "without distinction of race, creed, or color," through our eight Approved Agencies.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

McComb, Pearl River Ave., Feb. 28, 11 a.m.; Q. C. May 19, 7:30 p.m.
Adams, at Pisgah, Feb. 28, 3 p.m.
Brookhaven, Mar. 7, 11 a.m.; Q. C. May 17, 7:30 p.m.
Georgetown, at Bahala Chapel, Mar. 7, 2:15 p.m.
Gallman, at Mt. Peasant, Mar. 7, 7:30 p.m.
Scotland, at Bethesda, Mar. 14, 11 a.m. and 1 p.m.
Hazlehurst, Mar. 14, 7:30 p.m.
Prentiss, at Bassfield, Mar. 21, 11 a.m., followed by Q. C.
Harrisville, at Pisgah, Mar. 21, 4 p.m.
Wesson, at Beauregard, Mar. 21, 7:30 p.m.
Bogue Chitto, at New Hope, Mar. 28, 11 a.m., and 1 p.m.
Nebo, at Lebanon, Mar. 28, 4 p.m.
Monticello, at Pleasant Grove, Apr. 4, 11 a.m., and 1 p.m.
Meadville, at Bude, Apr. 4, 7:30 p.m.
McComb, LaBranch Street, Apr. 11, a.m.; Q. C., 2 p.m.
McComb, Centenary, Apr. 11, 7:30 p.m.
Osyka, at Muddy Springs, Apr. 18, 11 a.m.; Q. C. 1 p.m.
Magnolia, Apr. 18, 7 p.m.
Summit, at Felders, Apr. 25, 11 a.m.; Q. C. 1:30 p.m.
Sartinsville, at Tilton, Apr. 25, 3:30 p.m.
Utica, at Carpenter, May 2, 11 a.m., followed by Q. C.
Barlow, at Brandywine, May 2, 7:30 p.m.
Foxworth, at Hopewell, May 9, 11 a.m.; Q. C. 1 p.m.
Silver Creek, at Hathorne, May 16, 11 a.m.; Q. C. 1 p.m.
Tylertown, May 16, 7:30 p.m.
Crystal Springs, May 23, 7:30 p.m.

District Conference, at Kokoma, May 4, opening at 9:30 a.m. Brethren, please have your delegates elected early and send the names to Rev. F. M. Casey, Foxworth, Miss., and to me, so that I may arrange all my committees and thus properly prepare for the one day session which we will hold.

VAN R. LANDRUM, D. S.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Second Round

Booneville, Feb. 14, a.m.
Iuka, Feb. 14, p.m.
New Albany, Feb. 21.
Wheeler, Feb. 28, a.m.
Corinth, First Church, Feb. 28, p.m.
Tishomingo, at Dennis, Mar. 7.
Belmont, at Golden, Mar. 7.
Guntown and Saltillo, at Guntown, Mar. 10.
Abbeville, at Mt. Zion, Mar. 14.
Oxford, Mar. 14.
Iuka Circuit, at Snowdown, Mar. 17.
Holly Springs, Mar. 21.
Ripley, Mar. 21.
Booneville Circuit, at Oak Grove, Mar. 28.
Rienzi, at Pisgah, Mar. 28.
Corinth, South Side, Mar. 31.
Burnsville, at Clausel Hill, Apr. 1.
Myrtle, at Bethlehem, Apr. 4.
Blue Mountain, at Jacob's Chapel, Apr. 4.
New Albany Circuit, at Mt. Olivet, Apr. 6.
Hopewell and Rocky Springs, at Hopewell, Apr. 8.
Potts Camp, at Cornersville, Apr. 11.
Waterford, at Asbury, Apr. 13.
Hickory Flat, at Hickory Flat, Apr. 14.
Lowrey, at New Harmony, Apr. 15.
Dumas, at Dumas, Apr. 16.
Ashland, at Lamar, Apr. 18.
Chalybeate, at Walnut, Apr. 18.
Mantachie, at Palestine, Apr. 20.
Marietta, at Gilmore's Chapel, Apr. 21.
Kossuth, at Pleasant Hill, Apr. 22.
Sherman, at Chesterville, Apr. 25.
Fulton, Apr. 25.
Corinth Circuit, at Gaines Chapel, May 2.

J. E. STEPHENS, D. S.

Greenville District—Second Round

Mattson, Feb. 28, a.m.
Coahoma, Feb. 28, p.m.
Alligator, Mar. 7, a.m.
Shelby, Mar. 7, p.m.
Lyon, Mar. 14, a.m.
Dubbs, Mar. 14, p.m.
Murphy, Mar. 21, a.m.
Pace, Mar. 21, p.m.
Avon, Mar. 28, a.m.
Hollandale, Mar. 28, p.m.
Rome, Apr. 4, a.m.
Dundee, Apr. 11, a.m.
Tunica, Apr. 11, p.m.
Greenville, Apr. 13, p.m.
Benoit, Apr. 18, a.m.
Shaw, Apr. 18, p.m.
Leland, Apr. 25, a.m.
Indianola, Apr. 25, p.m.
Sherard, May 2, a.m.
Clarksdale, May 9, a.m.
Cleveland, May 9, p.m.

J. W. WARD, D. S.

Sardis-Grenada District—Second Round

Lake Cormorant, at Robinsonville, preaching and Q. C., Feb. 21, 11 a.m.
Horn Lake, at Hinds Chapel, preaching, Feb. 21, p.m.
Batesville, at Batesville, preaching, Feb. 28, a.m.
Longtown, at Cypress Corner, preaching, Feb. 28, afternoon.
Mount Pleasant, at Union, preaching and Q. C., Mar. 2, 11 a.m.
Pleasant Hill, at Barton, preaching and Q. C., Mar. 3, 11 a.m.
Sardis Circuit, at Terza, preaching and Q. C., Mar. 4, 11 a.m.
Tyro, at Free Springs, preaching and Q. C., Mar. 5, 11 a.m.
Coldwater, at Brooks Chapel, preaching, Mar. 7, 11 a.m.
Arkabutla, at Arkabutla, preaching and Q. C. Mar. 7, p.m.
Longtown, at McGhees Chapel, preaching and Q. C., Mar. 11, 11 a.m.
Courtland, at Pope, preaching and Q. C., Mar. 14, 11 a.m.
Shuford, at Lovejoy, preaching and Q. C., Mar. 19, 11 a.m.
Sardis Station, at Sardis, preaching, Mar. 21, 11 a.m.
Lambert-Crowder, at Crowder, preaching and Q. C., Mar. 21, p.m.
Byhalia, at Fountain Head, preaching and Q. C., Mar. 28, 11 a.m.
Olive Branch, at Olive Branch, preaching, Mar. 28, night.
Red Banks, at Victoria, preachinig and Q. C., Mar. 30, 11 a.m.
Marks-Belen-Darling, at Marks, preaching and Q. C., Apr. 4, 11 a.m.
Oakland, at Tillatoba, preaching and Q. C., Apr. 6, 11 a.m.
Cockrum, at Cockrum, preaching and Q. C., Apr. 7, 11 a.m.
Horn Lake, at Minor Memorial, preaching and Q. C., Apr. 8, 11 a.m.
Crenshaw-Sledge, at Crenshaw, preaching and Q. C., Apr. 11, 11 a.m.
Hernando, at Hernando, preaching and Q. C., Apr. 11, night.
Batesville, at Batesville, Q. C., Apr. 14, night.
Sardis Station, at Sardis, Q. C., Apr. 15, night.
Como, at Como, preaching and Q. C., Apr. 18, 11 a.m.
Senatobia, at Senatobia, preaching and Q. C., Apr. 18, p.m.
Duck Hill, at Bethel, preaching and Q. C., Apr. 20, 11 a.m.
Holcomb, at Tie Plant, preaching and Q. C., Apr. 21, 11 a.m.
Coldwater, at Love, preaching and Q. C., Apr. 22, 11 a.m.
Charleston, at Charleston, preaching and Q. C., Apr. 25, 11 a.m.
Grenada, at Grenada, preaching and Q. C., Apr. 25, p.m.

Let all pastors be ready to make nominations for delegates to the district conference and to report on the observance of "Dedication Week" and other "special days" during this quarter.

Special consideration will be given to plans for holding Vacation Bible Schools, Evangelism, and Christian Workers' Conferences. We hope to make this more than just the usual second round of preaching and quarterly conferences.

C. A. PARKS, D. S.

Whatever your lot, dare to believe that it has been assigned you by God, and do what you have to do with a single eye to His good pleasure! Is it not enough that God is pleased?—F. B. Meyer.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 28, 1943

By Rev. W. C. Newman

JESUS, MASTER OF LIFE AND DEATH

Lesson Text: John 11:20-29; 32-35; 38-44.

Golden Text I am the resurrection and the life.—John 11:25.

Perhaps in no other of life's experiences are we less Christian in our attitudes than in the way in which we meet the death of our beloved ones. Not simply that we grieve at their going—certainly Jesus himself did that. But that we are not calmer in our grief, more assured, more confident of our immortality, more skilled in finding "the peace of God that passeth all understanding."

I do not know any person so much to be pitied as the one who suddenly finds himself in deep need of a victorious faith, but is not able to muster it up, because he waited until a crisis came before he sought such a faith. Once upon a time Christians did better—walked into death with head held high and eyes unwavering—for the very good reason that they had gotten themselves ready for this supreme and most certain of all man's experiences.

And this is the great benefit we may gain from the study of our lesson today. I am not so much concerned with the miracle as with getting for myself the Christian view of death, and of living and dying by that Christian view.

Death Is An Incident To, Not The End Of Life

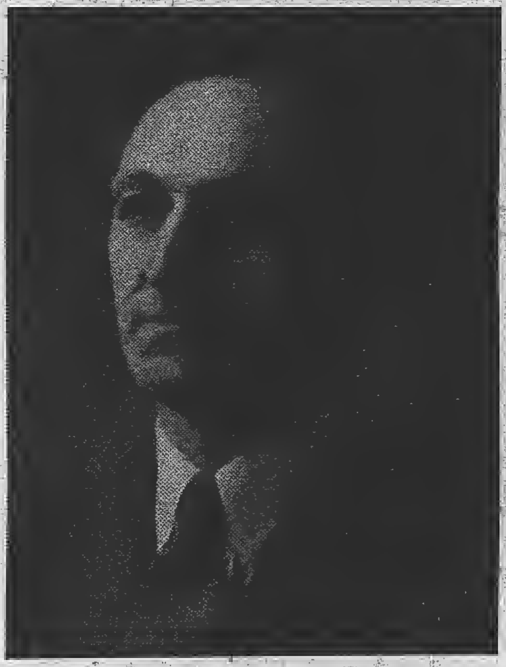
The most shocking thing about the death in one's family or of friends is the seeming finality of it. One moment he is here, dear and familiar, the next he is gone out of sight completely, and we look in vain for his return. It is this utter separation that is so crushing to those who are left. It is not the loneliness we experience when we are alone, but the unending loneliness that stretches out through all the years ahead and can never be really lessened because the one we love is gone from us and will not come back.

But it was not so to Jesus. He wept at the tomb of Lazarus, but he would not acknowledge that Lazarus was dead in our sense of the word. Always He spoke of death as if it were just another incident in life, like birth, or sleep, or any other natural occurrence. And always there was in his speech the implication of life being unbroken and continuous, that having once begun it could never end.

"He that liveth and believeth in me shall never die." What else could he have meant by that? Surely not that the thing we call death would never come to us! Rather that what we call death is not death, but another adventure in the whole adventurous business of living.

Death Is No More Mysterious Than Birth

In the same way the unfathomable mystery of death is a terrifying thing. And because it is a mystery we have surrounded it with all kinds of weird superstitions and we meet it sometimes with hysterical emotions stirred by fear.



REV. W. C. NEWMAN

But birth and life themselves are unfathomable mysteries. What is life? No scientist has ever been able to find the answer, yet we have come to the place in human history where we do not any longer make of birth and life the ghastly superstition it once was. We recognize them as a part of the process of continuing and evolving personality. We have examined the nature of birth, analyzed its hazards, learned to facilitate its occurrence, but we have not removed its danger. To be born is perhaps as great a risk as to die. One may be born to become a cripple, a neurotic, a moron, or diseased, or blind, or black.

It is a great hazard to be born, but it is also a great possibility—and well worth taking the chance.

Even so, death is a hazard—but in the Christian faith it is a grander opportunity than mortal life could ever afford.

The unborn child, warm and comfortable, must fear to be born, even as the living man fears to die. Both bring new and grander chances to live on higher levels of knowledge and achievement.

Nothing Good, or True, or Beautiful Can Die

The youngest mathematician knows that 2 plus 2 will always be 4. Death cannot touch that; it is immortal.

But why should immortality be restricted to mathematics? Why should a truth live on forever while the mind that conceives and understands that truth perishes in one swift moment of death?

Goodness—now that is eternal! Is your mother less good because she is dead?

And beauty! Death cannot change that—not the real beauty, which is spirit, not matter.

For what you really loved "and lost awhile" was not flesh and blood, but beauty and truth and goodness living in that beloved personality to whom death came one day.

We Shall Know, Even as Also We are Known

Equally sure is Jesus' confident expectancy of personal association on the level of intimate friendship after death. But that association is to be heightened and glorified by a new factor—the fuller understanding between friends and friends, and between friends and God. It is a friendship never threatened by misunderstandings, because the inarticulate have become articulate, and the unlearned have found knowledge, and the impure has been cleansed, and every wall of separation torn down.

So did Jesus think about death, and so did he come to be master of himself in life or in death, which is, after all, to be master of life and death.

Worry of
FALSE TEETH
Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wabbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.

There is but one thing that can be considered. Faithfulness to God must be maintained at any cost. Then, wherever the Christian is found, let him or her worship God in spirit and in truth. Let them not join themselves to the idols of the land neither let them become partakers with the idolaters but rather let them in the strength of Christian conscience worship God according to His word.—Gospel Broadcast.

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

THE CHRISTIAN FIRESIDE

STRANGE LAMPS

By Laura Alice Boyd

Nature has given certain animals the ability to give off light. The primitive Indians of South America made good use of the tropical beetles, almost as large as sparrows, which have this strange power. The light comes through the openings near the eyes and two more under the wings. A few of these beetles were enough to light a small room, and by this light the Indians would carry on their occupations of spinning and weaving as well as cooking.

The early Spanish explorers found these beetles a great help when they had to make their way through the dense forests at night. By fastenings beetles to their feet they not only were able to see the trail but they were also able to avoid snakes which were in the path. These lights served as aids to hunters, who fastened them to wrists and feet and so lured the game.

In the West Indies the natives made crude lanterns in which they fastened large fireflies, while in Java an open wooden bowl with wax on the bottom served to hold the tiny lights. The Japanese kept fireflies in cages and used them for illumination both in the house and out of doors. Sometimes hordes of the insects would be released at a garden party to give a fairy-like atmosphere.

Catching these tiny creatures became a regular business in Japan, where the girls caught them with fans while the boys used long wands with bits of yarn attached to one end.

The light of a firefly is produced on the same principle as a candle, that is, a combustible substance is combined with oxygen and thus light is produced. The firefly is the most efficient light maker.

—Our Dumb Animals.

HIS GOOD INTENTIONS

I hurried home from the office, bending against the cold wind and the rain, longing to gain the cheerful refuge of home. I opened the door. I crossed the hall. I found my wife sitting in the firelight.

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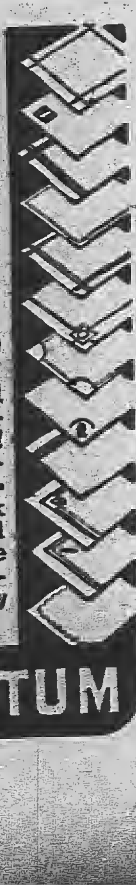
DOZEN HANKIES
for opening
STUFFY
NOSTRILS

Don't try to blow your cold away. Instead, spread Mentholatum inside each nostril! It releases vapor "Mentholations" that start **4 vital actions:** 1) They thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. *Every breath brings relief!* Jars 30¢.

MENTHOLATUM



"Hello!" said I.

"Hello," said she. "Have you brought the Recorder with you this week?"

I halted. I think I turned pale there in the red glow of the flames, the shadows haunting me like tangible sins. I faltered.

"I'm sorry, dear," I began nervously. "You see, the fact of the matter is . . . "

"Did you remember to call at the Electricity Showrooms yesterday?"

My wife was relentless.

"Well, no," I replied, shocked by the enormity of my crimes. "Only, as I explained yesterday, or would have done if you'd given me a chance, my dear . . . "

And of course you posted the parcel?"

I gave myself up for lost.

"Bless me." I murmured. "I left it on the hall table, didn't I? You know, dear, the reason is simply . . . "

"I, your wife," said a pitiless voice from the fireside. "called for the Recorder this afternoon, posted your parcel, and went to the Electricity Showrooms!"

There was a pause. Then: "And last New Year's Day, sir, you promised me that you were resolved not to be so forgetful!"

I approached the fire determined in a moment to go out into the storm for ever. But the Lady of the House put her arms about my neck, sighed deeply, and whispered smilingly: "Oh, well, dear. I suppose you've tried, haven't you?"

After all, that's something, isn't it?

—Methodist Recorder.

ELEPHANTS AT NIGHT

No animal is ever totally tamed. This is why a herd of elephants in captivity do not all lie down at once to sleep. F. B. Kelly, writing in Field and Stream, says that he entered the menagerie tent of a circus one night and walked around the elephant section. Twenty-one of the big beasts were slumbering peacefully on the ground, but five remained standing.

"No matter how quiet it is," the boss of the elephants explained, "they never all lie down at one time. They always leave one or more standing guard to spread the alarm in case of trouble."

For almost an hour Mr. Kelly and the boss watched these great gray mountains. Two dropped to their knees and rolled over with a thud. Scarcely were they down when two other elephants got up to take their places. The keepers were asleep, but this changing of guard went on.

Some elephants are frightened at night by the sight of their own shadows and by canvas flapping in the wind. Most herds must be led out into the open during severe wind and thunder. Outside the tents, they plainly enjoy themselves, even though the rain descends in torrents.—Selected.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

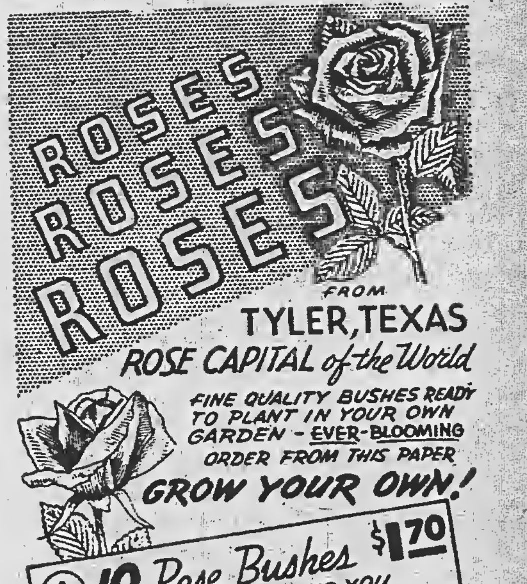
ence. They have made such a good beginning, I am sure they will do better this coming year. The last of this month our Annual Conference convenes, and there is to be a "Woman's Night," and I am sure the report our women are planning to give in sort of a pageant will be quite an "eye-opener" for our brethren! And we trust will prove a real inspiration for them to "go and do likewise" this coming year.

Very sincerely,
PAULINE E. WESTCOTT.

A North American Indian, having heard from a white man some strictures on zeal, replied, "I don't know about having too much zeal; but I think it is better the pot should boil over than not boil at all."—Selected.

One sound always comes to the ear that is open; it is the steady drum-beat of duty. No music in it perhaps—only a dry rub-a-dub. Ah! but that steady beat marks the time for the whole orchestra of earth and heaven. It says to you: "Do your work—do the duty nearest you!" Keep step in that drum-beat, and the dullest march is taking you home.

—Rev. George S. Merriman.



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(179)—This inspiring pamphlet, specially designed for the Lenten Period of 1943, has been accurately sub-titled "Devotional Readings WITH A PURPOSE." In addition to the usual devotional pattern, the compiler suggests a "project" for each day. Thus: "Cultivate today an attitude of quiet confidence in God." This attractive 48-page pamphlet has been specially priced for quantity distribution.
Single copies, 5 cents each; 30 cents dozen; $1 for 50; $1.85 per hundred.

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

It is with unity as with all the gifts of God: we can prepare for it, we can pray for it, we can watch for it, but we cannot bring it into being. Unity is not achieved, but it happens when men listen together to God, and when He is willing to give it to them.

—Dr. W. A. Visser 't Hooft.

THE PRAYER-ROOM TODAY

My Father, how can I thank Thee for finding so wonderful a way of making Thyself known to me? I could only hear Thy voice dimly and from afar, and as in a tongue unknown. And now Thou hast come all the way to my side, and hast spoken to me in my own language. I thank Thee for Jesus, for all He is teaching me of Thee, Thy pity, Thy care, Thy forgiveness. And holding His hand I am coming to Thee. Thou wilt receive me when I come with Him, for Thou didst send Him for this very purpose, that He might bring me to Thee. Help me henceforth to abide with Him in Thy house, a son of Thine through Him who is Thy firstborn Son. Amen.

Vol. 90. No. 9.

NEW ORLEANS, LA.
THURSDAY, MARCH 4, 1943.

A Prayer of Dedication

Father . . . . I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word . . . I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are . . . As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

—Recorded in the Gospel According to St. John. From Southern Christian Advocate.

WALLET OF THE WEEK

THE ANNOUNCEMENT OF A NEW PRINTED LANGUAGE is one of the commonplaces of Bible production and circulation. The latest instance of such a Bible gift is "Conob," a dialect spoken by a group of Indians living in Guatemala. The Gospel of John, the first complete book of the Bible to appear in this dialect, was issued by the American Bible Society with parallel columns in Spanish. This is the method used for interpreting the Indian dialects in Latin-American countries.

* * *

AMERICAN EXPENDITURES are said to exceed the total expenditures for the one hundred and forty-three years from 1789 to 1933. The recent war budget which the President submitted to Congress totals $108,903,047,923 as against $108,339,822,000 spent in the first one hundred and forty-three years of our national existence. This fabulous sum follows a spending for the restabilization of American life which reached figures of unbelievable magnitude. Winning the war is necessary, but even that should not blind us to its disastrous aftermath.

* * *

FIFTY AMERICAN COLLEGES are said to have closed their doors during the last few months and, according to the **Religious Telescope,** scores of other institutions face the imminent possibility of being closed as a result of financial difficulties arising out of war conditions. According to a survey made by the United States Department of Education, ninety-three per cent of the young men in college are eighteen or older, and thus are eligible for military service under the new draft act. It will not be easy to offset the losses indicated by the assignment of contingents for special war study.

* * *

MRS. BEATRICE HOUDINI, the widow of the great magician and escape artist who died in 1926, is said to have abandoned the seances through which she sought for ten years to establish contact with the spirit of her departed husband. She and her husband agreed to test the truth of spiritualism by sending back to the survivor a message which each placed in a sealed envelope. Mrs. Houdini, who made vain efforts to contact the spirit of her husband, gave it up and is said to have expressed the opinion that the symbols attributed to spirits are phonies and fakes.

* * *

MINERAL GRAPHITE, used in the making of pencils, furnace crucibles, lubricants and paints, has long been imported for American uses. Of the two hundred thousand tons annually produced in the world, four-fifths of it came from Russia, Germany, Korea and Mexico, but the one-tenth produced in Ceylon and Madagascar was equal in value to all the rest combined. Since the war the United States has turned to projects for the development of its own graphite deposits which are found in Alabama, Pennsylvania, New York, Montana, California, Nevada and Texas. Three new graphite mills are under construction in Alabama.

THE GOLD COAST is a part of British West Africa whose area is seventy-eight thousand eight hundred and two square miles. It has a population of approximately four million people. Its educational and religious enterprises are shared in by various religious bodies doing mission work in that field, as well as by natives. Its products include cocoa, gold, manganese, diamonds, kola nuts, mahogany, palm kernels, rubber, copra, and palm oil. The capital is Accra with seventy-three thousand population.

* * *

SCHOOL ATTENDANCE IN LENINGRAD during the desperate days of the siege is a remarkable tribute to Russian devotion to education. Food was at a starvation level, there was no electricity for homes, schools were absolutely without heat, and the temperature was below freezing for five months, but the ninety thousand children who remained in the city went to school regularly. Many of the classes were held in bomb-shelters and others in private homes. They surrendered every comfort to the war effort.

* * *

THE HIGH TOLL TAKEN BY ACCIDENTS was illustrated by a comparison of the casualties in war bombings with the casualties from accidents. It was pointed out that the German Luftwaffe had killed forty-three thousand English civilians since the beginning of the war, and that during 1941 102,500 Americans were killed through accidents. Beside these, 9,300,000 were injured, 350,000 being permanently disabled. The ascertainable cost of the accidents was four billion dollars, and no estimate of suffering and decreased productivity could be made.

* * *

PICKETING CLERGYMEN, according to a correspondent of the **Christian Century,** were included in the list of twenty-three men and women who were arrested for picketing the British Consulate in New York recently. It appears to have been a kind of mob injunction for making effective the demands of a "Free India" movement. Among those named by the correspondent was A. J. Muste, secretary of the Fellowship of Reconciliation. No opinion is offered as to the guilt of the parties arrested, but such practices bring no credit to either the ministry or to religion.

* * *

JUVENILE CRIMINALITY is no longer a matter of national statistics and vague moralizings for the people of New Orleans. It became a local and personal problem when the police arrested five teen-age boys, organized for a career of crime, who confessed an astonishing list of thefts, burglaries, arson, and promiscuous vandalisms. The oldest of the gang is nineteen and the youngest fourteen years. The leader, nineteen, is an orphan who served a term for juvenile delinquency three years ago. This incident should arouse every good citizen to the seriousness of the situation.

New Orleans

CHRISTIAN ADVOCATE

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EDITORIAL

THE FIFTH WHEEL

Under the caption of "The Fifth Wheel," Rev. Lester Ward Auman, of the New York East Conference, writing in Zions **Herald** of February 17, gives what he styles "A Candid Study of the Jurisdictional System." The article seems to us to be less a study of the Jurisdictional system than an attack upon racialism and sectionalism with particular reference to the South. It has been our policy to avoid as far as possible all discussions of racial and sectional issues because we do not believe that such discussions advantage either society or religion. If this article involved nothing but a discussion of racial or sectional views, we would probably let it pass, but since it involves a constitutional guarantee of United Methodism, we cannot feel that it should go unchallenged.

Value of the Jurisdictional System

The writer spends less time in an effort to evaluate the Jurisdictional system than in denunciation of its purpose. He says that "it adds nothing of value to the machinery of the church." As we see it, the value of any ecclesiastical arrangement depends upon the effectiveness of its ministry to people through the matrix of their social organization, and it was exactly that which caused the "Southern Methodists" to seek and support the Jurisdictional system. It is perfectly obvious from what the writer says that he feels that the system has fulfilled too well the purpose for which it was invented. To that extent at least, his opening blast is in error. But if it were otherwise, three organizational years would not be sufficient time for such an innovation to come to its full fruitage.

The Attack

We think that Mr. Auman's article deals more with social theories than with facts. Under "Episcopacy," he points out the practical limitation as to the election of Bishops and commends the action of the Central Jurisdiction in the election of Bishop King, a member of the Northeastern Jurisdiction. He overlooks the fact that Bishop King is a native of Macon, Miss., that he did his undergraduate work in Atlanta, Ga., and that the greater part of his ministerial service was rendered in Georgia and Louisiana. They really recalled one who was already their own. Only the Western Jurisdiction (white) has elected a Bishop thus far, and we do not know any reason for making it, even by implication, an example of the ill-working of the "Jurisdictional system." We do know that the election of an alien with views at cross purposes with those held by the people whom he might be elected to serve could have disastrous effects whether the importation were from the North or from the South. We do not believe that there is any necessary subtraction from the effectiveness of Methodism because a Bishop may not be assigned to a field where he is unwanted, and that is true whether the Bishop be white or black. The writer does not commit himself as to his view of the church press. We favor a national organ with a representative voice for autonomous constituencies and the closest possible tie with local interests. We do not favor a Jurisdictional organ. A constituency practically muzzled by the alien views of its only organ of expression would have little value in the promotion of the Kingdom of God. As for cost, we do not think that the annual outlay of one-third of a cent per member is an unreasonable price to pay for a system adjusted to meet local needs and to fulfill legitimate Jurisdictional aspirations.

The Central Jurisdiction

Manifestly it is not the "Jurisdictional system," but the Central Jurisdiction which Mr. Auman has in mind. If the Jurisdiction was an iniquitous device for dealing with the Negro in the South, then what were the pre-Union racial conferences of the former Methodist Episcopal Church? Bordering the Gulf Coast from New Mexico to the Atlantic Ocean, there was a conference without a Negro preacher, or a Negro church in it. It appears to us that there has been little actual change effected by the Jurisdictional arrangement after all. The main difference seems to be that the practice now has legal recognition.

Justifying the Attack

Mr. Auman undertakes to justify his attack by reference to the resolutions passed unanimously by the New York East Conference immediately after the approval of the Plan of Union, and by the general undercurrent of dissent at the General Conference of 1936, when the Plan was approved. All that may be frankly admitted, but does voting with the fingers crossed constitute a moral release? It is a well-established principle of law and morals that verbal and off-the-record reservations cannot be offered to change the terms of a contract. The South was not a party to the dissent. It is clear that Mr. Auman's Church understood the meaning of the Jurisdictional system, and that it was approved with the full knowledge of what it implied. The terms of the agreement are, therefore, all the more binding upon its sense of honor. It is not a matter of personal opinion now, but a plain denominational and sectional obligation. Mr.

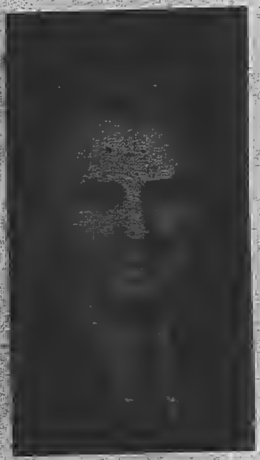
Auman should not forget that the South signed because of its confidence in the sincerity and honor of its Northern partner.

Conclusion

In this reply, we have sought to eliminate every caustic word, and to speak with no less courtesy than frankness. This agitation is making a problem for the South. When this article was received we had just dictated a letter to a good woman on the very subject which it involves. The woman is representative of thousands of Southern people. The South is eminently within its rights when it insists upon the maintenance of the constitutional guarantees which made Union possible.

SWARAJ AND THE SWASTIKA

India will not get off the front page. Gandhi is thrown into prison, and the whole world washes its hands of the affair, and says, "Let's think of something else, now that's off our minds." But it dogs our steps, and will not down. Mr. Willkie comes back and tells us it must be settled and settled right or the world will have no peace. News commentators who have just come back, or are just going, or are on the ground, write back and tell us that the pot is boiling; that right here is the most momentous and delicate and critical question before the allied nations, in this global war and in the global settlement of things for the peace.



Dr. A. P. Hamilton

How intricate the whole question is, is illustrated by the last word of our above caption, for the word **swastika** is itself an Indian or Sanskrit word meaning well being. It is the name of the Nazi emblem. It seems strange that the very emblem of Nazi rule should be Hindu in origin, but at the same time it is a straw in the wind which gives a clue to the global and involved pattern of this war and the peace that must ensue.

If Gandhi dies, whose fault will it be? Will it be his, or Britain's, or India's, Japan's, or partially ours?

Now swaraj means "self-rule," and it is for this that Gandhi contends and is willing to sacrifice his life. But I believe that if swaraj should be given to India now, in the midst of this war, you will have the swastika right after it, that is the rule of the Axis.

The question is by no means as simple as it looks on the surface. If Britain steps out, there will be confusion worse confounded. There won't be any swaraj. Swaraj is not something that can be handed over on a silver platter. It must be prepared for, it must be won. There are rajahs, or princes, all over India, who at the drop of the hat would be at one another's throats; but who, under British rule, are held in leash. There are political and religious parties, who present all kinds of varying hues of belief and fanaticism. If these different parties should be allowed complete freedom of action at this time, who could prophesy the resulting pandemonium? It is terrible even to contemplate.

Please understand that all this is said from the point of view of the present. I yield to no one in a firm conviction that eventually swaraj should be granted to the vast sub-continent of India. But I feel that those who attribute only high and unselfish motives to Gandhi at this time, are, to say the least, very optimistic and very charitable. He is a politician of the first water, as well as a great leader. But he has maneuvered India into somewhat the same, unenviable position politically, that Ireland enjoyed during the last war.

Mr. Dewitt Mackenzie, son of a Methodist minister, is the most intelligent analyst and commentator on this whole, involved, Indian situation just at present. His articles are now coming out in most of the metropolitan papers of the country. He has spent years in study of this Indian question. My advice would be to read what he has to say, before we prejudge the matter.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

"A SENSE OF HUMOR"

I read somewhere the other day that the real test of a sense of humor is one's ability to laugh at oneself. Maybe that is why some people are always so glum—they can't stand the test.

Some of us are so totally lacking in a sense of humor that we can't even laugh at other people, to say nothing of ourselves. We can snarl at them, growl at them, fuss at them, fall out with them, berate them, talk about them (to their backs), belittle them—but we can't laugh at them. What a lot of fun we miss!

The funniest man I know of is the one who thinks he's some pumpkins. He may base his assumption on the bluish tinge of his blood, or the possession of a good deal of money, or the ownership of a lot of land, or the kind of clothes he wears, or his good looks, or the sort of folks he associates with, or the type of house he lives in, or the job he holds, or some special talent nature has endowed him with, or extra-smart brains—but he thinks he's "it," with a capital I. The same applies also to some of the opposite sex.

There are three physical characteristics of the "some pumpkins" type—a stuck-up nose, a stuck-out chest, and an elevated eyebrow. These are the outward expression of an inward condition—a highly restricted cerebral cavity which, even at that, is mostly empty. Perhaps another way of expressing the same idea would be to say that nature is attempting to distract attention from an inward deficiency by providing a counter outward attraction. Poor nature is hard put to it sometimes!

No wonder some people lack a sense of humor—the ability to laugh at themselves. They take themselves so seriously that they seem to think that the world would cease to "resolve itself around on its own axletree," as Artemus Ward once remarked, if they should lighten up the least little bit.

So let's all take out and have a good laugh—at ourselves.

REMEMBER

Our deadline is Saturday and we cannot promise to use material reaching us on Monday except announcements of an urgent nature. Please help us by getting material to us by Saturday. It will make it possible to get the paper out on time.

CAMP ACTIVITIES AND THE WEEK OF DEDICATION

By Bishop W. W. Peele

Religion has always been a vital factor in the life of the American people. Especially has this been true in times of crisis.

Today the attitude of the Government concerning the necessity of religion in the life of the service men is shown in the religious programs of the armed forces, programs that are largely under the direction of the chaplain.

A great responsibility has been placed upon the minister in khaki or Navy blue. He has well-defined religious functions and he is given first-class equipment with which to carry them out under regulations which do not permit non-religious duties to interfere. The Government has sufficient faith in the Chaplain's Corps to spend large sums of money for its needs.

In the modern army the chaplain is equivalent to the minister in civilian life. He provides a complete religious ministry for the men under his guidance. He lives with his men under all conditions. The most helpful ministry a church can render the service men is through the Chaplain's Corps.

However, the War Department cannot provide facilities for religious or recreational activities outside the camps or bases. This responsibility belongs to the churches and other agencies. The potential seriousness of "leave activities" is recognized by the Government, and an urgent appeal is made to the churches and other agencies to assume responsibility for these outside activities. In cooperation with these agencies, the churches have responded in a most gratifying way. The results attest the success of this work.

The observer can begin to see the size and the importance of this effort when we realize that there are today some 7,000,000 men in service. For the most part, these men are in camps and naval stations. Some of these centers are small units; others provide for 60,000 and more. Some are near cities that have vast resources; others are near small towns. Still others are in isolated areas.

Churches near these camps and stations face a fresh opportunity and a most exciting ministry. Something new has been presented to them. They have no pattern to follow, no program that will fit every condition. The task demands initiative and cooperation with other churches and agencies. Outside help is greatly needed. The demands are beyond the resources of the local churches and communities.

Here is an open door for the Church as a whole. The ministry is threefold: To the men in uniform, to the families of soldiers who live near the camps, to the civilian newcomers who have come to the adjacent communities.

What has the Church to offer such folk? The religious forces in these camp communities have assumed their responsibility in meeting the needs which have arisen. As yet the work is in an experimental stage, and there is much remaining to be done. The methods used and the activities involved vary with the local conditions. I list below some of the activities employed by churches and communities scattered over a large area. These have come to me in reports reaching my office:

1. Churches have offered to men in the service the historic ministries of worship, preaching, teaching, pastoral care, and warm Christian fellowship. These churches have opened their doors and extended a warm welcome. Some churches have made the men temporary parishioners and have used them in their services in various capacities.

2. Churches have cooperated with the chaplains by developing special services to match special needs. These services are often held in the chapels within the camps. Moreover, chaplains have conducted religious services in the churches. To develop liaison relations with the chaplains, some communities have employed contact men between the military and naval centers and the churches.

The following is taken from a letter written by a chaplain to one of the bishops: "As a chaplain in the Army of the United States and having served at four different camps already, I have learned to appreciate our ministers in civilian life who do all they can to assist our men in the service.

"I was recently transferred from Camp ———. While serving at that post I was amazed at the constant work of your pastors. I do not believe you could possibly find a man who would work more willingly, constantly, or patiently than does Rev. ——. If you should be able to assist him with financial support, or in any other way, in his constant service to our men in the Army, I assure you that such assistance would mean much to many men."

3. In communities where many service men visit frequently, and where the recreational facilities are inadequate, many churches have opened service centers. These communities are in some instances far distant from the camps. So, the centers provide recreational facilities in the form of games, music, reading and writing materials, and refreshments. A devotional service is held before the close of each period. Sightseeing tours, picnics, and parties are planned.

4. Counseling service men on religious and personal matters has become a large part of the ministry of pastors in camp areas. The ministers report rich experiences and gratifying results.

5. Many churches are supplying literature and Bibles for individuals and for the camp chapels. This modern army is a reading army. Religious literature is greatly appreciated.

For effectiveness these ministries need to "tie in" with those of the other constructive forces at work in the same area of service. Interdenominational cooperation is needed for best results. A city-wide program of cooperating churches brings great returns. In some states several denominations have organized commissions to co-ordinate the efforts of their churches. Funds have been obtained through these commissions to help the local churches upon which the major responsibility has fallen.

As most Methodists know, their church has a Methodist Commission on Camp Activities. The personnel of the Commission is composed of the members of the Executive Committee of the Council of Bishops. This Commission has the responsibility to keep the Church informed as to the needs and work of local churches in camp areas and to secure from the Church at large financial aid to assist these churches in rendering a ministry beyond their resources without outside help.

The Week of Dedication offers to all Methodists an opportunity to enter into this "new and exciting" ministry, and by responding cheerfully and generously we will furnish needed financial aid to the pastors and churches located near the camps and stations, and will enable them to render a deeply needed and greatly appreciated service to the young men who are temporarily away from home and from their home church.

WITH THE PASTORS

EASTER EVANGELISM

By Charles O. Ransford

Easter is a gladsome season of the year. Its date is set by the vernal equinox, when the winter is past and spring with new life and beauty dawns for men and all nature.

> "'Tis the spring of souls today;
> Christ hath burst his prison,
> From the frost and gloom of death;
> Light and life have risen."

Easter is a day of good tidings. Death is sorrowful, but our hope is in God, who in Jesus "hath abolished death, and hath brought life and immortality to light through the gospel."

The gospel of Jesus came into this world as a message of good tidings. A multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men," announced the Savior's birth.

An angel stood at the empty tomb of Christ and said, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said." The disciples were so overwhelmed by the miracle of the resurrection, the sacred writer said, "they believed not for joy, and wondered."

No fact of the gospel, no revelation of God, no demonstration of divine power is so significant of heavenly grace as the resurrection of Jesus. Easter is the day of a newborn hope. Preaching becomes an assurance and hope in the Christian heart becomes "the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

In these days of a horrible world war, when the choicest of our sons are being offered in sacrifice and many are dying in battles on the land, on the sea, and in the air, all the people need a new message of the soul's value and the assurance of God's care and comfort.

Fathers and mothers and these loved sons are asking, "Why should humankind suffer? Is all this sorrow and loss worth while?" And they ask again the age-old and universal question, "If a man die, shall he live again?"

In every human heart there is—

> "This pleasing hope, this fond desire,
> This longing after immortality."

Easter evangelism may result in a revival of religion and the reception of new members into the church. First of all, and always, the evangelism that Easter inspires is the creation of new spirits, new attitudes, and a new Christian appreciation. Whether or not anybody should be received into the church, the message transcendent and the duty imperative of the Easter season adhere in the presentation of the new powers, new hopes, and new loves begotten through Jesus and the resurrection.

MISSISSIPPI CONFERENCE

Vicksburg District—Second Round

(In part)

Anguilla, at Catchings, Mar. 14, 11 a.m.; Q. C., 2 p.m.
Centreville, at Liberty, Feb. 28, 7:20 p.m.; Q. C., 5 p.m.
Eden, at Bethany, May 2, 2 p.m., followed by Q. C.
Edwards, at Learned, Mar. 28, 3:30 p.m., followed by Q. C.
Fayette, April 18, 7:30 p.m., followed by Q. C.
Gloster, at Mt. Vernon, Feb. 28, 11 a.m.; Q. C., 2 p.m.

O. S. LEWIS, D. S.

CONFERENCE NEWS AND PERSONALS

Bro. H. A. York, who has been living at Stoneville, Miss., has moved to Raymond, where he asks that we send his Advocate in the future.

Rev. T. E. Hightower says that his work on the Hattiesburg circuit has been most pleasant thus far, and he is looking forward to one of his happiest years. The people have been most gracious to him.

Rev. J. H. Grice, pastor at Vaughan, Miss., writes that he has had much sickness and many deaths in his charge in the last few months. The people have been thoughtful of and kind to the pastor and his family and this naturally creates an optimistic outlook for any pastor.

Rev. and Mrs. H. E. Plyler, of the West Ohio Conference, and missionaries under appointment to Peru, are spending some time in New Orleans. Bro. Plyler paid an appreciated call at the Advocate office a few days ago. Mrs. Plyler occupied her time by assisting in registrations for food rationing.

Rev. A. Y. Brown, pastor at Lexington, Miss., attended the anniversary celebration of his father and mother on Saturday, Feb. 20, and preached for the Moorhead congregation on Sunday morning following. Bro. Brown was one of the speakers at Holmes County Junior College last week, when he delivered four addresses.

Mrs. J. E. Valentine, of Athens, La., says that she read the Advocate in her father's home from her earliest recollection, and when she married, her father, the late W. H. Paçe, gave her a subscription in her own name, but after a time she let it drop until recently, when she received a sample copy which awakened memories of the past and values that she had missed.

Rev. W. L. Robinson, pastor at Grenada, Miss., reports good progress in the work of that charge. The Benevolent askings have been accepted in full and contributions for this purpose have increased more than 100 per cent in the last two years. Added to the regular work, Camp McCain and the Grenada Air Base impose new duties upon the pastor of that church.

Bro. W. F. Youngblood, general merchant at Meadville, Miss., has our thanks for his word in appreciation of the Advocate and for his interest in the organization of circuit charges with a view to doing effective work rather than creating larger remuneration. He illustrates his idea by saying that: "When I plant more than I can cultivate I make a failure. When my planting is smaller, I make a bumper crop."

Rev. and Mrs. S. A. Brown, Moorhead, Miss., celebrated their 47th wedding anniversary on February 20. The guests included their children and families, other relatives, members of the Moorhead Methodist church, and guests from other charges which Bro. Brown had served. The parsonage has been completely re-decorated with new furniture, which made an attractive setting for the occasion. Not least important was the room filled with beautiful and useful gifts from many friends.

Nothing will ever be attempted if all possible objections must be overcome.—Earl Riney.

CHAPLAIN WALLEY OFF FOR SERVICE

Dear Dr. Duren: I am in the army now. I am reporting March 4, to Harvard University at Cambridge, Mass. I will notify you later where to send my Advocate. I am leaving Barlow charge this week. These are fine people. I know that the pastor to follow me can say the same thing when he leaves.

Never have I felt the call so strong before to "Go ye . . ." and "So send I you . . ." I am as sure that this is what my Lord would have me do just now as I was and am of my call to the ministry. I am fearing "no evil for thou art with me."

My wife and baby will be with my mother. Mrs. C. W. Walley, of Waynesboro, Miss.. R.F.D. until I am stationed. We need your prayers each day. We shall look for the Advocate and enjoy the home news that it carries each week.

Your brother in Christ,
A. C. WALLEY.

IMPORTANT NOTICE

We call attention again to the paper ration regulations which make it necessary for us to discontinue all subscriptions which are in arrears. One of our exchanges has cut down to eight pages. and a questionnaire just received probably means that other cuts may be expected. On March 1 many expiration notices will go out and January expirations have been cut off. So please remit for your subscription at once.

LEXINGTON METHODISTS GO FORWARD

Dear Dr. Duren: Recently in the church dining hall of our Educational Building we had a men's Fellowship dinner, attended by 62 men of our church. Bro. R. G. Lord, our district superintendent, and Mr. E. A. Tanner, Conference treasurer of Indianola, Miss., were with us and delivered inspirational addresses.

The pastor and wife entertained the board of stewards at a bird supper in the parsonage recently.

To date, exactly 50 young men, members of the Lexington Methodist Church, have gone into the armed services. Many of them are serving overseas. A committee on the Fellowship of Suffering and Service is looking after the interest of these young men from our church in such ways as the church is able to minister to them. This committee is ably headed by Mrs. Nathan Hooker.

Layman's Day was observed in our church on Sunday, February 22, with a special program conducted entirely by the men of the church. Mr. R. C. Moore presided at the service at 11 o'clock and presented Hon. H. H. Johnson, of the local firm of Johnson & White, attorneys, who delivered a stirring address. It was a challenge to put the Sermon on the Mount into practice in our living.

Lexington has splendid equipment, a beautiful sanctuary, which has recently been redecorated; a splendidly equipped, modern educational building, and a new, completely furnished parsonage. The Lexington people are thoughtful of and generous to the pastor and family. Any man who would not give his best to these good people would be ungrateful indeed.

There is a very fine and loyal group of able men in the church. The board of stewards, under the direction of Mr. W. P. Hammett, chairman, and Mr. John Howard Beall, secretary-treasurer, is most loyal and efficient. Lexington is loyally endeavoring to support the church in its entire program.

Cordially yours,
A. Y. BROWN.

MR. LUCIAN W. REED—A SPLENDID RECORD

For forty-two of his fifty-one years, Lucian W. Reed has been a devoted member of Jackson's Capitol Street Methodist Church.

For 19 years and 4 months he has had an unbroken Church School attendance record and attended at least one church service—morning or evening—in the same period.

Well on the road to the 20-year milestone, Mr. Reed, Jackson accountant, said this week that all but three of the 1,000-odd times has been at the Capitol Street Church, where Dr. Roy H. Kleiser is the present pastor.

After the unbroken string was launched in 1923, Mr. Reed, on the fourth consecutive Sunday, attended services at Star City, Ark., and subsequently paid one visit to a Presbyterian and a Baptist church in Jackson. The other 1,000-odd times has been at his own church, where he joined when he was 9 years old.

In those 19 years and 4 months, Mr. Reed served as general secretary of the church school for 14 years, president of the Men's

LUZIANNE
COFFEE
100% GOOD

Bible Class for one year, and class secretary for two years.

"I live eight blocks from my church and have not owned an automobile in four years," said Mr. Reed, in reviewing briefly his enviable record. "There were a number of Sundays that I had the urge to remain away, especially when there was snow on the ground, biting north winds, and rains beating down like a broken sea. Yet, had the day been a week day I would have gone to work.

"To me, attending the services of the church on Sunday is more important than anything else."

RELIGIOUS EMPHASIS WEEK AT "OLE MISS"

Religious Emphasis Week at Ole Miss, February 14-17, brought to the campus outstanding religious leaders of several denominations.

The principal speaker of the occasion was Dr. Clovis Chappell, of Galloway Memorial Methodist Church, Jackson, who delivered a series of addresses to the student body and the faculty. Dr. Chappell's addresses captivated his audience from the start, as with his unique wit he drove home his messages point by point. The student publication, in an editorial after he had gone, spoke of him as "one of the nation's greatest pulpit orators." There is no doubt about the deep religious impression Dr. Chappell has left at the University of Mississippi.

Other speakers who came were Dr. Warner Hall, of the First Presbyterian Church of Tuscaloosa; Dr. Claud Bowen, of the Calvary Baptist Church, Jackson; Rabbi Rabinowitz, of Greenville; Dr. Charles Kraemer, of the Presbyterian Church of Leland; Father Herbert Mullin, of St. Michael's Church of Biloxi; Rev. Van F. Garrett, of the Episcopal Church, Greenville; and Rev. W. C. Newman, of the First Methodist Church of Corinth. The purpose of Religious Emphasis Week was to stimulate both students and the faculty, regardless of denominational affiliation, to think of the values of religion in the affairs of every-day life. Each evening five of these visitors, representing different denominations, conducted a panel forum in which the students raised their own questions in regard to the contribution religion has to make in the lives of those facing the war. With students being called rapidly into the armed services, it is not surprising that numbers of them were seeking the stability and undergirding foundations of religious faith. The program of the week also included class-room addresses and discussion groups in dormitories and fraternity houses.

While religion has always been recognized at the University and some kind of religious program has been presented for years, the particular plan used this year was one first proposed here four years ago by a team who came from the Federal Council of Churches, and used each year since. Religious Emphasis Week is conducted annually by a committee of 100, elected in a democratic way, and consisting principally of students, with faculty members and local church leaders as advisers. The chairman is always a student.

The moving spirit and guiding genius of religious activities at Ole Miss is Mr. R. M. Guess, Dean of Men and Y. M. C. A. secretary.

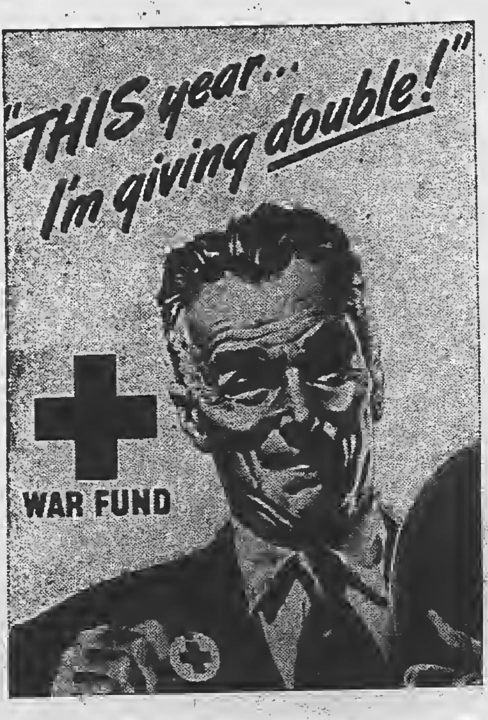
The committee of 100, in a meeting to consider continuation of Religious Emphasis Week here, agreed unanimously that the program was exceedingly valuable this year and that it should be continued next year, and according to the same plan.

W. J. CUNNINGHAM.

THE WEEK OF DEDICATION

By Bishop A. Frank Smith

The Week of Dedication, February 28-March 7, is upon us. This observance is the result of a deepseated urge in the Church for a period of heart-searching, of reconsecration, and of self-denial. A free-will offering is to be received during the observance which it is hoped, and believed, will exceed the million dollar offering made upon the Day of Compassion two years ago. The causes to be benefited by this offering are genuine and immediate emergencies. Our people will respond gladly and freely if these needs are laid upon their hearts. That the offering in the Louisiana Conference will exceed that of Compassion Sunday I do not for a moment doubt.


"THIS year...
I'm giving double!"
WAR FUND

Let it not be thought, however, that the end of the Week of Dedication is a collection. That gifts should climax personal rededication is inevitable. It has always been so. But the chief emphasis during this period should be upon the personal element. Christian people bear responsibilities and face opportunities during these days that are as grave and far-reaching in their import as any generation of Christians has ever faced. We need to be made to realize that we are utterly helpless in our own strength, but that in Christ we can do all things.

No pastor can afford to miss this opportunity to bring his people to God in renewed devotion and hope. Many of them will suffer heartbreaking grief—all of them will have burdens beyond compare in the days just ahead. He is a wise and faithful pastor who will lead his people to draw near to the Ark of the Covenant without delay.

RESOLUTIONS OF APPRECIATION—MRS. A. J. SCOTT

Whereas, on February 10, 1943, the valiant and courageous spirit of Mrs. A. J. Scott, our beloved friend and co-worker, returned to the giver of life; and,

Whereas, Mrs. Scott was a faithful member of the Woman's Missionary Society and its successor, the Woman's Society of Christian Service, for some forty-eight years, and,

Whereas, her unfailing courage, her loyalty and her abiding trust in God were an inspiration to us who knew and loved her: therefore, be it

Resolved, first, that in entering the open door of immortal life, she has left behind pain and the limitations of this earthly existence, and while we mourn our loss, we rejoice with her, in that she has entered into the larger life of the beyond.

Resolved, second, that the memory of her vital personality and her indomitable will to overcome obstacles will be an incentive to every one of us to follow her example.

Resolved, third, that we extend our sincere sympathy to her loved ones and pray that through this dark cloud the Christ may be very near to comfort and sustain them.

"It seemeth such a little way to me,
Across to that strange country,
The Beyond;
For it has grown to be
The home of those of whom I am
So fond.

"And as for me, there is no death;
It is but crossing with abated breath,
A little strip of sea,
To find one's loved ones waiting on the shore,
More beautiful, more precious, than before."

Woman's Society of Christian Service.
Greenwood Methodist Church,
MRS. J. B. COLLINS,
MRS. S. A. ALEXANDER.
MRS. E. J. McCORMICK.
Greenwood, La.

ANOTHER NEW TONGUE PROCLAIMS THE GOSPEL

Another new language has found its way into print—as usual, by way of the Bible. It is Conob, a dialect spoken by a group of Indians living in the department of Huehuetenango, in the northwestern part of Guatemala. The Gospel of St. John, the first complete book of the Bible to appear in this dialect, has just come from the presses of the American Bible Society. A parallel column is printed in Spanish, this being the usual form in which the new Scriptures are produced for the Indians of the Latin-American countries.

The Gospel was translated by missionaries of the Central American Mission. "We had to work from the ground up," writes missionary-translator Newberry B. Cox, "building a vocabulary, learning to recognize sounds different from those of English or Spanish; choosing the alphabet to include these sounds, filing each word, thus building a dictionary, and discovering the grammatical rules underlying the structure of the language."

As the different towns where the same dialect is spoken have differences in their modes of expression, it was necessary for the missionaries to call in Christian Indians from several villages, who worked with the missionaries and the translator to prepare the Gospel of St. John for publication.

As the beautiful story of the Gospel took form in words with which they were familiar, one of the Indians, in rereading a chapter, looked up at Mr. Cox and exclaimed, "This we can understand! How good to have it in our own tongue."

One of the major activities of the American Bible Society is the constant examination of new manuscripts submitted by missionaries. As a part of its war emergency

PERSONAL NOTES AND INCIDENTS

Laymen's Day was observed in the churches of New Orleans last Sunday. Laymen presided, lay speakers filled the pulpits and were responsible for every detail of the services.

Mrs. Jarvis Westbrook is rendering splendid service as Advocate representative for the Hornbeck, La., charge for which we make grateful acknowledgment both here and by a personal remembrance.

Rev. David M. Ulmer is to begin his spring revival at Centreville, Miss., on April 7. The meeting will run through the 16th, and Rev. Andrew Gallman, a native of Centreville, will assist in the meeting.

We regret to learn that Mrs. W. D. Haas, mother of Mrs. Roy B. Harrison, is quite ill at the Baptist Hospital in New Orleans. We join with many friends in wishing for her speedy and complete recovery.

Rev. Hilary S. Westbrook reports good attendance for the first quarterly conference of Osyka and Fernwood charge and reports indicate that the work is in good shape. Bro. Westbrook and his people were delighted with the new district superintendent and his wife, Rev. and Mrs. Van R. Landrum.

Mrs. Octavia McHugh, mother of Miss Patricia McHugh, has received notice that Miss Patricia is in a Japanese prison in Manila, Philippine Islands. This is the first word which has been heard from her since she left her mission post in China at the time of the Japanese onset which later was extended to the Philippines.

Rev. Huntley C. Lewis, of the North Mississippi Conference, is receiving splendid cooperation from the people of the Belmont charge. All four of the churches have met their financial obligations through February in full. The charge is using the unified budget plan and is much pleased with it. Bro. Lewis writes appreciatively of the splendid work being done by Rev. J. E. Stephens, district superintendent.

Rev. W. W. Cammack, retired member of the Mississippi Conference, quietly observed his ninetieth birthday at his home in Fayette, Miss., on Thursday, February 18. Bro. Cammack was born at Rockport in 1853, joined the Mississippi Conference at Meridian in 1879, and is now the oldest member of the Conference both in years and membership. Since the death of his wife in December he has lived alone in his cottage home. Messages from his friends and brethren are greatly appreciated.

REV. BENJAMIN F. ROGERS PASSES

The sudden death of Rev. Benjamin F. Rogers at Baton Rouge, La., on last Saturday morning was a great shock to his friends throughout Louisiana. He had been secretary of the Y. M. C. A. at Louisiana State University for several years, and his death followed a heart attack. He was the son of the late Rev. John H. Rogers, of Oklahoma, and was born in Prentiss County, Miss., January 26, 1886. He grew up in Mississippi; he was first a school teacher, then became a lawyer, a Y. M. C. A. secretary, a minister, an editor, and finished his career as a Y. M. C. A. secretary. He was married to Miss Rebel Milburn, of Dallas, Texas, on September 25, 1915, and to them were born a daughter and three sons: Catherine Will, Benjamin F., Jr., John Roland, and Robert Gresham. Catherine Will lives in California, and two sons are in the Armed Services. In 1931, he was transferred to the Louisiana Conference from Florida, and he served successively: Carrollton Avenue, New Orleans; Lake Charles District; Haynesville; and Mangum Memorial, Shreveport. Following services in Baton Rouge at 10:00 o'clock Tuesday morning, the body was taken to Russ, Texas, for interment.

CAMPAIGN ACKNOWLEDGMENTS

Louisiana Conference

Hornbeck—E. H. House	13
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	4
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	12
Ponchatoula—Mrs. Verna Coburn	4
Monroe, First Church—A. M. Serex	7
Houma Heights—M. S. Robertson	8
New Orleans—First Church	3
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	76

Mississippi Conference

Moselle—J. A. Bridewell	3
Vaughan—J. H. Grice	4
Meridian—T. J. O'Neil	3
Adams—S. B. Watkins	3
Gallman—W. L. Blackwell	3
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	9
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	9
Centreville—D. M. Ulmer	19
Lucedale—A. J. Boyles	10
Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	20
Cross Roads—D. P. Yeager	6
Brandon—G. L. Oliver	20
Galloway Memorial—C. G. Chappell	14
Madison—L. T. Nelson	3
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	78
Anguilla—E. A. King	4
Satartia—F. J. Jones	7
Silver City—B. M. Lawrance	15
Gibson Memorial, Vicksburg	13
Washington—A. W. Wilson	6
Gallman—W. L. Blackwell	3
Miscellaneous	48

North Mississippi Conference

Columbus—T. E. Gregory	4
New Albany—K. E. Clark	3
Arcola—E. S. Lewis	4
Greenwood—W. R. Lott	29
Swiftown—W. W. Brunner	6
Byhalia—W. W. Milligan	32
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	5
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	5
Clarksdale—J. H. Johnson	8
Inverness—T. M. Bradley	3
Tchula—W. T. Phillips	3
Vaiden—A. L. Davenport	25
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Guinn	3
Miscellaneous	62

L. N. DANTZLER DIES

The death of L. N. Dantzler, layman of Biloxi, Miss., on last Sunday was a shock to his many friends throughout the country. He was one of the great lumbermen of south Mississippi, a native of Moss Point, a trustee of Emory University, and a staunch Methodist. His going will be a distinct loss to the Methodism of this section. He was generous in his philanthropy and a supporter of many worthy causes. The Methodist Church in Moss Point is a memorial to his mother.

NOTES FROM VICKSBURG DISTRICT

The work of the Methodist Church in the Vicksburg District moves along nicely under the leadership of its new District Superintendent, Rev. O. S. Lewis. Bro. Lewis followed in the wake of Rev. V. R. Landrum who had been on the Vicksburg District but one year when he was transferred to Brookhaven. Bro. Landrum had endeared himself remarkably, within such a short time, to the pastors and people of the Methodist churches in the district, and it was not an easy undertaking for Bro. Lewis to come in behind a man so well liked and one whom the people deeply regretted to lose and take up the role of district superintendent for the first time in his career. But Bro. Lewis, together with Mrs. Lewis and Miss Pattie Lewis, his sister, came to Vicksburg on November 27 with animated spirit and certain assurance and went about his work in such a fine way that the pastors and people of the Vicksburg District have rallied to his leadership and his program and are doing great things.

Bro. Lewis has completed his first round of quarterly conference visitations and the prospects for the year 1943 are most encouraging. Pastors salaries as set by the first quarterly conferences have been increased a little over eight per cent for the district over last year. The Benevolences as accepted by the first quarterly conferences have been increased twenty-six per cent for the district over last year. Five charges have accepted their Benevolent apportionments in full: Natchez, Yazoo City, Port Gibson, Gibson Memorial and Crawford St. This speaks mighty well for Bro. Lewis and his ability to lead as well as for the pastors and charges of the Vicksburg District.

The Missionary, Education and Evangelism Institute was held at Port Gibson, Miss., on February 5 with splendid attendance and a great program. It was one of the best institutes of its kind I ever attended, and this was the voice of many persons who were in attendance.

Already several pastors' group meetings have been held since Conference. I have attended one of them which was held at Gibson Memorial Methodist Church on Friday, 7 p.m., January 22nd. It was a splendid meeting, with Revs. M. H. Wells, J. H. Morrow, and T. A. Carruth on the program. It was a meeting on the general topic of Evangelism. Prior to the meeting at the church, the pastors and their wives who were present had supper at the parsonage of the Crawford Street Methodist Church on Cherry Street. The next pastors' meeting for the Vicksburg area will be held at Rolling Fork, Miss., with Rev. and Mrs. J. O. Ware as host and hostess, on March 11, at 7:30 p.m. The Vicksburg area comprises seven charges—Edwards, Mayersville, Anguilla, Rolling Fork, Oak Ridge, Gibson Memorial, and Crawford Street.

All churches in the Vicksburg District are preparing a "Dedication Week" program, beginning Sunday, February 28.

The Vicksburg District Conference will be held on May 7th, at 9 a.m., at the Gibson Memorial Methodist Church, with Rev. O. H. Scott and his great people as hosts and hostesses. The Conference will be held for one day, and a great conference is expected.

With the leadership of Bro. Lewis and the delightful spirit of harmony and cooperation which prevails the Methodist church in the Vicksburg District expects to move forward considerably for the year 1943.

T. O. PREWITT,
District Reporter.

PULPIT BIBLE GIFT

To the Advocate: Would you say that, while all the ministers in the Louisiana Conference know that the American Bible Society is one of the accepted benevolences of our Church, not all of them know that any Methodist church, raising in full their accepted benevolences, may apply to and receive from the Society (if without, and having need of a pulpit Bible) a very handsome inscribed pulpit Bible, the name of the church inscribed on cover, and as, from the American Bible Society on lower front cover, by including one dollar to cover cost of stamping and carriage. Any Methodist church meeting above conditions in applying should give name of church to be stamped on cover and full shipping directions; also enclose one dollar, which will be returned if for any reason Bible is not granted.

Will be glad to take care of any and all requests. W. B. VAN VALKENBURGH,
175 Campground, Biloxi, Miss.

THE OUTLOOK FOR THE COLLEGE STUDENT

By Robert M. Hutchins,
President, University of Chicago, at Millsaps College, Feb. 17, 1943.

My subject is The Outlook for the College Student. Nobody can claim that the outlook is bright. But I have persuaded myself that the topic has the merit, which is no small one, of being the most interesting to you that anybody could think of. Before I have finished I hope to show, too, that the outlook is not quite as gloomy as it might at first appear. And I hope to suggest ways in which it can be made less gloomy still.

But we might as well begin by recognizing the dark aspects of the outlook. One of the results of your education here should be the ability to face the facts of life. And the fact simply is that shortly after they have reached the age of eighteen the boys in this college are going to be drafted. The girls in this college are not going to be drafted, though I believe that the girls in some later classes will be. The girls in this college see around them a world full of chaos and hardship. The new and grandiose economic opportunities that are temporarily open to them will by no means compensate for the pain and struggle of contending with the great and universal dislocations which they will confront.

Now, we are not brought up in this country to regard war as the aim of life. It is a dreadful affliction to which we submit as seldom as possible. We submit to it because we must. We do not embrace it because we like it. Anybody who tells you that military life is either pleasant or inspiring doesn't know what he is talking about, or is whistling to keep his courage up. I concede that army life is likely to be good for the physique—regular hours and regular exercise are at a certain stage of physiological development a highly beneficial thing. But a good physique is not an end in itself, except with professional strong men and as university football players. It is a means, and a very necessary one, to the good life. The good life is one that develops the moral, intellectual, and spiritual powers of men. I do not deny that military life can contribute to the growth of some of the virtues. But the essence of all true virtue is choice, free and independent choice. In the nature of the case, the soldier is deprived of the foundation of the good life. The character of military life, moreover, makes the army a great leveler. Those who have slouched around from infancy, disregarding all authority, learn to stand up straight and snap to attention at the word of command. Those, on the other hand, who have developed intellectual and artistic interests find, of course, that the obstacles in the way of maintaining them present such difficulties that they soon allow them to lapse.

It is not, then, because I am full of academic illusions that I say the outlook may be brighter than you think. Recognizing all the handicaps under which you will labor, I still insist that there are rays of light which should illuminate the gloom. In the first place, an entirely new attitude has developed in this country toward the right to education. If it lasts, it will be one of the great benefits that we can ascribe directly to the war. For years educators have been pointing out that we had a free educational system in name only. True, students in state universities paid merely nominal fees. But they had to live. And their parents could not always afford to lose their earning power while they were in college. On the other hand, students with money, though without intelligence or interest, have been permitted, simply because they were the children of taxpayers, to proceed from the nursery school to the highest reaches of the university, enjoying at every stage great subventions from the public funds.

This arrangement was perpetuated, or seemed likely to be, in the various enlisted reserve corps established by the various branches of the service when we entered the war. They granted a deferment to any college student until he had completed a four-year college course—that is, until he had, on the average, reached the age of twenty-two. This scheme was bad enough when the draft age was twenty. It gave a two-year deferment simply because a boy was in college. Since almost anybody can get into and stay in some kind of college if he has the money to pay his way, this amounted to giving a two-year deferment to those who could pay for it. A two-year deferment on such grounds is intolerable. A four-year deferment is impossible. This is so obvious that the enlisted reserves of the Army and Air Force are now being liquidated; and it is to be hoped that the Navy and the Marines will soon follow their example.

Instead of the enlisted reserve corps plan, which depreciated merit and exalted cash, the armed forces are about to adopt a training scheme which exalts merit and eliminates cash. Under this plan a fraction of the eighteen-nineteen year old group will, after receiving three months of military training, be given a chance to go to college for at least nine months to get the kind of education needed as a preliminary to specialized training, professional education, and officers candidate schools. These students will be selected on the basis of ability. They will be paid; and since they will be paid, the bank balance of their parents will have nothing to do with the educational opportunities afforded them. In a national competition on the basis of ability the students of Millsaps College have nothing to fear.

Those who show special abilities in fields like engineering, medicine, and natural science will go on through accelerated programs to complete their studies in these fields. Those selected as officer material will go to officers candidate schools.

The officers candidate schools deserve a word to themselves. They are a highly significant effort to make democracy work. Here again promotion depends on merit, merit displayed in the actual work of the Army. We are rapidly approaching the time when neither wealth, social position, nor the old school tie can make a man an officer. We may come to the time when all officers will be raised from the ranks.

As the war goes on even formal schooling —that is, the number of years a boy has been an inmate of an educational institution—will cease to have any bearing on his position in the Army. The question will be what does he know and what can he do? At the outset only men with college degrees were admitted to various activities and various ranks in the Army. As the need for men increased the requirements were lowered, so that today a high school graduate is eligible for almost any military post. The reason for this reduction in formal time requirements was not only the increasing need for men; it was also the results shown on the numerous screening tests used in the Army training schools. At Chicago we have found that men selected through these tests will stand up remarkably well against those who from their college records look like promising candidates for officers in the Signal Corps. The screening test disregards the number of hours a man has slept through college mathematics and endeavors to discover what he knows. On this issue many college records shed little light. Many high school records give us little information about the real education a boy has had. As the screening tests are improved, they are likely, in conjunction with academic records, to become the principal basis for the selection of men for military jobs. They emphasize again the fact that the war is opening opportunities to men and women of ability regardless of the accidents of birth or station.

Up to this point I have been talking chiefly about the time before going into the Army. Now let us look for rays of light in the Army itself. I can testify as an ex-private that the real horrors of war can never be told, never described, and never adequately felt by anybody who has not experienced them. The reason is that the true horror of war is not the discomfort, though that is considerable. It is not the danger; that is exciting. It is the dreadful, consuming boredom and monotony of it. Vast and arid stretches of doing nothing lie between brief periods of intensive activity.

In the last war little was done to minimize this horror. I seem to remember the Y. M. C. A. hut and the Salvation Army doughnut and that is all. Inspiring as these were externally and internally, I do not regard them as adequate. I am prepared to believe that nothing will be adequate. But I think what the Army and Navy have now done will be helpful. They have organized the Armed Forces Institute. The Institute offers courses by mail to soldiers and sailors in all parts of the world. It is now possible for an American soldier, even in a remote post, to continue his education, to feel that he is doing something significant about his

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

March—Lent Begins

The Master Key

To us this year from the Woman's Division of Christian Service has come the "Seven Keys to Progress," as an aid in attaining the Efficiency Aims.

"A key, as everyone knows, is an instrument by means of which the bolt of a lock is shut or drawn, affording (or preventing) entrance, control, or possession. To accomplish its purpose, two things are necessary: The key must fit the lock and it must be applied, that is, put into the keyhole or lock and turned."

"The key-women in the societies are the officers and the members of the committees, and they should work together to open the lock to progress, each one applying the key in her possession."

During the month of March we should use "The Master Key"—Spiritual Life.

"All locksmiths have the skill to fashion a key that will unlock all doors, the master key. Even though there are as many different locks as doors, yet this one master key will open all."

"Our Master Key to Progress is in the keeping of the Spiritual Life secretary and her committee" and during Lent this key must be used to "quicken the spiritual life of all Methodist women, to deepen the prayer life and to increase the sense of responsibility for personal service and giving."

1. Observe the daily quiet time: (a) Use Upper Room. (b) Increase Bible reading. (c) Read devotional books.
2. Corporate Bible study: (a) "Will a Man Rob God?"
3. Increase the responsibility for Stewardship: (a) Secure leaflet materials and distribute.
4. Assist in making Week of Prayer meaningful: (a) Distribute Gift Boxes to be used until Week of Prayer in October.
5. Observe World Day of Prayer—March 12th.

In preparing one's heart and mind during this season for more spiritual Christian living there are many books available. Following we give several which should be within the price range of everyone:

"Teach Us to Pray—A Tool for Daily Meditations," Winnifred Wygal, 15 cents.

"The Prayer School," 15 cents; and "Ways of Praying," Muriel Lester, 20 cents.

"When We Pray," Julia F. Capen, 20 cents.

"The Ministry of Silence and Meditation," E. Herman, 25 cents.

"The Presence of Jesus," Leslie D. Weatherhead, 20 cents.

"Prayers for a Busy Day," Mary Chapin White, 25 cents.

Order any of the above from Methodist Publishing House, 810 Broadway, Nashville, Tenn.

Two leaflets which will be splendid for distribution in connection with "2 and 3" are:

"Jesus Talks About Money." Order from Joint Division of Education and Cultivation, The Methodist Church, 150 Fifth Avenue, New York, N. Y. (Free).

"The Steward Serves the World." Order from World Service Agencies of the Methodist Church, 740 Rush Street, Chicago, Ill. (Free).

We think the suggestion to use some translation of the Bible different from the one ordinarily used will give a new meaning to the Scriptures.

For suggestions for the organizing of Fellowship or prayer groups during this time (which may be the beginning of permanent Spiritual Life Groups), write Mrs. E. E. McKeithen, Utica, Miss. Mrs. McKeithen or Mrs. E. V. Perry, Rolling Fork, Miss., will be glad to assist with suggestions for the study of "Will a Man Rob God?"

* * *

"They Shall Sit Every Man Under His Vine and Under His Fig Tree"

In our February program we studied "The Church's Responsibility for a Just and Enduring Peace," and in our worship service we caught a new meaning in an old prophecy. It was found in the word every—"But they shall sit every man under his vine." In an ancient, rural land a voice was raised to call attention to the fact that no man can sit without fear under his vine and fig tree if another man has no vine and fig tree.

We are saying that in the kind of a world we want, after the war, every man shall have his own vine and fig tree, but is that true in our own United States?

During the past few years, under the Farm Security Administration, many persons in our own state have for the first time seen their own vine and fig tree set out, and some are seeing the fruit therefrom, but there is a movement in Congress to cut them down—to do away with the Farm Security Administration.

We note that Mississippi has made a splendid record in the payments to the Farm Security, and we also note the "live at home" program which has resulted. (Rationing of canned goods will not annoy).

At the executive meeting of the W. S. C. S. of the Southeastern Jurisdiction, held in Atlanta recently, this matter was discussed, and it was agreed that as members of the W. S. C. S. we will make a concerted effort to keep the Farm Security Administration by advising our Congressmen of our keen interest.

Perhaps you are one of those who are benefiting from this program; perhaps you have neighbors or friends who are thrilling over the chance to have their own vine and fig tree. Will you join in writing to your Congressmen and Senators to keep this vital program?

Should the program be discontinued, those who have benefited will doubtless lose their small beginning and be forced to go back to tenancy.

* * *

Alcohol and Other Narcotics

Dear Methodist Women:

What is your committee on "Alcohol and Other Narcotics" doing in your local church? I'm very anxious to hear about all such activities. Have you sent letters to Congress asking for action on S.860? Have you used the pamphlet, "Alcohol and Other Narcotics," published by our Division? It is excellent, costs only 15 cents, and may be obtained from Methodist Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Above all, have you had Miss Ethel McKeithen to visit your church? She has been visiting churches in our state since April and I've heard nothing but praise for her looks, manner, and subject matter. As you know, she is working for the State Committee on Narcotic Education and her aim is to bring to church school (and other) leaders up-to-date materials and methods for teaching the facts about alcohol and other narcotics.

The liquor people are spending millions yearly to persuade people to buy more and more alcoholic liquors. The October issue of Life Magazine alone contained nearly nine yards of liquor advertising. Are you and I doing what we can to show them why liquor is dangerous? Write Miss McKeithen at Box 244, Meridian, Miss., if you want her to come to your town. Invite church leaders of your own and other denominations to hear her and, before she leaves, plan together concerted activities to build temperance interest in your town. These are the special aims, but she is glad to come for Sunday services, missionary and prayer meetings as well.

Let each local chairman of Christian Social Relations consider this a personal letter and write me of her local activities for this group. Also she can help to keep Miss McKeithen in the field if she will see that $10 (more or less) is contributed from her church for this work. (As treasurer for that fund, I will greatly appreciate all help given).

Yours sincerely,
MRS. R. L. EZELLE,
Chairman, Alcohol and Other Narcotics.

* * *

Twelve Life Memberships Presented

The Tri-County Zone of the Seashore District, which last year led the Conference in Life Memberships with a total of 15 adults, 1 junior and 14 babies, again set a record at the zone meeting held in Escatawpa, February 17th, when 6 adults and 6 babies were made Life Members by the societies, as follows: Escatawpa, 1 adult and 1 baby; Moss Point, 1 adult and 1 baby; Orange Grove, 1 baby; Kreole, 4 adults and 3 babies, they having inducted their pastor, Rev. J. P. Payne, into the inner circle of the W. S. C. S. by presenting him with a Life Membership. (Other societies please copy).

This zone always holds an all-day meeting, the afternoon session being devoted to the presentation of Life Memberships, which proves a spiritual and inspirational part of the program.

This zone would like to challenge any zone in the Conference in securing Life Members, and the Kreole society challenges any other society, hoping that some will accept the challenge.

The Tri-County zone's Life Memberships now stand at 29 adults, 26 babies, and 2 juniors—total 57. Of this number, 22 are from the Kreole society, whose slogan is: "Every Member a Life Member."

There was an attendance of 60 members and visitors at this meeting, and the first quarter zone program was interestingly presented, Mrs. Eugene Ulmer, the new zone leader, presiding. At the noon hour the hostess society served delicious hot lunch

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-worker:

There are several matters which should have attention in your local societies.

First. Plan now to send your delegate to our annual meeting. The president should go, if possible. The meeting will be held at Wood Junior College, Mathiston, Miss. We will use the college during their spring holidays—April 1-3. The first session will open at 9 a.m., Thursday, April 1. Please try to be there for the opening worship and stay through the entire conference.

Register with Miss Sallie Parnell at Wood Junior College as soon as possible. It will be necessary to make a reservation if you plan to come, as space is limited. Room and board will be $2.25 for two days, $3.50 for three days; extra meals 40 cents each. Taxi service will be available at the train and bus stations.

The first evening an offering will be taken for heat during the meeting; the second evening the offering will go to the students who will give up their spring holidays to make us comfortable by their service in dormitories and dining room.

Bring your own sheets, towels and pillow cases. You will be going back to college for a few days!

Bishop John E. Broomfield, of St. Louis, and Mrs. J. W. Mills, the vice-president of the Woman's Division of Christian Service. will be our conference guests.

Second. We lack about $400 having paid our Emergency Fund. This means about 1,600 women have not sent in their 25 cents to meet this emergency of extra travel and increased living cost for our workers on foreign fields. Please give this your immediate attention.

We also lack a large amount on our fund for our Student Worker at State College. We must pay this worker, who is there to serve the boys remaining at State. We employed him in good faith; let us send in our quota at once. Your obligation for this was $5 for all small societies, up to $25 for the large groups. Please keep faith with us in this matter. We need the money now.

Third. Cooperate in every way with your pastor in the "Week of Dedication," Feb. 28-March 7. You will find a personal enrichment, and the church and community will receive a blessing as a result of this period.

On March 12th observe the World Day of Prayer.

Fourth. Legislation of serious concern to us is pending in Washington. The Farm Security Program, which is helping thousands of farm families to a new chance in life, is threatened. If this aid is cut off, these low income groups will be set adrift, children taken out of school, and food production lost. Last year the F. S. A. increased milk production 54 per cent, beef 32 per cent, and chickens 19 per cent. Other foods were increased proportionately. Food will win the war and the peace—lets keep these small farmers where they can produce.

Please write Hon. Malcom Tarver, House of Representatives, Washington, D. C., Hon. Claude Wickard, Secretary of Agriculture, Washington, D. C. Also write Mr. T. G. Bilbo, Mr. J. O. Eastland, the two senators and your representative. Will you do this today? The deadline is March 1.

With love and appreciation,
MRS. W. H. RATLIFF, President.

* * *

Lent—The World Day of Prayer—March 12

Lenten Offering Worship Service—25 copies, 15 cents; 100 copies, 50 cents.

Envelopes free.

The Reward of Faith and Service. Leaflet to accompany envelope. Free.

Worship Program for World Day of Prayer. Adults and young people, "Father, I Pray that They May All be One." 2 cents each; $2 per 100.

The Call to Prayer. Free with program.

Handbook. Essential for each general chairman.

Posters 5 cents each.

* * *

March, 1943—Program of Work

1. Business meeting: (a) Life Membership planned—Adult, Junior, Baby. (b) Check on World Outlook and Methodist Woman subscriptions and plan an increase over 1942.
2. Continue study program. South American study with pastor the second quarter.
3. Study some new phase of Christian Social Relations and Local Church Activities.
4. Monthly meeting, with items from the Methodist Woman. (Suggested, "In Defense Areas," by Mrs. Mabel Garrett Wagner).
5. Executive committee meeting. Reports mailed; one-fourth pledge paid.

* * *

News About Wood Junior College

President Edward W. Seay, of Wood Junior College, made public Thursday a letter from Dr. H. W. McPherson, executive secretary of the Educational Institutions of the Methodist Church, informing him the college has been approved by the University Senate, the highest accrediting agency of the Church.

* * *

Southern M. E. Women Ask for "Equal Chance" for all Groups

A group of eighty Southern women leaders of the Methodist Church declared in a report today, "We believe that the denial of equality of opportunity between races in America, particularly in the South, is a denial of the Christian faith in the unity of all mankind."

The women, representing the leadership of the Woman's Society of Christian Service of the Methodist Church, came from the States of Georgia, Florida, Alabama, Mississippi, North and South Carolina, Tennessee, Virginia, and Kentucky. They concluded a four-day conference. Part of this time was devoted to Christian Social Relations and Local Church Activities.

Their findings report discussed "Economics," "Race Tensions," "Education," and "Alcohol."

The Week of Dedication—February 28-March 7

This week should mean an increase of devotion to the cause of Christ, a thoroughgoing re-study of the Word of God, a deepening interest in the possibilities in the use of prayer for praying things to pass, which is more important than a plan for bringing things to pass without prayer.

The appeal for overseas relief and for the care of our missionary work is discriminating, searching, compelling, and reveals heart-breaking situations which will not permit anybody who believes in the Fatherhood of God and the brotherhood of man to turn aside from it without being conscience stricken unless there has been suitable response.

The Woman's Society of Christian Service can and will be a tremendous force for making this Week of Dedication, and the preparation for it, a blessing to those served, and will gladden the heart of the Father of us all.

* * *

Gunnison W. S. C. S.

The regular meeting of the Woman's Missionary Society was held in the home of Mrs. L. S. Blanchard last Tuesday afternoon at 2:30 o'clock. A very interesting program on South America was given by members of the society. Those who attended were: Mrs. A. M. West, Mrs. J. B. Scruggs, Mrs. G. A. Steadman, Mrs. J. E. Walters, Mrs. D. Tuminello, Miss Louise McGee, and Miss Adele Walters.

* * *

Key to the School Room

Children's Work

The Secretary of Children's Work has access to the key of the school room. The program for the missionary education of children through cooperation with the church school involves, first of all, the election by the Woman's Society of a secretary of Children's Work. To fulfill the duties of her office, and thus make use of the key, the secretary will:

1. Participate in the activities of the Council of Children's Workers in the local church. She is, by virtue of her office, a member of the Council.
2. Serve, when possible, as a regular teacher in the Sunday morning session of the church school, and as a leader of additional sessions.
3. Keep the Woman's Society of Christian Service fully informed of the work with the children of the church, and point out ways in which the women can share in this work.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

(The copy for this page failed to reach us.—Editor.)

EUPORA METHODISTS PROUD OF $60,000 NEW CHURCH

Recently completed and valued at $60,000 is Eupora's beautiful Methodist church. The chapel part of the structure is of high one-story dimensions, while the rear, housing religious departments of the institution, makes up three stories.

The beautiful auditorium, embellished with artistic stained glass windows, has a seating capacity of five hundred. Graceful pews and altar fittings are of expensive and pleasing design, and the choir loft is outfitted with upholstered connecting chairs that will accommodate 27 choristers.

In the Sunday School department in the rear of the chapel are eighteen rooms, with large assembly rooms for each department.

A kitchen and dining room are beautifully fitted with a huge electric range, an automatic hot water tank, an efficient sink and many food compartments. A large assortment of dishes complete this department, which is destined to be the scene of many social and religious meetings.

Pastor's studies, store-rooms, and other compartments make the building one of the most useful as well as beautiful religious structures in the state.

The auditorium and all rooms are heated with the latest butane gas apparatus.

—Webster Progress.

EUPORA METHODIST CHURCH

One resolution I have made and try always to keep is this: "To rise above little things."—Jonathan Edwards.

RESOLUTIONS—RURAL LIFE CONFERENCE

Crystal Springs, Miss., Feb. 22-24, 1943

We, the invited guests of the Rural Life Conference, held in the Crystal Springs Methodist Church on February 22-24, 1943, desire to express our appreciation to the Crystal Springs Methodist Church generally and to the Board of Stewards, the Woman's Society of Christian Service, and the Board of Education especially, for their active and whole-hearted cooperation in plans for promotion and entertainment of the Conference.

We are grateful to the business interests of the city who helped sponsor the Conference, to the Lion's Club for the splendid banquet and cooperation in other ways, and to other agencies which have contributed to the success of our Conference.

We are indebted to the representatives of the State and Federal Agricultural Agencies for their attendance and part on the program, and to the agricultural agent of the Illinois Central Railroad, to the representatives of the press who addressed us, and to the management of the local Experiment Station for their kindness to us.

We are particularly grateful to Rev. Jas. W. Sells, who personally actively promoted the Conference, and to the Executive Secretary of the Board of Education of the Mississippi Annual Conference, who sponsored our meeting; and to the gracious people who entertained us in their homes and served us with meals in the homes and at the church.

We express our conviction that a similar meeting should be held at such time and place as deemed best by those persons most interested in this great movement of interdependence between the farm and church.

Respectfully submitted,
J. B. CAIN,
GEO. H. JONES,
R. I. MOORE.

REV. M. E. SCOTT, Pastor

COOPERATION FOR REV. O. E. SANDEN

Mer Rouge, Louisiana,
February 25, 1943.

Rev. O. E. Sanden,
De Ridder, Louisiana.

Dear Reverend Sanden:

I was notified today by Dr. E. Godbold, President of the Louisiana Moral and Civic Foundation, that the Executive Committee of the Foundation has unanimously selected you as our state-wide director.

As chairman of the Board of Temperance and Social Service of the Louisiana Annual Methodist Conference, I pledge you our fullest cooperation.

May God bless you and the work.

A. C. LAWTON.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

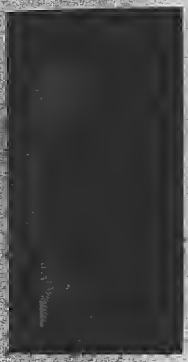
CHURCH SCHOOL LESSON MARCH 7, 1943

By Rev. W. C. Newman

BIBLE TEACHINGS AGAINST DRUNKENNESS

Lesson Text: I Samuel 30:16-17; Isaiah 28:1-4; Galatians 5:19-21.

Golden Text: Strong drink shall be bitter to them that drink it.—Isaiah 24:9.



W. C. Newman

One of the bitter disappointments to earnest Christians of our generation was the deliberate sabotage of prohibition by the makers, sellers, and users of liquor through the use of a most effective and widespread propaganda campaign, aided and abetted by the daily press, which had much to gain in paid advertising. From the day that a group of New York politicians and financiers contributed a million dollars to the repeal of the prohibition amendment, publicly and boldly announcing their intention to destroy it at any cost, almost every public agency except the pulpit and the school was enlisted in one way or another to make this a nation of drinkers. How far they have succeeded is attested by the fact that while Coca-Cola manufacturers are reduced drastically in their production by sugar rationing, and milk producers in this city have been forced to abandon daily deliveries because of gasoline and tire rationing, there is no scarcity of beer whatever, which continues to be delivered in ample quantities anywhere any day.

This bald fact ought to convince every realistic citizen that liquor concerns have a dangerous hold on our government, threatening the very liberties we claim to be fighting a war to defend.

Sinners Who are Wiser Than Christians

For a long time I was baffled by the saying of Jesus that the "children of this world are wiser in their generation than the children of light." Now I think I know at least the modern application of that astonishing statement.

The fact is that we Christians have been out-thought, out-maneuvered, and out-fought by the leaders in this very worldly business of making and selling and drinking liquor. Liquor stands indicted for a thousand crimes, represents the exact opposite of good and decency, yet we have lost the battle against it in this generation. Having the right on our side, we still were not able to win. And we were not able to win because we have not been as wise in our fighting as were the children of drunkenness.

Liquor interests made use of every modern device for spreading their influence and propaganda, sparing no cost. We have been content to preach a little, and take a few collections. Liquor interests have identified drinking with youth and gaiety; we have allowed ourselves to be identified with cartoons of sour-faced men carrying umbrellas, and gracious but elderly ladies of the W. C. T. U. Every magazine that could be bought has been filled with gorgeous pictures which make drinking appear to be a cultured and joyous necessity to exciting living. Knowing the truth that liquor destroys rather than creates joy, we have never depicted that truth half so attractively. Our children cannot even listen to the radio without being assaulted with eloquent descriptions of intoxicants, but no radio program of any wide fame ever tells of the joy and wisdom of sobriety.

We who champion temperance are perennially short of the kind of ammunition it will take to win this war for righteousness.

God Our Leader, the Bible Our Authority

But if this discouraging picture seems to be sounding a note of despair it only seems to do so. We have to win this fight for temperance because the future of our children, our nation, and of morality itself depends upon it. And we have ample authority and ample strength for winning. The Bible is our authority, God is our strength. Let us only plan more wisely, fight more intelligently, and never give up.

Other commentators will expound the scripture selections for today, and those selections are only a few of many, many more. This writer hopes to urge all teachers of this lesson, as well as every other soldier in this temperance war, to think of the battle in larger terms than ever before, until we find the way to combat every effort of those who are enemies to our children and to decency in our civilization.

SALARIES AND BENEVOLENCES— CORINTH DISTRICT

	Salaries Assessed		Benevolences	
	1941-42	1942-43	Paid '42	Accep. '43
Abbeville	511	550	58	100
Ashland	1047	1047	203	225
Baldwyn-Wheeler	1248	1400	179	200
Belmont	1008	1008	130	165
Blue Mountain	1200	1200	100	150
Booneville	2500	2700	675	921
Booneville Circuit	756	1000	100	125
Burnsville	365	425	53	63
Chalybeate and Walnut	1200	1276	212	225
Corinth, First Church	3300	3300	1338	1420
Corinth, South Side	777	777	65	100
Corinth Circuit	1410	1500	162	200
Dumas	780	780	75	75
Fulton	1800	2000	230	250
Guntown and Saltillo	920	920	176	200
Hickory Flat	595	595	75	75
Holly Springs	2250	2400	500	500
Hopewell-Rocky Springs	325	450	25	40
Iuka	2000	2100	400	450
Iuka Circuit	725	800	140	150
Kossuth	700	725	125	125
Lowrey	180	225	13	25
Mantachie	698	775	100	125
Marietta	320	360	46	60
Myrtle	1200	1400	150	200
New Albany	3300	3300	1224	1310
New Albany Circuit	1200	1200	201	250
Oxford	2700	2700	650	800
Potts Camp	867	900	100	125
Rienzi	1000	1000	175	175
Ripley	2000	2220	612	668
Sherman	1145	1200	105	130
Tishomingo	675	750	85	100
Waterford	418	418	20	60
Totals	41,120	43,401	8,501	9,787

Increase, $2,281. Increase, $1,286. 15 per cent increase.

Note: Not counting the charges that pay all the benevolences, we will have 20 per cent increase for the other charges.

J. E. STEPHENS, Supt.

THE CHRISTIAN FIRESIDE

FREEDOM OF WORSHIP

By Will Durant

Down in the valley below the hill where I spend my summers is a little white church whose steeple has been my guiding goal in many a pleasant walk.

Often, as I passed the door on weekdays when all was silent there, I wished that I might enter, sit quietly in one of the empty pews, and feel more deeply the wonder and the longing that had built such chapels—temples and mosques and great cathedrals—everywhere on the earth.

Man differs from the animal in two things: he laughs, and he prays. Perhaps the animal laughs when he plays, and prays when he begs or mourns; we shall never know any soul but our own, and never that. But the mark of man is that he beats his head against the riddle of life, knows his infinite weakness of body and mind, lifts up his heart to a hidden presence and power, and finds in his faith a beacon of heartening hope, a pillar of strength for his fragile decency.

These men of the fields, coming from afar in the uncomfortable finery of a Sabbath morn, greeting one another with bluff cordiality, entering to worship their God in their own fashion—I think, sometimes, that they know more than I shall ever find in all my books. They have no words to tell me what they know, but that is because religion, like music, lives in a world beyond words, or thoughts, or things. They have felt the mystery of consciousness within themselves, and will not say that they are machines. They have seen the growth of the soil and the child, they have stood in awe amid the swelling fields, in the humming and teeming woods, and they have sensed in every cell and atom the same creative power that wells up in their own striving and fulfillment. Their unmoved faces conceal a silent thankfulness for the rich increase of summer, the mortal loveliness of autumn and the gay resurrection of the spring. They have watched patiently the movement of the stars, and found in them a majestic order so harmoniously regular that our ears would hear its music were it not eternal. Their tired eyes have known the ineffable splendor of earth and sky, even in tempest, terror and destruction; and they have never doubted that in this beauty some sense and meaning dwell. They have seen death, and reached beyond it with their hope.

And so they worship. The poetry of their ritual redeems the prose of their daily toil; the prayers they pray are secret summonses to their better selves; the songs they sing are shouts of joy in their refreshed strength. The commandments they receive, through which they can live with one another in order and peace, come to them as the imperatives of an inescapable deity, not as the edicts of questionable men. Through these commands they are made part of a divine drama, and their harassed lives take on a scope and dignity that cannot be canceled out by death.

This little church is the first and final symbol of America. For men came across the sea not merely to find new soil for their plows but to win freedom for their souls, to think and speak and worship as they would. This is the freedom men value most of all; for this they have borne countless persecutions and fought more bravely than for food or gold. These men coming out of their chapel—what is the first thing about them, next to their undiscourageable life? It is that they do not demand that others should worship as they do, or even that others should worship at all. In that waving valley are some who have not come to this service. It is not held against them; mutely these worshipers understand that faith takes many forms, and that men name with diverse words the hope that in their hearts is one.

It is astonishing and inspiring that after all the bloodshed of history this land should house in fellowship a hundred religions and a hundred doubts. This is with us an already ancient heritage; and because we knew such freedom of worship from our birth, we took it for granted and expected it of all mature men. Until yesterday the whole civilized world seemed secure in that liberty.

But now suddenly, through some paranoiac mania of racial superiority, or some obscene sadism of political strategy, persecution is renewed, and men are commanded to render unto Caesar the things that are Caesar's, and unto Caesar the things that are God's. The Japanese, who once made all things beautiful, begin to exclude from their realm every faith but the childish belief in the divinity of their emperor. The Italians, who twice littered their peninsula with genius, are compelled to oppress a handful of hunted men. The French, once honored in every land for civilization and courtesy, hand over desolate refugees to the coldest murderers that history has ever known. The Germans, who once made the world their debtors in science, scholarship, philosophy and music, are prodded into one of the bitterest persecutions in all the annals of savagery by men who seem to delight in human misery, who openly pledge themselves to destroy Christianity, who seem resolved to leave their people no religion but war, and no God but the state.

It is incredible that such reactionary madness can express the mind and heart of an adult nation. A man's dealings with his God should be a sacred thing, inviolable by any potentate. No ruler has yet existed who was wise enough to instruct a saint; and a good man who is not great is a hundred times more precious than a great man who is not good. Therefore, when we denounce the imprisonment of the heroic Niemoller, the silencing of the brave Faulhaber, we are defending the freedom of the German people as well as of the human spirit everywhere. When we yield our sons to war, it is in the trust that their sacrifice will bring to us and our allies no inch of alien soil, no selfish monopoly of the world's resources or trade, but only the privilege of winning for all peoples the most precious gifts in the orbit of life—freedom of body and soul, of movement and enterprise, of thought and utterance, of faith and worship, of hope and charity, of a humane fellowship with all men.

If our sons and brothers accomplish this, if by their toil and suffering they can carry to all mankind the boon and stimulus of an ordered liberty, it will be an achievement beside which all the triumphs of Alexander, Caesar and Napoleon will be a little thing. To that purpose they are offering their youth and their blood. To that purpose and to them we others, regretting that we cannot stand beside them, dedicate the remainder of our lives.—Used by permission of the Saturday Evening Post.

David Brainerd: "I care not how nor where I live, or what hardships I must go through, so that I can but gain souls for Christ."

Lumberjack: What's them things you're unpackin' there?

Merchant (holding up a pair): They're pajamas.

Lumberjack: What's pajamas for?

Merchant: Night clothes. Want to buy a pair?

Lumberjack: No. I'm no social rounder. When night comes, I go to bed.

—Wall Street Journal.

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ROSE CAPITAL of the World
FINE QUALITY BUSHES READY TO PLANT IN YOUR OWN GARDEN - EVER-BLOOMING
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PINK RADIANCE (PINK) 3
K. A. VICTORIA (WHITE) 2
TALISMAN (2 TONED) 2
TOTAL BUSHES 10

Ⓑ 19 Rose Bushes $2.85
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15¢ EACH
ROSLYN (YELLOW) 3
AMERICAN BEAUTY (RED) 3
RED RADIANCE (RED) 3
PINK RADIANCE (PINK) 3
K. A. VICTORIA (WHITE) 3
TALISMAN (2-TONED) 4
TOTAL BUSHES 19

FULL PLANTING INSTRUCTIONS IN EVERY PACKAGE!

Ⓒ 24 Rose Bushes $3.35
DELIVERED TO YOU
14¢ EACH
ALL OF ASSORTMENT Ⓑ 19
PLUS
ETOILE DE HOLLANDE (SCARLET) 3
CONDESSA DE SASTAGO (2-TONED) 2
TOTAL BUSHES 24

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New Orleans Christian Advocate
512 Camp Street New Orleans, La.

THE OUTLOOK FOR THE COLLEGE STUDENT

(Continued From Page 9.)

future, and, what is most important, to have something to think about. I cannot tell you what a difference this last point can and will make in Army life. I urge every one of you as soon as possible after you have been called to the colors to register with the Institute for as much work as your top sergeant will leave you time to do.

My reasons are not confined to the needs you will feel in the Army. I can assure you that anything you do in the Institute will be of immediate value to you in the prosecution of your education after the war. All the large universities of the Middle West, and many elsewhere, have agreed to accept the work of the Institute for credit. When the last war was over the colleges and universities gave blanket credit for military experience. Some colleges gave you six months' credit if you were a private and more as you moved up the military scale from corporal to colonel. The system was suggested by the highest patriotic motives; but it obviously had no relation to the actual intellectual standing or educational condition of the soldier. The system employed after this war will be entirely different. There will be no blanket credit. The soldier will be given credit for what he has done with the Armed Forces Institute.

I believe that a combination of things, most of which I have spoken of, will unite to produce an entirely different educational situation after the war from the one we have today. I believe that the selection of students will be based on ability and that the student's poverty will not be allowed to stand in the way of his education. I believe that placement tests will be given to returning soldiers designed to put them where they belong in the educational system. These should reflect what the Institute has taught them. They should reflect, too, whatever they have learned in their military careers. High school graduates in the Air Force and the engineers, for example, will be able to offer for college credit the scientific knowledge which they have picked up in the Army. Everything you do in the Army may count. Neither lack of money nor lack of formal schooling will debar a boy from the advantages of higher education.

The tentative plans of the Government call for the use of the colleges and universities after the war for selective demobilization. Common prudence dictates this course. The great problem after the war will be the readjustment of employment. If the members of the armed forces can be fed back into industry through the educational system, the unemployment problem will be partly solved and at the same time the intellectual level of the community may be slightly raised. In view of the tremendous difficulties we shall face after the war I cannot think either of these contributions unimportant.

Selective demobilization through the colleges means that a student returning from the war would be given a chance, at public expense, to go as fast and as far in higher education as his abilities warranted. Everything he had done in college, everything he had learned in the Army, would count in his favor. The negative interest in keeping him off the labor market and the positive interest in making him a good citizen will conspire to give the veteran of this war educational opportunities unexampled in the history of the world.

So much is this the case that my gravest concern is whether the educational institutions of the country will be able to do as good a job for the returning veteran as he deserves. I believe that there will be at least fifty per cent more students in the colleges and universities after the war than there were before it. But there are fifteen per cent fewer teachers in them now; new teachers are not being trained; replacements are not available for those who will die or retire during the war. Since education above the age of eighteen is coming to a standstill except in the natural sciences, we shall have trouble finding teachers after the war to guide the returning hordes through the mazes of the disciplines which have lain neglected while the techniques of destruction were the chief interest of educational institutions. Such as they are, however, and how they might be improved is a subject for another audience. These institutions will be open to the soldiers of this war to an extent which Thomas Jefferson in his wildest dreams could never have imagined.

You may say that I promised to point out any rays of light that might illuminate the outlook for the college student and that all I have done is to tell you that the college student today, in spite of, and even because of the war, has more and better educational opportunities than he ever had before. You may conclude that I identify education with life and hold that as long as a man has educational opportunities he doesn't need to worry about any others. You may suggest, and with reason, that my professional bias has blinded me to any interests but my own. You may be right. You probably are. I do attach overwhelming importance to education. Whether it is undue importance is for you to judge.

This is one of the best colleges in the country. Your president told me so this morning. If the country survives, and thrives, can there be any doubt that the students of this college, of relatively high intelligence and background, will survive and thrive with it? I have no doubt on one condition, and that is that they continue to make the most of the talents which have brought them here; that is, if they continue to educate themselves. What I have been saying is that they will have greater chances to do this than any of their predecessors have enjoyed.

Or look at the country. We have greater resources than any other nation. Can we have the slightest question that we shall survive and thrive as long as there are men beneath the sun? We can have none on one condition, and that is that we are intelligent enough to use our strength for the benefit of the world and ourselves instead of to its and our destruction. There is supposed to be some connection between the intelligence of a country and the extent and use of its educational opportunities.

Or look at civilization. Civilization is not a standard of living. It is not a way of life. It is the deliberate pursuit of a common ideal. The ideal may not be the work of the educational system, though the activity of learned men must clarify and refine it. But the commonness of the ideal—its universal acceptance by the community—depends on the common education of the community. And the educational process can best be described as the deliberate, not the accidental or sporadic, but the deliberate pursuit of the ideal.

The man who wants to live the good life, the man who wants to serve his country, the man who wants to advance the cause of civilization, that man must educate himself. Whatever the superficial appearance may be, the real chance to educate himself comes to the college student of today as never before. And for this reason I am justified in saying that the outlook is brighter than you think.

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MENTHOLATUM

ANNOUNCEMENT

The Executive Committee of the Church Extension section of the Board of Missions and Church Extension of the Mississippi Annual Conference of the Methodist Church will meet on Tuesday, March 16, at 2 p.m., at Capital Street Methodist Church, Jackson, Miss.

All applications for donations or loans which are to come before the committee at this meeting should be in the hands of the secretary, Rev. M. L. McCormick, Brookhaven, Miss., as soon as possible. Bro. McCormick will furnish blank applications upon request.

The pastors of churches making applications should see that the applications are in due form and have the proper quarterly conference action of their charges. The pastors are also invited to come before the committee on March 16 and represent their application in person.

The Church Extension section of the General Board will meet in Louisville in April, and all applications going up to the General Board section must be approved by the Executive Committee at this March 16th meeting and be in the hands of the General Secretary, Dr. T. D. Ellis, by March 31.

T. O. PREWITT, Chairman.

MORAL AND CIVIC FOUNDATION ELECTS DIRECTOR—REV. O. E. SANDEN ACCEPTS

By J. D. Grey, Publicity Director

At a special called meeting, held in Alexandria, La., February 19, the Executive Committee of the Louisiana Moral and Civic Foundation unanimously elected Mr. O. E. Sanden, of DeRidder, La., as Director of the Foundation. The Rev. Mr. Sanden has been serving at DeRidder as pastor of the Presbyterian Church and also working with the Defense Service Council of his denomination for approximately three years. He is a native of Beauregard Parish. He graduated with his M. A. degree from the University of Texas and is a member of the Texas Academy of Science. During the recent election in Beauregard Parish, Rev. Mr. Sanden led the dry forces and voted liquor out by an overwhelming majority.

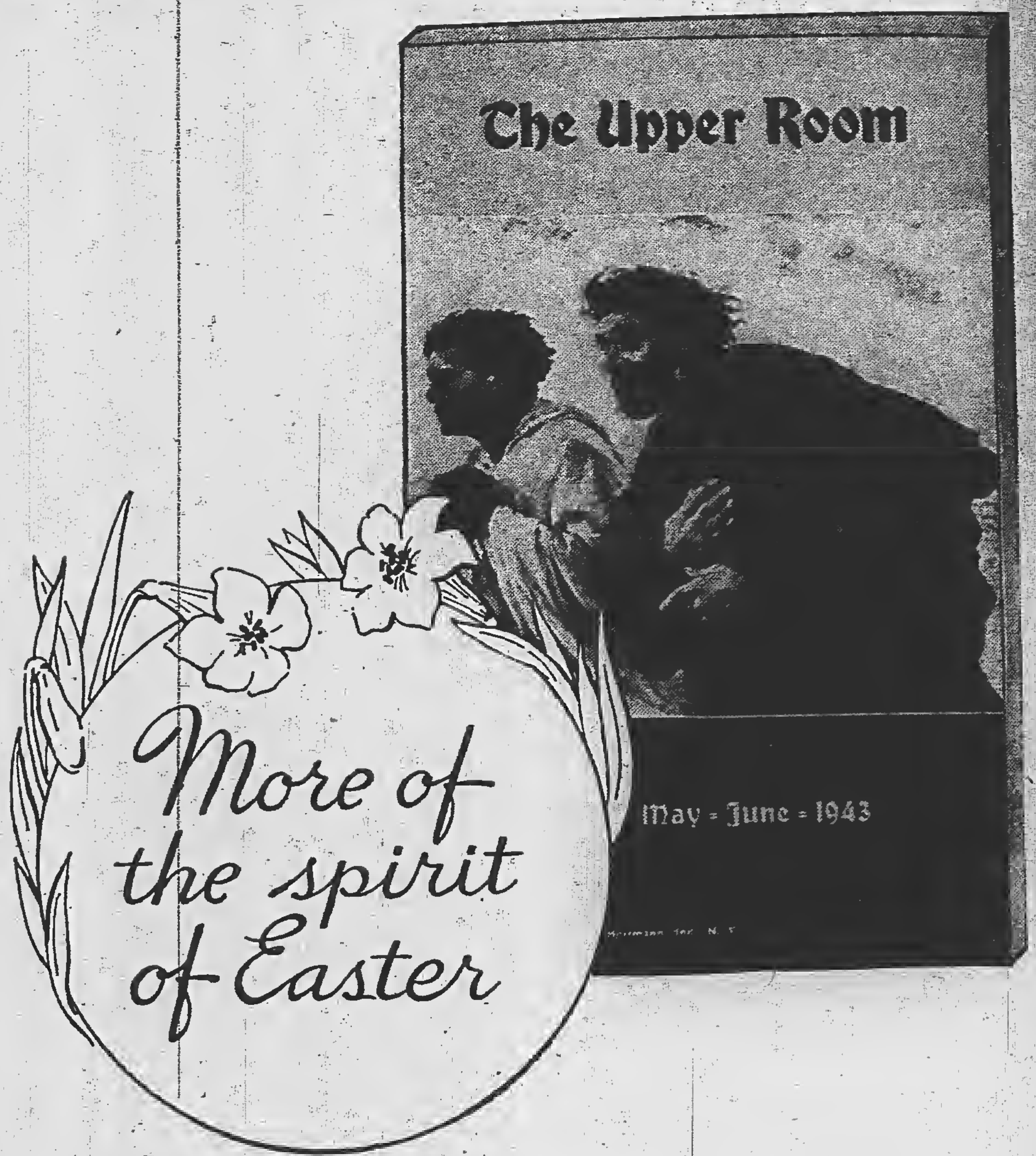
The Executive Committee of the Foundation feels fortunate in being able to secure such a capable and outstanding young man to serve as its Executive Director. Mr. Sanden begins his work with the Foundation March 1 and will continue for a short time as part-time director until he can be released from his pastoral duties at DeRidder. He will devote the week-ends to his pastoral work and between Sundays to the Foundation. It was agreed that this arrangement would continue not more than from four to six months.

The response to the Louisiana Moral and Civic Foundation, which was observed January 17, was most gratifying. Some churches were unable to participate in the offering at that time, but it is earnestly urged that they present the Foundation in the very near future and receive subscriptions for the work. All are agreed that to meet adequately the forces of unrighteousness we must have a budget commensurate with our large responsibilities.

Completion of the Committee of 100 is moving forward, and a meeting of the Committee will be held in the First Methodist Church in Alexandria Tuesday, April 6, at 10 a.m. At that time plans for parish organizations to cover the state will be perfected.

Dr. Edgar Godbold, Pineville, presided over the meeting of the Executive Committee, which was attended by every member save one. Those present were: Judge E. L. Walker, Ruston; Judge Ruvian D. Hendrick, Shreveport; Dr. A. M. Freeman, Shreveport; Mrs. H. H. Hoff, Rev. M. M. Snyder, and Dr. J. D. Grey, New Orleans; and Dr. Robert M. McGehee, Alexandria. Mrs. C. H. Mayo, Lake Charles, was unable to attend.

Friends of the cause of temperance and righteousness are urged to secure financial support for the Foundation and send it immediately to M. M. Snyder, Treasurer, 1013 Dante Street, New Orleans, La.



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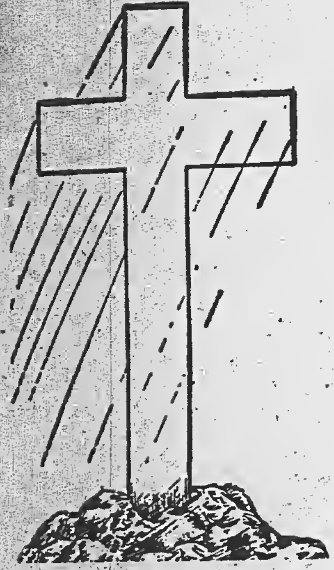

THE LIVING CHURCH

The world is in extremity of need. Humanity has reached a point in which, if it is not to sink back into confusion and terror, it must move forward unitedly, and for this it needs the initiative and unifying power of a World-Faith.

—Gwilym O. Griffith.

THE PRAYER-ROOM TODAY

O God, who madest me for Thyself, to show forth Thy goodness in me, manifest, I humbly beseech Thee, the life-giving power of Thy holy nature within me; help me to such a true and living faith in Thee, such strength of hunger and thirst after the birth, life and spirit of Thy holy Jesus in my soul, that all that is within me may be turned from every inward thought or outward work that is not Thee, Thy holy Jesus, and heavenly working in my soul. Amen.

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NEW ORLEANS, LA.
THURSDAY, MARCH 11, 1943.

At the Place of the Sea

By Annie Johnson Flint

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord with a trust serene,
Till the night of your fear is gone:
He will send the winds, He will heap the floods,
When He says to your soul, "Go on!"

And His hand shall lead you through
Ere the watery walls roll down:
No wave can touch you, no foe can smite,
No mightiest sea can drown.
The tossing billows may rear their crests
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone.
When He leads you forth from the place of the sea,
To a land that you have not known.
And your fears shall pass as your foes have passed,
You shall no more be afraid:
You shall sing His praise in a better place,
In a place that His hand hath made.

—The Cumberland Presbyterian.

WALLET OF THE WEEK

THE TITLE OF DOCTOR OF DIVINITY was attacked in a resolution introduced in the General Conference of the Methodist Church which met in Philadelphia in 1832, but the resolution was "tabled." In the last seventy years, the colleges of the nation have conferred upward of fifty thousand honorary degrees. Ex-President Herbert Hoover is said to have received the highest number; Bonzo, a seeing-eye dog, was remembered by a college in New Jersey, and Methodist ministers have been generous sharers in the lavish distribution of badges of distinction.

* * *

THE HOUSE OF LORDS, the hereditary branch of the British Parliament, is reported to be threatened with absolute deletion from the English legislative system. One proposal is that it be made an association of brain trust persons—leaders of churches, capital and labor organizations, educators, scientists, and literary leaders—a kind of honorary relation without authority. More than thirty years ago, in 1909, it was stripped of authority in financial measures, and has since been little more than an assemblage of aristocrats.

* * *

THE RETURN OF FAITH was the subject of a moving address made by President Charles F. Wishart, of the College of Wooster, recently. Dr. Wishart said, "Gone are the days of our smart sophisticates who greeted the Unseen with a sneer." He paid high tribute to Captain Eddie Rickenbacker, who, hearing "the steady beat of wings" as he prayed for food and rescue, has now become the leader of a crusade for a new emphasis upon prayer and for the recovery of simple faith in the Eternal God who ever hears the cry of his children in their need.

* * *

THE OUTLOOK FOR WORLD PEACE is not very promising if the oft-repeated "History repeats itself" is to be believed. According to Dr. W. E. Phifer, Jr., of Nashville, Tenn., the world has indulged itself in twenty-five hundred and seventeen wars in the last twenty-five hundred years, and twenty-seven of them have occurred since 1918. Lloyd George, the English Prime Minister who saw the first world war through, said that the Peace of Versailles would settle the destiny of nations and the course of human life for many ages, but he has lived to see another and the greatest war of all history.

* * *

THE STATUS OF A CONSCIENTIOUS OBJECTOR, according to a decision rendered by a New York jurist recently, is not determined by his attitude toward any particular war, but by "a general scruple against participating in war in any form." In affirming the findings in the case of a draftee who failed to appear for induction in the Army, the Judge seemed to hold that the position must reflect an absolute and unreasoned conviction against war in any form, and that a philosophy based upon religious training and belief is not sufficient basis for the claim of release from such participation.

A WARTIME ANGELUS will be rung by the bells of All Saint's Cathedral of the Protestant Episcopal Church, in Milwaukee, throughout the year 1943. It will summon men and women within the sound of the bells to silent prayer for peace, for the nations at war, for the fighting forces, and for the bereaved. In addition to this wartime angelus, the young people of the Cathedral will distribute booklets containing suggested wartime prayers to all residents of lower east side Milwaukee.

* * *

THE MALARIA-CARRYING MOSQUITO has long been a threat to the health and comfort of people in Southern swamp and lake regions, and it is particularly so in the jungles of the South Pacific. Mosquito repellents formerly used had such a strong odor as to make the use by large bodies of soldiers a means of locating them by enemies. Australian scientists have now found a repellent which is said to be satisfactory and Australian drug companies have been given a contract for $70,000 worth of the new preparation for Army use.

* * *

EMPEROR HAILE SELASSIE, according to a Stockholm newspaper, has addressed a number of letters and cables to the Evangelical Swedish Missionary Society, urging the return of the Swedish missionaries to the posts which were closed during the Italian occupation of the country. Nils Dahlberg, the director of the Missionary Society, has expressed the hope that conditions may soon be such as to permit the resumption of this interrupted work which was begun in 1904. The work was mainly that of conducting schools and hospitals.

* * *

THE AMERICAN MISSIONARY ENTERPRISE is far from being crushed out, according to Dr. Charles W. Igglehart, who was a missionary in Japan from 1909 to 1941. Dr. Igglehart is now adviser on Far Eastern affairs for the International Missionary Council. He says that fifteen hundred Protestant and a greater number of Catholic missionaries are still free to function in the Oriental fields, and that the faith is still spreading rapidly. A large part of this work is being done through soup kitchens, first aid stations, and hospitals rather than through specific teaching and propaganda.

* * *

"PEOPLE DO NOT READ CHURCH PAPERS," for one editor at least, was decisively repudiated recently. An article carried in **Congress Weekly** (Jewish), quoted a maxim of Hillel, one of the most famous and revered Jewish rabbis, "If I am not for myself who is for me?" that was credited to Hitler by the typesetter and the proofreader failed to detect the error. In the week which followed, the editor received three hundred and twenty-seven letters from his readers pointing out this typographical error which was buried deep in the heart of a contributed article. No estimate can be made of the hundreds who let the error pass for what it was.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

"LIBERAL EDUCATION"

Education has suffered many things of many physicians, and is nothing bettered, but rather has grown worse, as was recorded of one in the time of Jesus' ministry on earth. Under the guise of utility, it has produced a culture composed of water-tight compartments of knowledge designed to meet the needs of a departmentalized life—an age of specialists. In lending itself to such a program, it seems to us to have overlooked the larger function of developing creative minds and to have devoted itself to turning out minds calibrated to serve but a small fraction of life in its best sense. Such education is not unworthy in itself, but is rather an inadequate preparation for life related to every phase of culture. It is like erecting a lovely house upon an insufficient foundation.

We noticed recently a plea for "generosity" in education in which the writer asserted that "The generous education must stress more than the immediate, the practical; it must be a liberal education, which alone can make men free, an education which, while it does not discount the present, remembers that time also includes past and future." In other words, a liberal education may be focused upon some particular field or a particular interest, but it must not push the granite foundations of education into the discard and it must not lose sight of the long range objective which is equally a claimant upon our culture.

The tendency to exaggerate the importance of the immediate needs in education seems to us to assign too great a value to the present phase of civilization. It has reduced modern education to the providing of a minimum need for limited purposes. Even in theological education there has been a tendency to eliminate the languages to which our faith was originally committed, and, as we think, to the immeasurable hurt of ministerial effort. This trend has been reinforced by the further limiting of education to serve the practical necessities of a nation at war.

We feel that education which divorces man from the treasures of the past, by virtue of that fact narrows his perspective and makes him incapable of a creative approach to the future with its peril and problem. In the past, it may have been true that education was too much concerned with the classical and the esthetic, but now it is too much given over to the present and the pressing. Such a narrowing of the educational ideal and effort may produce specialists, but it will not develop engineers in the larger and limitless field of destiny.

The time may never come when emergencies will not require priority in education, and with that we have no quarrel. Our thought is that against such a day and demand, education should be prepared to place the intellectual and cultural resources of the past upon the altar of the present, and then to pass on to the future the combined treasures of history and experience—an imperishable foundation and inspiration to worthy living. It seems to us that only that kind of education offers the hope of national unity and international understanding and can save us from lapsing into provincialism. Let us, therefore, recover in education the counsel of the past as a preparation for the years ahead. A process of spot-welding will not build a truly great life.

A PROBLEM AND A CHALLENGE

Much is being said and written about the ministerial shortage in the home field. Much of the comment is a cry of despair and as devoid of constructive suggestion as the wail of the Hebrews in Egypt when they came to the first barrier in their march to freedom. To face the facts with an admission of its hopelessness, is a practical surrender. It is an hour of difficulty and it is possible that the worst has not yet been realized. It may be that every communion will have to increase its contingent of chaplains, but the cure is not in wailing.

The situation in British Methodism, where the majority of all services are held by local preachers, is more acute than ours, but they are not in despair. At the present time they are considering a simplified method of educational training for poorly equipped men in connection with residential colleges and that there be a teaching arrangement established within the circuits, not to prepare them for the traveling connection, but to develop a higher status for the local preacher. By such means they would meet the present emergency and reinforce the Methodism of the future.

We may not be able to adopt the plan of English Methodism, but we can profit by their courage in meeting a desperate situation. We can develop our own plans and through extension courses we should be able to do much toward the relief of the ministerial shortage in our home field. According to the minutes of our three Conferences, there are approximately three hundred local preachers, sixty of whom are "Accepted Supplies," and two hundred and forty, for various reasons, not eligible for supply service. There must be possibilities in this great number of unused local preachers and we should find a way to make their gifts usable.

It is just possible that the emergency now existing offers a great opportunity for discovering new sources of Methodist power. It is certainly a challenge to the faith and enterprise of those responsible for directing affairs on the home front. In the early years of American Methodism, a band of recruits under the direction of men more experienced in the Methodist way became a mighty army in the building of the Church, and what they did then we can do now. It is a situation which offers a real opportunity for the enterprising and far-seeing District Superintendent to reveal the inherent genius of Methodism by discovering and training a supply ministry on his own field and enlisting unused resources in active service.

DRINK AND LITERARY GENIUS

Because a few inebriates have achieved a measure of literary distinction, some people have assumed that alcohol is a creative element in the production of great literature. Such people overlook the fact that inebriates are relatively few in the pantheon of literary artists. Likewise, they fail to note the absence of the elegant discriminations of good literature from the writings of drinkers. The genius of the mind stimulated by alcohol finds its outlet in care-free moods and in the coarser veins of literary expression.

In recent years this long-accepted fallacy has been completely outlawed by scientific research and discovery. It is now a well-recognized fact that, as drink liberates the mind from its instinctive reticences, so also it dulls the edge of the finer susceptibilities which are necessary to the highest type of literary craftsmanship. At the same time that it unleashes the youthful spirit and imagination, it sets in motion processes of decay which end in a sadly abbreviated page. The confidence which it inspires is of a piece with the rashness of the drunken driver who imagines that he can steer an automobile through city traffic with perfect safety.

WOOD JUNIOR COLLEGE

By Dean Bigelow

Almost six years ago, a group of Methodist families in Webster County, Miss., determined that their children should not go into the world unlettered and untrained, but having no financial resources for a school building, established an elementary school in their church—Colfax Chapel, about one and a half miles north of Mathiston. Out of this humble beginning, and through many vicissitudes, has come a junior college with high standards and with up-to-date equipment. Until its present name was adopted in 1936, it bore successively the names of Woodland Academy and Bennett Academy and served as an elementary school, a secondary school, and finally as a junior college. The college is owned by the Woman's Society of Christian Service of the Methodist Church, which contributes substantially to its operation. Its faculty, drawn from a dozen states, with their diversified backgrounds of training and experience, bring strength and variety that make for sound thinking, liberal views and tolerance of opinions. Accrediting officials have recently stated that the faculty of Wood Junior College is among the strongest to be found in any junior college in the South.

The physical plant of Wood Junior College, located on a beautiful campus of thirty acres one and a half miles north of Mathiston, Miss., consists of three dormitories, an administration building, a gymnasium, an industrial arts shop, the president's home, and other necessary buildings. The permanent plant consists of new and modernized buildings. Funds for a new dining hall are on hand, but the construction of this unit must await the coming of peace. The college owns two farms totaling 300 acres, under the direction of practical farmers, with herds of registered Jerseys, swine, and beef cattle, a flock of full-blooded chickens, and modern farming equipment.

The college draws on North Mississippi for the majority of its studenty. Every county of the northern half of the state is now or has been represented with one or more of its native sons and daughters who come from the various high schools of this section to receive two years of standard college work on the Wood campus. Approximately half of the students continue their education in four-year colleges and universities while the remainder return to their homes to help raise the cultural levels of their respective communities. That Wood Junior College trains its students adequately is attested by the administrative officials and instructors in its articulating schools who on many occasions have spoken of the excellent background possessed by those who transfer to them from this institution. One alumnus of the school, a successful county health officer, said: "Were it not for the inspiration received here during the brief years I was in this school, I'd probably still be following a mule somewhere on a farm." Another, a noted educator in this section, said: "I shall always be grateful to my Dad for bringing me to Wood Junior College." He stayed four years and paid all his expenses by working. Many Wood graduates enter colleges and universities, where they complete their training to become teachers, nurses, lawyers, engineers, home demonstration agents, physicians, and farmers, while the others return to their respective communities as respected citizens. A substantial number enter seminaries and theological schools.

One who is unfamiliar with the region served by Wood Junior College can only with difficulty imagine the financial limitations that face many young people of this section. They are intelligent, alert, aggressive young citizens of Anglo-Saxon ancestry, who appreciate the opportunity of obtaining a higher education at a college where they may, by their own efforts in the school's work program, meet a substantial part of the tuition costs. Every student is expected to work at least one hour daily in the dining room or pantry, the offices, library, dormitories, buildings or grounds, applying the work towards his tuition. Even though Wood Junior College maintains the lowest tuition charges of any school in this region, yet this modest rate is often beyond the ability of many worthy and qualified candidates for a college career.

Wood Junior College neglects neither the social nor religious life of its students while upholding high scholastic standards. There are several formal social activities, as well as numerous informal affairs to broaden its students and fit them for successful participation in the social life of their home communities. The religious activities are carefully guided to meet the needs of the campus and to enlist the interest of every student. Religious Emphasis Week thereby becomes a climaxing experience in a year-round program and not an artificial project thrust into a busy school schedule.

Wood Junior College is building Christian citizenship for the future that makes Democracy a living, vital force. That it is performing a genuine service is attested by the ever-increasing list of loyal alumni, who are filling important places in the industrial, business, professional, and social world—who, after all, are a school's best advertisement.

B. P. B.

MADAME CHIANG IN NEW YORK

By William F. Quillian

Madame Chiang Kai-Shek, wife of the Generalissimo, and directing genius of the Chinese Government, has recently visited New York City. Following her conquest of Washington, she has now taken New York.

Although under the care of physicians, and not having fully recovered from a recent illness, she has been giving herself without stint to the further promotion of goodwill between the United States and China and, in no uncertain terms, has called on our nation for more complete cooperation with China in her warfare against the Japanese aggressors. The leading papers have given page after page to the record of her visit, and particularly the addresses which she has delivered.

At Madison Square Garden on the evening of Tuesday, March 2, she was presented as a World Christian and a member of the Methodist Church. Her address fully justified this characterization. In two editorials the New York Times referred to her as one of the great orators of the world, and also nominated her for a high place as a "spiritual leader in a day when many people are confused with referance to the central tenets of Christian philosophy." She said, "The teachings of Christ radiate ideas for the elevation of souls and individual capacities far above the common passions of hate and degradation. He taught us to help our less fortunate fellow beings, to work and strive for their betterment, without ever deceiving ourselves and others by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men, but not men themselves." At another point in her address she said, "To safeguard ourselves against retrogression into another dark age is, I feel, the gravest task now confronting the United Nations."

This remarkable woman combines the finest and best qualities of both China and America. Back of all of her public utterances, there is a deep and profound Christian philosophy which is desperately needed in this critical period of world history. She has impressed America with the fact that she is not only a brilliant and inspiring leader of her people, but that she will prove to be a safe and dependable arbiter in the building of a new and better world. She has won the right to represent China at the Peace Table, and her word will be heard with profound interest and respect by the nations of the earth.

"GOD'S GRACE"

The Christian Chinese call it "the grace of God" when anything good happens, or when anything fails to happen.

An old lady, whose house was flooded, and the water came up to her chin, said, "Thanks to God's grace it only came up to here." A simple Chinese farmer, whose son was killed before his eyes, rose to his feet with a smile as I spoke about it: "Thanks to God's grace I have another one."

An old lady of 75, with crutches and one leg, was hobbling home from church. Her large Bible and hymn-book were in a bag on her back. A careless coolie, carrying boards at either end of a pole, knocked her down. She was taken to the police station in an unconscious state, along with the frightened coolie. He was due to be thrashed or put in prison; but the old lady, struggling back to consciousness, immediately murmured: "Don't blame him; let him go. I was careless and got in the way. Thank the grace of God I'm all right." So the astonished coolie gratefully went home.

It was the same old lady—Granny Sen, we called her—who saved the situation during an air raid. Hearing a noise in the yard below, the missionary put her head out of the window just in time to see an angry and excited soldier whip out his revolver and point it at a woman who was daring to resist him. Granny Sen placed her body between the revolver and the woman. There was nearly bloodshed. But a little, toothless old lady on one leg intervened. She was so full of the grace of God that anger melted away before her.

Many idols have been thrust aside, many little children have learned to know their Friend and Saviour, because of Granny Sen's own experience of the grace of God. Almost penniless, she nearly always has some little child whom she is teaching to pray and sing praises. Her simple home and all she possessed were burnt out at midnight one Saturday. On Sunday morning she was at her usual place in church, bruised and smiling, her last few cents ready to put in the collection, and her heart full of praise to God for saving her and the little child who was with her.—Methodist Recorder.

MESSAGE FROM BISHOP PEELE

The effort to increaase the number of subscribers to the New Orleans Christian Advocate during the last Conference year brought most gratifying results. Evidences of progress coming to me from the District Superintendents of the North Mississippi Conference lead me to believe that there is some connection between A Reading Methodism and an Advancing Methodism. Informed persons are ready to respond to worthy causes.

It is important to see that all the subscribers of last year continue their subscriptions during the present year. The Advocate is of value to the extent that it is placed in the homes of our people and is read by them. Dr. Duren is giving us a well-edited Conference paper, and it is our privilege to cooperate in the worthy effort to get this paper into the homes of more of our members.

Much of the educational ministry that has been rendered by other agencies must now be done through the printed page. We need today the undergirding of truth to support us in the midst of the tragic confusion of the present and the uncertainties of tomorrow.

Let us unitedly work to the end of increasing the usefulness of the New Orleans Christian Advocate by placing it in the homes of an increased number of our members.

W. W. PEELE.

"Use me then, my Savior, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."—D. L. Moody.

WITH THE PASTORS

PASTORAL VISITING

By Charles O. Ransford

Pastoral visiting should always have purpose. Just gadding about from house to house and spending a few moments discussing the weather, neighborhood gossip, and the happenings of the day is not in the strictest sense pastoral visiting.

Every minister should have a regular plan of visiting to cover the entire year. At Easter time his visiting should have a special purpose. Many of his members and friends of the church have been shut-in during the winter. Others have been irregular in church attendance.

The church of human constituency partakes of the elemental surroundings. People are more or less affected by the times and seasons. Probably more people go to church in the four months of February, March, April, and May than any other four months of the year. Easter Sunday services from sunrise until evening are attended by millions of people. It is a season of church-going.

A house-going minister makes a church-going people. No preacher dare presume because he makes the pulpit announcement and preaches hortatory sermons that the people will respond to his suggestions.

The most persuasive art of the minister is a quiet talk in the home with people whom he would interest. His example in visiting, his gracious words and soul-strengthening prayers will help not only the people he visits, but his congregation who know of his consecrated services.

Visiting with a purpose during the Easter season the minister will systematize his activities. He must, because "the time is short." His entire program during the Lenten season should be carefully developed and directed to the one purpose of bringing both members and friends of the congregation and their families into closer Christian fellowships.

A common custom in recent years has been to appoint the Easter season as a time for recruiting new members and taking an offering to balance the church budget, secure the World Service offerings or a payment on the church indebtedness. If the Easter season must be so used, still, the regular church services must be maintained and very particular inspirations must be generated.

For all these purposes no effort of pastor and people can be so effectual as house-to house visitation. We can best do the work of the church when we sit face-to-face with our friends and talk over our tasks. The personal contact is the most effectual working method Christian men and women know.

Paul said to the elders of the church at Ephesus when he met them at Miletus, "And how I kept back nothing that was profitable to you, but have showed you and have taught you publicly, and from house to house."

Love is the true revolution, for love alone strikes at the very root of evil.—Ernest Crosby.

"If I had a thousand lives to live, I would never drink any of the alcoholic liquors, and if I had a million patients, I would never prescribe intoxicating liquors for any of them no matter what their afflictions might be."—Lee Chapman, M. D.

CONFERENCE NEWS AND PERSONALS

Mrs. I. G. Gayden, whose home was at Gurley, La., has moved to New Orleans since the death of her husband, and is now located at 6 Audubon Place.

According to a note from Mrs. Wineinger. Chap. Don Wineinger is now located at 1615 Ames, Winnfield, Kansas, at which place he is chaplain at Strother Field.

Mrs. W. E. Ainsworth, formerly of Lafayette, La., has moved to New Orleans and her address is 1801½ Robert Street. This announcement is taken from a notice of change of address.

Miss Julia Harelson, of Baton Rouge, La., adds to a business note the statement: "I am so glad the local church papers continue to function, thus keeping us in touch with our own church news."

Rev. Thomas E. Yancey, one-time circuit rider of the North Mississippi Conference. has our thanks for his commendation of the Advocate. We knew Bro. Yancey when, as he said, he "rode the circuit."

Rev. W. C. McCay reports that the church at Nettleton, Miss., accepted the Benevolent asking in full this year, has paid one-third of the amount already and the balance is being paid monthly.

Mrs. Shearer, wife of Rev. John B. Shearer, now a chaplain with our armed forces abroad, is living at Gibsland, La., where she plans to remain for the duration. Chaplain Shearer is with a hospital unit.

Mrs. W. M. Kent, whose home was in Homer, La., is now living in Shreveport, and a change of address occasioned by the going away of her landlady, places her at 432 Robinson Place, Shreveport.

Rev. E. S. Lewis, retired, but the active pastor of Arcola-Murphy charge, reports good congregations, an organized effort for the Week of Dedication, and the resumption of regular services at the Lock church.

Mrs. W. M. Armstrong, of Flora, Miss., a kinswoman of the editor of this paper, is advanced in years and quite leaf, but her interest in the Advocate abides. The editor acknowledges with appreciation her personal message to him.

Rev. H. B. Urquhart, of Texas, and a long-time friend of the New Orleans Christian Advocate, is now at 142 E. Huisache, San Antonio, where he is confined to his bed on account of angina which has grown worse recently. We wish for him an early recovery from his ailment.

Rev. Mrs. Lula Wardlow, Montgomery, La., writes that she is still kept busy in different phases of work, such as preaching, burying the dead, officiating at marriages, and helping with church work in general. A little later she expects to be engaged in revival work.

Rev. D. B. Boddie, pastor at Morgan City, La., sends a change of address for the Advocate sent to his son in the armed services. We do not give the address since that is against the regulations regarding the identification of units and their locations. The young man has been made a corporal.

Mrs. J. A. Randolph and Mrs. Valcour R. McDonald, her daughter, have returned to Nashville after spending quite a while away —Mrs. Randolph in Memphis and Mrs. McDonald in Magnolia, Miss., where she taught in the public school. Their Nashville address will be 2607 Oakland Avenue.

Rev. Elmo LeBlanc, Jr., writes that he has been released from his work at Gonzales, La., and is now located at 519 North Fourth Street, Baton Rouge, where he will be available for such assistance as his pastor friends may need. Rev. L. W. Cain, retired, will finish the year at Gonzales.

Friends of Dr. George S. Brown, of New Orleans, will regret to learn that he has made little improvement in recent weeks and has suffered a great deal. He was carried to the hospital again on Friday for other treatments in the hope that he might find greater relief.

Rev. H. P. Lewis, pastor at Durant, Miss., reports a church debt on the parsonage of fifteen years standing paid off and an increase of 175 per cent in Benevolence acceptance, one-fourth of the amount having already been paid. A training school for church school workers is planned for April 18-23.

Rev. P. W. Sibley writes optimistically about his work at Loranger, La. He has been preaching to the largest congregations that he has had at any time on the Tickfaw charge, of which he is pastor. He has had several additions to the church since Conference and is very happy in his work.

Mr. and Mrs. R. E. Harper, of Washington, D. C., are the proud parents of a son, born on February 24, 1943, in Garfield Hospital. Mr. Harper is the son of Dr. and Mrs. Robert H. Harper, of Napoleon Avenue Church, New Orleans, and both grandparents were honored in the name of the new son, Robert Skipwith.

Rev. E. L. Jernigan sends in a list of subscriptions for the Advocate, all of which are new, and Bro. Jernigan says he expects to send a good list from Fulton, Miss., where he is located. The laymen of his church observed Laymen's Day, with Mr. J. A. Doddridge, of Olive Branch, as the principal speaker. Mr. H. H. Yawn is lay leader.

Friends of Dr. A. T. McIlwain, of the North Mississippi Conference, will regret to learn that he has been ill with influenza which has been complicated with a "strep" throat. When he was writing on Monday of last week he said that he hoped to be out in a few days. Dr. McIlwain has moved from LaClede to 7712 Shirley Drive, Clayton, Mo.

Rev. J. B. Grambling, Crowley, La., held his Week of Dedication services each evening of last week. Under the general theme of Dedication he presented the dedication of self, home, church, business, material and social interest, and brought the series to a conclusion on Sunday, March 7, with the theme "Dedicating All for a Better World."

Rev. E. H. Cunningham, of Water Valley, Miss., says that his mother, Mrs. Sarah E. Cunningham, 93 years old, has been a reader of the Advocate from her girlhood. She cannot remember the time when she began to read it. She reads it without her glasses and with abiding delight. Mrs. Cunningham makes her home with her son in Water Valley.

Rev. W. R. Goudelock, a conference classmate of the editor, and a retired member of the North Mississippi Conference, is supplying Southside, Corinth, where he was at the time of his retirement. Bro. Goudelock says that by reading to the congregation the editorials of Dr. Brooks and the editor in the issue of February 25, he secured six subscriptions, all of them new. That certainly ought to encourage us to go forward in the work we are trying to do.

Emory University will bring to reality her cherished dream of a special seminar devoted to the study of the bases of peace and post-war order. The seminar will be offered in the spring quarter and the number of students who may take the course will be increased by a limited number of persons from the Atlanta vicinity. Dr. John R. Mott has accepted the invitation to deliver the lectures on Evangelism on the Sam P. Jones Foundation during Ministers' Week, 1944.

REV. A. B. BARRY CONTINUES ILL

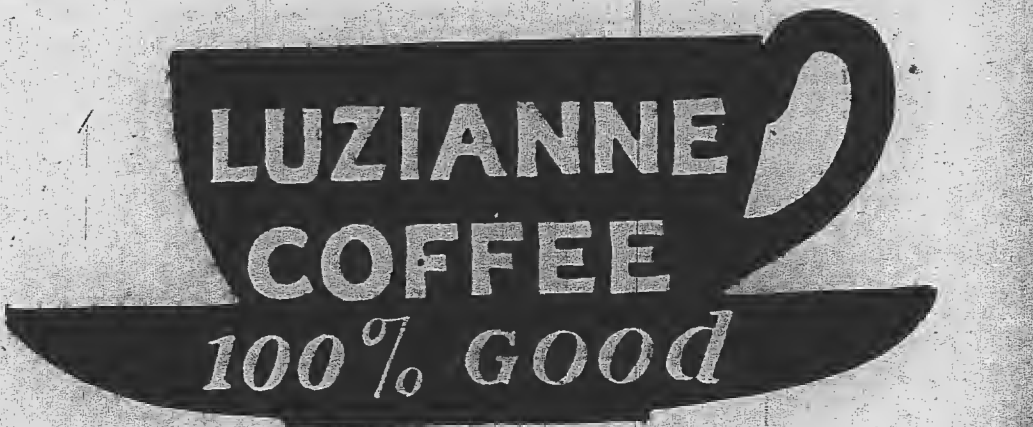
Dear Brother Duren: Mrs. A. B. Barry writes from Washington that Bro. Barry continues ill and has had a recent set-back. She suggests that some letters of greetings from ministers and other friends in Mississippi might go far in giving him cheer and courage and inspiration. I invite others to join me in writing him at 2006 G. Street, N. W., Washington, D. C.

Sincerely,
GEO. H. JONES.

Newton, Miss.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Epis-



copal Church, South, which is the designated Church Extension agency of the Board of Missions and Church Extension of the Methodist Church in the Southeastern and South Central Jurisdictions, will be held in the Chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Thursday, April 29, 1943, at 9 a.m. All applications to be considered by the Board at its annual meeting must be approved by the Conference Section of Church Extension and be in the hands of the Secretary on or before March 31.

W. V. CROPPER, Secretary.

CHURCH AT PICAYUNE, MISS., TO BE DEDICATED

Dear Dr. Duren: Bishop Decell will dedicate the Picayune Methodist Church Sunday, March 21. Please make a statement to this effect in the Advocate and invite all of the pastors who have served this church.

Since Conference our people have paid their church debt, which amounted to $2,100. In addition to this, concrete walks have been laid around the church. All of our finances are in full to date. Some items have been paid for the entire year. Our people love the church and are really trying to do their part in bringing in the Kingdom.

J. H. MORROW, Pastor.

IVERSON G. GAYDEN

Iverson G. Gayden, fifty-eight, died of a heart attack Saturday afternoon, February 13. Mr. Gayden had always lived at Oakland, the plantation home, Gurley, La. He is survived by his wife, the former Miss Georgie Hands, of New Orleans, to whom he was married in 1919: a brother, George L. Gayden, of Gurley; and three sisters, Mrs. Julia G. Woodside, Mrs. R. L. Tullis, of Baton Rouge, and Mrs. Donald Derickson, of New Orleans. The funeral was held at Oakland, near Gurley, at three o'clock on Sunday afternoon with interment in the Scott cemetery.

LOTTIE CHARGE LEADS THE WAY

On the tide of the Christmas spirit Lottie charge paid the Benevolences for the Conference year by Dec. 17, and the amount due for Superannuates, or Conference Claimants, by January 13. As an aftermath, and evidently prompted by the Holy Spirit, the charge rallied to pay all other definite askings of the annual and the quarterly conferences during the month of February. These amounts were for Golden Cross, Bishops, District Work, Sustentation, Administration, Student Fund and also $10 for Race Relations.

There is no unusual prosperity in this section, but a willingness on the part of the people of this charge to divide their income with the causes of Christ. The same thing can be accomplished on many charges during the Christmas season where the unified budget is not employed as in larger churches. These payments aided instead of hindered payments for pastoral support which amount is paid in full to date.

In each church we presented these causes as matters of opportunity and high privilege. The response was so rapid at Waxia that the church paid the amount asked for at the mere mention of the offering. Waxia is our smallest church, but has in her membership the president of the School Board and the president of the Police Jury of St. Landry Parish. Waxia church has also paid 70 per cent more for Pastoral Support than the amount now due.

The five churches of this charge, Lottie, Rosedale, New Roads, Port Barre, and Waxia, are made up of a few of the best people in each town or community. Each church is so interesting that I expect to give an account of each one as soon as I can increase our subscription list to about 30. Have sent in 12 new subscriptions and am writing with the fine pen received from Dr. Duren.

Before and on the fifth Sunday in January, Dr. Snelling proved to be a great blessing to this charge and the pastor by his sympathetic approach and timely messages.

The pastor's goal for the Conference year was to raise more for other causes than for pastoral support. The goal has been reached with $30 excess. Under the law of compensation, I thank the Lord and keep my courage.

C. M. MORRIS, Pastor.

GROUP MEETING AT ROLLING FORK—MARCH 11, 1943

Theme, "Evangelism"

1. "Is Christ a Failure?" by Rev. O. S. Lewis.
2. "Has Evangelism Failed?" by Rev. E. A. King.
3. "Evangelism a Necessity and not a Choice," by Rev. T. O. Prewitt.

This group is composed of the following ministers: Rev. O. S. Lewis, Rev. T. O. Prewitt, Rev. O. H. Scott, Rev. J. O. Ware, Rev. E. A. King, Rev. Earl Pressley, Rev. M. E. Sharp, Rev. L. L. Matheny.

You are invited to come and bring your wife for a supper at Bro. Ware's home at 5 p.m.

It is desired that each minister bring some of his leading members, but they are not invited for the supper, as it is only for ministers and their wives.

Respectfully,
O. H. SCOTT, Secretary;
O. S. LEWIS,
T. O. PREWITT,
Committee.

MESSAGE OF VICKSBURG DISTRICT SUPERINTENDENT

Dear Brother: The following telegram comes from Bishop Decell:

"Our Church, living in the encouragement of the Holy Spirit, can win a great victory at the close of this Week of Dedication. I thank you and the pastors and lay leaders and other co-workers for what you have done, and know you will leave nothing undone to make it a genuine spiritual victory, and the offering on Sunday to be a credit to your district and our great Methodism."

I am truly grateful for the fine way many of the brethren are emphasizing the challenge of this Week of Dedication, and I share with you your concern and prayers for this phase of our United Advance.

I rejoice to know of the many successful Laymen's Day services already held, and hope that soon every pastor can report the holding of Laymen's Day on every charge and, as far as possible, in every church.

Our District Conference will be held on May 7, in Gibson Memorial Church, Vicksburg, beginning at 9 o'clock. Please have your delegates elected and names sent to me and to Bro. O. H. Scott as early as possible.

Some of the brethren are reporting gratifying progress in securing subscriptions to the New Orleans Christian Advocate. Dr. Duren is giving us a very fine Conference organ that should be in every Methodist home. Please organize a Christian Literature Committee, if you do not have one yet, and see that all our great publications—the two Advocates, the World Outlook, our Church School Literature, the publications of the Board of Lay Activities, the Commission on Evangelism, the Upper Room, and many worthwhile tracts—are made available to our people. Let me know how the Advocate subscriptions are coming along.

I have started on my second round of quarterly conferences. In checking over the reports of the charges in the first round I am happy to note an average of more than 8 per cent increase on pastors' salaries, and of more than 24 per cent increase on acceptances for Benevolences. I notice also an increase in church school enrollment, and the organizing of some new church schools. Let us keep up this good work. In planning your revivals I am sure you will seek the guidance of the Holy Spirit, and I shall ever be praying for you and your people in your revival campaigns.

Faithfully yours,
O. S. LEWIS.

NEWLY APPOINTED CHAPLAINS

ARMY

Fred Armstrong, Illmo, Missouri.
Ralph William Blanchard, Box 594, Tyron, North Carolina.
Lawrence Robert Boyll, 9 Post Crossing, Southampton, New York.
John Larkin Brown, Box 87, Pleasanton, Texas.
William Otto Byrd, Box 41, Farmerville, Louisiana.
Wesley Ralph Cain, 3437 Rankin Street, Dallas, Texas.
Alexander C. Carmichael, 740 South Beach Street, Syracuse, New York.
John Walter Cermak, 74 South Washington, Grandville, Michigan.
Maurice T. Eicholz, Milan, Indiana.
Ezekiel Wesley Elrod, Box 716, Maysville, Kentucky.
Charles Lee Felty, Box 46, Ferndale, Maryland.
Arthur Dale Giles, Route 6, Anderson, Indiana.
Ivan Oren Conser, 1119 Wisconsin Avenue, Gladstone, Michigan.
Willard William Grant, Epworth Park, Bethesda, Ohio.
William Morris Kildale, Parker, South Dakota.
Horace Morgan King, 3030 West Ashby, San Antonio, Texas.
Dwight Edgar LaFolette, 503 East High Street, Ashley, Ohio.
Milton Benjamin Leisman, Route 1, Union Grove, Wisconsin.
Wesley William Pendleton, Box 141, Liberty, South Carolina.
Robert Henry Warren, 3450 Keswick Road, Baltimore, Maryland.
James Brookway Wright, Cherokee, Kan.

Some persons are like weather vanes; they show which way the wind blows; but others are like mountains; they determine which way the wind should blow. Temperance people are a mountain range and prohibition legislation the loftiest of its peaks.

—Frances E. Willard.

PERSONAL NOTES AND INCIDENTS

Rev. T. E. Nicholson reports that he has been graciously received by the people of Summit and Felder charge and that he is enjoying his work in his new field.

Rev. Ralph Cain, who has been completing his theological work in Southern Methodist University, has received a commission as first lieutenant and has gone to Harvard to the chaplaincy school.

Rev. Alfred M. Brown, son of Rev. and Mrs. R. M. Brown, of Arcadia, La., has been appointed chaplain in the U. S. Naval Reserve, according to announcement received from Methodist Commission on Chaplains.

Rev. Robert E. Walton, pastor at Moss Point, Miss., has been appointed chaplain in the Army of the U. S. according to a list furnished us by the commission on chaplains.

Rev. W. W. Milligan is delighted with the Byhalia charge in the North Mississippi Conference. He has three churches with a membership of more than 400 and they are enthusiastic in the work of the Kingdom. Bro. Milligan has a lovely parsonage, well-furnished, and the work is going forward in a splendid way in all its departments.

The Board of Stewards of First Church, Monroe, La., recently decided by a unanimous vote to raise the pastor's salary to $5,000, the raise to be retroactive to the beginning of the Conference year. Dr. Adrian M. Serex is the pastor of this splendid congregation. Dr. Serex is preaching to capacity congregations and the finances are in top shape.

Rev. Robert A. Cross, a New Orleans boy and one-time member of the Louisiana Conference, offered himself for chaplaincy service, but was not accepted on the physical examination. Bro. Cross says that despite the decision he is enjoying good health. Bro. Cross is on the Board of Stewards of Highland Heights Methodist Church, Memphis.

Friends of Rev. James H. Felts, of the North Mississippi Conference, will be glad to know that he has fully recovered from the backset of a few weeks ago. He is, however, suffering considerably from an infection of the lids of his left eye, but is now slowly improving and hopes soon to be relieved of the inconvenience and suffering which it has occasioned.

Rev. J. V. Stewart had Judge M. F. Pierce, from Greenwood, for his Laymen's Day service at Tutwiler, Miss. Judge Pierce is district lay leader at Greenwood. Bro. Stewart inaugurated his Week of Dedication services by the dedication of the little daughter Nancy, of Mr. and Mrs. C. F. Nelson, in baptism which was followed by the communion service. Surely a service of that kind should put any congregation in a frame of mind for the fuller dedication of its life.

PASTORS' SCHOOL, LOUISIANA CONFERENCE

On account of the United States Government having taken over the facilities of Centenary College for the C. M. T. C., we are having to move the Pastors' School elsewhere. We have been fortunate in being able to secure adequate dormitory and class room facilities at Southwestern, in Lafayette. The School will be held according to schedule—June 7-12. The cost for registration and board will be $8.

We are asking the district superintendents to make this announcement to all the ministers.

B. C. TAYLOR.

DATE FOR BATON ROUGE DISTRICT CONFERENCE

Dr. W. L. Doss, Jr., district superintendent, announces the Baton Rouge District Conference will be held at Blackwater church, near Baton Rouge, on Friday, May 28, beginning at 9 a.m. The details of the conference will be announced later.

A GOOD WOMAN PASSES

Mrs. W. D. Haas, widow of the late W. D. Haas, Sr., of Alexandria and Bunkie, La., died in a New Orleans hospital early Monday morning following ten days serious illness. Mrs. Haas had just returned from a trip to Chicago with Dr. and Mrs. Roy B. Harrison, of New Orleans. While in Chicago she had a slight attack of ptomaine poisoning which was followed by complications, including pneumonia. Funeral serices were conducted from the parlors of a local undertaker and the body was taken to Alexandria for burial. She is survived by two sons and two daughters: W. D. Haas, Jr., Bunkie; Sam Haas, postmaster at Alexandria; Mrs. Roy B. Harrison, of New Orleans, and Mrs. Franklin Mikell, of Bunkie. A fuller notice of the going of this good woman will be furnished for publication at a later date.

CHANGE OF PLACE FOR BROOKHAVEN DISTRICT CONFERENCE

Dear Dr. Duren: Please announce through our good paper that the Brookhaven District Conference will be held in LaBranch Street Church, McComb, instead of the church at Kokomo, as was announced some time ago.

This change was agreed upon by all parties concerned after weighing gas rationing and other things involved.

The time of the District Conference remains the same—May 4.

VAN R. LANDRUM, D. S.

APPOINTMENT CHANGES

Louisiana Conference

Rev. M. S. Robertson has been changed from Houma Heights church to Slidell to fill the vacancy made by the release of Rev. Alvin P. Smith for the chaplaincy service.

Rev. Elmo LeBlanc has been relieved of his work at Gonzales, La., at his own request and Rev. L. W. Cain, released from the Elizabeth charge, has been appointed to complete the year at Gonzales.

Mississippi Conference

Rev. N. A. Dickson has been appointed to the Barlow charge to succeed Rev. A. C. Walley, released for chaplaincy service.

PASTORS' MEETING, EAST END OF LAKE CHARLES DISTRICT

The preachers of the East End of the Lake Charles District met in Abbeville, La., March 1, 1943, at 11 a.m. Rev. R. H. Staples, chairman, called the house to order. Present were: Bros. Anders, Andrews, Grambling, Giles, Staples, Collins, Quaid, Spinks, Thibodeaux, and Sewell.

Following the opening hymn, "A Charge to Keep," Rev. A. A. Collins gave a very interesting and timely devotional, placing special emphasis upon the real meaning of "The Lord is My Shepherd."

At the close of the devotional, Rev. W. H. Giles spoke on the subject, "From the Week of Dedication Looking Toward Easter," taking the sixth chapter of Luke as a background, and raised the question, "How near are we living up to these attitudes?" He further said that if we are to have a new world in which to live—true fellowship and brotherhood—Christian people are going to have to show the teeming millions how to live it, and the ministers must lead the way.

Rev. J. B. Grambling gave the closing prayer.

At the beginning of the business meeting the minutes were read by the secretary and approved.

Bro. Collins asked if there would be two books used in the study course of Missions, and if so, would the two sell for only 25 cents. The answer was in the affirmative. Various methods for study were discussed.

Rev. B. H. Andrews spoke of the Itinerary work being done in the Louisiana Conference by Mrs. Alice A. Bays, and co-workers, Pete Spitskeit and Miss Margaret Davis. Dates for their visits to the churches were given the pastors. Caravans for the summer were discussed.

A discussion was led by Bro. Andrews on the possibility of having one or two camps in the month of June, following Pastors' School. It was decided more definite information was necessary before a decision could be reached. The Week of Dedication was emphasized.

Bro. Staples extended the invitation to meet in New Iberia the first Monday in April. The invitation was accepted.

Rev. Otis Spinks made the announcement that dinner would be served at the Audrey Hotel, through the courtesy of Bro. V. L. Coldwell, chairman of Abbeville Board of Stewards.

The benediction was pronounced at 12:25 p.m. by Rev. Dan Anders.

Respectfully submitted,

J. H. SEWELL, Secretary.

Additional News

The Gueydan Church announces the best financial program in its history. All Conference obligations are paid up in full for the year. Ministerial support is also paid for the year, with the exception of pastor's salary, which is up to date. The church exterior is in the process of being painted. The Educational Building has recently been papered. The pastor is well pleased with the spiritual condition of his charge.

First Church, Lafayette, La., has extended invitation to the Louisiana Annual Conference to hold its session there this fall.

It is understood that the Pastors' and Christian Workers' School will be held on the S. L. I. campus, June 7-11.

The Crowley Church reports a most successful first quarter. The finances were raised in full.

Special services were held in Crowley Methodist Church each night during the Week of Dedication. Over 200 signed the Covenant of Prayer.

The Abbeville Board of Stewards have set a goal of $25,000 to build a new church as soon as materials are available. They are getting church plans in readiness. The $9,000 formerly subscribed under Bro. J. A. McCormack's ministry is being collected and placed in the bank immediately and other subscriptions sought.

The Eunice Church is progressing nicely. It has large congregations at the Sunday worship services. The Wesleyan Service Guild has recently sponsored the landscaping of the church lawn.

The Rayne Church has enjoyed a splendid attendance and interest in the program of the Week of Dedication. The general interest in the entire program of the church points to the fourth year as the best of the quadrennium.

The Methodist Church at New Iberia is observing the Week of Dedication this week. Bro. B. H. Andrews will preach Monday night; Bro. Otis Spinks, Tuesday night; and the pastor, the remainder of the week. Bro. Dameron will be there for a conference with the workers on March 25. Mrs. Bays and her co-workers will be there on March 14. The church is having increased attendance, with new members nearly every Sunday.

The Methodist Church at Jeanerette is planning to have pre-Easter services for the children of school age each Friday afternoon after school, beginning March 12. This is a very valuable time to stress Christian living and church membership.

BOOKS

The Cross and Great Living, by William E. Phifer, Jr. Abingdon-Cokesbury Press, New York, Nashville, pp. 192. Price $1.50.

This volume of Lenten meditations by Dr. Phifer, of Westminster Presbyterian Church, Nashville, will make special appeal to many of our readers because of the fact that the author is a native of Brookhaven, Miss. Beyond that, and vastly more important, is the fact that these pages present a gripping study of the cross in its relation to life as it is and life as it may be by the power thereby released. The cross is presented in its relation to Human Experience; Human Values; Great Living; Duty; Faith; Hope; Love; Suffering; Certainty; Doubt; Prayer; Fear; Power; and the Future. At no point does the author indulge in unjustified romancing as to the state of mankind. His delineation of world conditions is sometimes so somber as to create the impression of pessimism, but over against the worst, he presents the cross as embodying the sufficiency of God for the needs of mankind, however desperate they may be. Through the inexhaustible treasures available because of the vicarious suffering of the Son of God on the cross, everyone may attain the loftiest reaches of "Great Living." But great living cannot be achieved through formal assent to the cross—it must become the controlling fact of human experience.

The Quest for Preaching Power, by John Nicholls Booth. The Macmillan Company, New York, pp. 235. Price $2.

The author of this volume on preaching is the minister of a Unitarian church in Evanston, Illinois. He does not deal so much with the theological aspect of preaching as with the problem of "bringing theology back to life" and relating the sermon more definitely to the practical needs and problems of those to whom it is addressed. The study is more concerned with the effects and the development of effective techniques than with the theological content of preaching. It is written from the point of view of those in the pew and it uses for a background of source material the sermons, published and unpublished, of the great preachers and congregation builders of our own day. In that particular it departs from most treatises on preaching. Any preacher seeking a way to capture the minds and hearts of his people will find here a timely and stimulating sourcebook and a survey of methods which should revitalize his ministry. It is not intended to supplant, but to reinforce the spiritual and divine realities which will always constitute the cornerstone of great and worthy preaching.

A Church Membership Manual for Methodist Preachers, C. A. Bowen, Editor. The Methodist Publishing House, New York, Nashville, etc. Price 75 cents.

This is a pastor's membership manual comprised of four books bound as one volume. The first section, by William K. Anderson, deals with the theme as a whole: the second section, by Roy H. Short, presents a church membership manual for boys and girls; the third section, by James S. Chubb, a manual for Methodist youth; and the fourth, by Karl Quimby, a church membership manual for adults. The particular value of this volume lies in the fact that it makes available for the busy pastor the steps for every situation and age group with which he must deal without the necessity for collating it for himself, or even the necessity for keeping up with the four separate pamphlets dealing with as many phases of his task. If the pastor should not desire this compendium of information and interpretation, he can secure the parts designed for any age group separately. The Manual for Children at 15 cents; for Youth at 25 cents, and for Adults at 25 cents each.

Abundant Living, by E. Stanley Jones. Abingdon-Cokesbury Press, New York, Nashville. Price $1.

This little volume by Dr. Jones is a devotional book which provides a devotional study for each day in the year with meditations for special days at the end. It may, therefore, be used as a manual of daily devotions. Its size permits it to be carried in the pocket or hand-bag, and in that way making it easy to carry it from place to place. It is, however, more than a manual of daily devotions. It is a manual guiding the quest for abundant living. It is divided into two sections of twenty-six divisions each. The first section is devoted to "Facing and Overcoming Obstacles in the Quest." and the second to "Exploring and Appropriating Resources for Abundant Living." It members perfectly with the daily devotions. and at the same time is a consecutive study of the two themes involved in the Quest for Abundant Living.

Planning a Year's Pulpit Work, by A. W. Blackwood. Abingdon-Cokesbury Press, New York, Nashville, pp. 240. Price $2.

Different periods, with varying needs and circumstances, call from the Christian ministry different methods and techniques for the presentation of the Gospel.

In these days of turmoil, when a new world is in the process. of taking shape, when driven by their sense of need so many are rediscovering their Church as a source of comfort, strength and guidance, the most effective and rewarding approach of the minister to his congregation is from the pulpit. The great challenge of our time is for great preaching, for the prophetic declaration of the Gospel and of the Christian faith to a generation that had largely forsaken the Christian message.

Inasmuch as we are emerging from a period which had put its emphasis upon other techniques and had sadly neglected the public proclamation of the Gospel (in some extreme instances denying the usefulness and efficacy of preaching in favor of some other methods), this urgent demand for preaching has found us sadly deficient. This makes twice welcome the latest offering from the pen of Dr. Blackwood.

"Planning a Year's Pulpit Work" is an excellent, straightforward, practical and constructive book which will be helpful to the one willing to study carefully the rich suggestions it contains. This is not a book of sermons ready made, but many good sermons will germinate from it.

The premise of the book is that preaching can gain in effectiveness if it is cumulative, instead of a disconnected, hit and miss proposition. Thus, Dr. Blackwood proposes a plan which would divide the year into four great periods, each with a corresponding emphasis in the pulpit message. Beginning with September and until Christmas, the purpose of preaching would be "Undergirding;" from Christmas to Easter, "Recruiting;" from Easter to Pentecost, "Instructing," and from Pentecost to September, "Heartening."

These divisions are very broad and merely suggestive, allowing much latitude and freedom in the choice of topics and methods of treatment. Valuable suggestions are found in the book for the Sunday morning and evening services, and for the midweek meeting. Dr. Blackwood has also good chapters on Observing Special Days, Doctrinal Preaching, Bible Ethics, Using Church History and Meeting Life Situations. Of great interest is a long list of texts suitable for preaching.

This is an excellent book, worth the investment, and which will be helpful to the one who feels the need of improving his pulpit ministry to the congregation.

A. M. S.

PREVENTION OF STRIFE

By Mrs. Irvin Rowland

"When no wood is there the fire goeth out; so when there is no talebearer, the strife ceaseth."

Daily we see the lesson of wood and fire; where fire receives no more fuel, it cannot continue burning. It may be a slow or a very fast process, nevertheless, the result is the same—even coals which linger on finally lose their glow and heat.

Have you ever been tempted to repeat a choice bit of gossip, even though you realized there was no foundation for it? You were adding fuel if you did it, making the fire bigger, causing it to spread, and making its prevention more impossible. How often have you or I injured the reputation of another by adding fuel? The rumor could have had a much shorter life if we had done our bit to stop it instead of spreading it.

We also add fuel when we insert our opinion into what we repeat. Then, by the time it has gone around and returned to us, we scarcely recognize the same bit of news, for it has become so sordid. Who is responsible for such a raging fire of strife? Each one who added wood to it encouraged it. As a small blaze grows into a forest fire, so a rumor or unjust opinion may become a monstrous thing.

How easy it is to ignite the fires of hatred, jealousy, enviousness, and suspicion even in our own hearts! As long as we feed them, they are growing into monsters that will some day consume our own lives.

Let us seek after and follow the truth so closely that we have no time or energy for refueling rumors, gossip, and doubtful tales. If we will let love have the supreme rule over our hearts there will be no room for strife and prejudices.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"For any gift God gives me I cannot pay.
Gifts are most mine when I give them away.
Riches are not gold, or land or marts,
The only wealth there is,
Is found in human hearts."

* * *

A Lenten Project for a Society

One society we know is taking for its project for Lent the creating of a more worshipful atmosphere preceding the worship service on Sunday morning.

Each member of the society has been asked to be a "committee of one" to give publicity to the movement, and the church organist has been asked to give a short musical program of about 15 minutes between the dismissal of the church school and the beginning of the worship service.

Many of us use the "Upper Room" daily and enjoy it, but we might add to it for this season the little pamphlet, "The Sanctuary," a devotional manual for Lenten reading. In addition to the usual devotional pattern, the compiler suggests a "project" for each day—something for the individual Christian to do.

Order "The Sanctuary—a Devotional Manual for Lenten Reading," by Lucius H. Bugbee, price 5 cents each, 30 cents a dozen, $1 for 50, from Methodist Publishing House, 810 Broadway, Nashville, Tenn.

In this Manual may be found material for the worship services in connection with the study of "Will a Man Rob God?"

* * *

W. S. C. S. Southeastern Jurisdiction

Mrs. W. F. Mahaffey, Mrs. T. H. Fore, Mrs. Stanley Wilson, Mrs. D. L. St. John, and Mrs. Paul Arrington have returned from the enlarged Executive Committee meeting of the W. S. C. S. of the Southeastern Jurisdiction, held in Atlanta, Ga.

Mrs. E. L. Hillman, of Rocky Mount, N. C., presided, and representatives from the 17 conferences of the 9 Southeastern states were present.

Of the six Jurisdictions in the United States, the Southeastern led in the number of societies reporting, in the number attaining all of the Efficiency Aims, in the observance of the Week of Prayer, in the Week of Prayer offering, which was $62,250.48; and in the percentage of missionary giving.

We wonder if the fact that we led "in the number of societies reporting" did not affect the rest of our record? If we can get all of our societies to report, we may make an even better showing.

Enthusiastic reports of the progress made in 1942 were given and plans made to go forward during 1943, with emphasis on the enlistment of more women and the reaching of unorganized territory.

The women were challenged to "keep the needs and service of the church central in their thinking and in the budgeting of their time, effort and financial resources."

An entire day was given to the facing of the problems of our Southeastern states in the areas of economics, citizenship and minority groups, with well informed persons leading the discussions.

Annual Meeting Mississippi Conference W. S. C. S.

The annual meeting of the Mississippi Conference W. S. C. S. will be held in Central Church, Meridian, with all societies in Meridian as co-hostesses, on April 6-8, 1943.

Each society is allowed one delegate, whose name should be sent as soon as possible to Mrs. Jesse H. Graham, 2100 29th Avenue, Meridian, Miss.

If the delegate plans to stay with relatives please state that and any other information which will be helpful in working out the housing.

Because of the rationing of gasoline and food, it has been decided by the conference committee that delegates will buy their lunch and supper, thus enabling them to remain in town for the entire day and evening. The hostess will provide a room and breakfast. So, societies in planning for their delegate will include her lunch for Tuesday, Wednesday and Thursday, and supper for Tuesday and Wednesday.

As soon as the program committee has completed the details, the program will be printed on this page.

Our Division guest will be the vice president, Mrs. J. W. Mills, of Beaumont, Texas. Dr. Clovis Chappel, of Jackson, will lead the Bible hour, and we hope to have our Jurisdiction president, Mrs. E. L. Hillman, with us for one evening. The committee also hopes to secure a missionary for the session.

* * *

News from Mary Cameron

Amherstdale, West Virginia.

Dear Mrs. Wilson:

I have not forgotten the letter I promised you last summer when I was in Meridian. The only excuse I can give is that I have just neglected to get it done.

I came to the Wesley House here the first of last February (1942), and was here until I went on vacation in August, but I felt that I accomplished very little during that time. I returned in September as Head Resident with the request from our conference president that we work out a completely new program of work. Being Head Resident was something new to me, without having the responsibility of working out the program.

All of our work is not new, but we have started some new parts of it. We have a kindergarten for the first time in this community and have had a fairly good response. We feel it is doing something for the homes from which the children come. There have been several who said they could not eat now until all members of the family have folded their hands and waited for the kindergartner to say, "Thank you for the food we eat, thank you for the friends we meet, thank you for our work and play, thank you, God, for a happy day." That is the little blessing we taught them to say just before the lunch period of fruit juices and a cookie of some kind. One of the mothers told me that her little four-year-old had sung the songs that we sing, at home. Two of the mothers have started to Sunday school and we are proud of that.

I have two groups of young people at a neighborhood church. One is almost a junior group and the other older, with some intermediates, but they run around with the high school group. They are giving the program for one of the services of the Week of Dedication, using a play which I have used everywhere I go, because it meant so much to me when I saw it several years ago.

We have five public schools on our program for a story hour. I tell the same story or a different one to ten groups of youngsters each week. Am also trying to be a Girl Scout leader, and we have a troop meeting once a week. There are a few who are interested, but it seems that after the girls finish the sixth grade and go to Man for the junior high school work, they feel so much older than the others, they drop out. I haven't figured out what to do about it yet.

I taught a First Aid class last fall two nights each week for four weeks.

We are both active in the W. S. C. S., serving as officers and attend the one at Man occasionally.

By the time we spend the morning with the kindergarten, a part of nearly every afternoon in the public schools and the evenings in some of the various meetings, get in some visiting and planning for meetings, we find we do not have any time wasted.

Our conference does not meet until the week following Easter, in the northern part of the state, so I am going to go where I have not been.

I do not know when I will get my vacation this year. I still hope to get to Mississippi, and one of my brothers is at Chunky, so I will be close to Meridian. We are trying to work out a plan whereby we can take our vacations at different times. It has been the custom to close the work during August, and both workers take that month, but we feel it would be well to keep part of it going. With the situation as it is this year, and people not going away as much as usual, I expect they will want something to do.

I was so sorry that I let the Conference Executive Committee meeting get by without a message from me. I will do better by the conference when it meets.

Love and best wishes to you and all of my friends in Mississippi.

Lovingly,

MARY CAMERON.

* * *

Meeting of Zone 4, Meridian District

Mrs. A. C. Grantham presided at the first quarter's meeting of Zone 4, Meridian District, held with the W. S. C. S. of the Poplar Springs Church, in Meridian, with 49 members present.

Mrs. Baumgardner, assisted by Mrs. Thomas Carruth and Mrs. Al Key, led the worship service, and the program as outlined by the conference secretary was presented.

Among the visitors present were Mrs. J. B. Pearson, conference secretary Wesleyan Service Guilds; Mrs. J. C. Porter, district secretary; Miss Maude Fail, of the Wesley House.

At noon the hostess society served lunch

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Zone Meeting at Shelby

Forty members from the societies of Merigold, Benoit, Rosedale, and Gunnison met with the Shelby society for their first zone meeting of 1943. The weather looked as if it would lessen the crowd as much as the gasoline rationing was expected to, but the Shelby society, under the leadership of Mrs. Montgomery, showed their faith in their expected guests by making the assembly room of the Woman's Club a place of warmth and beauty. At the close of a two-hour session we opened the door to find snow everywhere. We did not care, for our spirits had been lifted above casual things such as cold and long rides. One newcomer in the group was heard to say that she had been to many meetings but that she had never seen such a zone meeting.

What made it good, you ask?

Let me list the program, and you decide. First, as we have said, there was the unusually lovely spring setting, with a zone chairman and secretary, Mrs. Harry Speakes, who wanted their program to be of real worth to the zone members. Two pastors assisted in the worship hour. Rev. A. M. West, from Gunnison, led in prayer. Rev. A. R. Beasley, of Shelby, led our thinking with a beautifully rendered song, accompanied by Mrs. Bullock from Shelby. The meditation was thoughtfully given by Mrs. Grambling, a young woman from Merigold. Clear words of world understanding coming from such young lips made us wish for all the young women we know who are not on the rolls of the Woman's Society of Christian Service.

Miss Glenn, Rural Worker at Malvina Community Center, presented the "Seven Keys of Progress" to a group of women who served as officers of a local society such as that zone group might be. This was well and beautifully done. The keys were exact duplicates of the poster keys which hung nearby to remind the group of their own responsibility about keys. We recommend this service to you for a local program.

Mrs. West, of Gunnison, presented the World Day of Prayer, which is to be held the twelfth of March.

Mrs. Neblett listed the **study** plans for 1943. Rev. Beasley, District Missionary Secretary, explained that he would soon mail two books to each pastor in the district. This book is on South America, but not the same type book we studied last fall.

Have you looked at the pictures on pages 23-30 of January World Outlook? Have you read "Service Men Encounter Missions," in the March Methodist Woman? If you have not, get out these books and read them. We wish you could have lived these scenes with Mrs. Sidney Johnson at the zone meeting.

The roll call, followed by a short report from each society, gave us the numbers present and the outstanding achievements of each society. Benoit had three present. Mrs. R. N. Jackson, corresponding secretary, reported twenty on roll for Benoit. They had all departments organized and functioning. Mrs. Dribben had just finished their study, "Will a Man Rob God." Their question was, "What do we lack in making up our budget?" Later Mrs. Neblett helped with this item. Last year they overpaid their pledge.

Gunnison had three present. Mrs. Scott Blanchard, their president, reported 15 members, Mrs. West as study leader, and plans for work well in hand.

Merigold had twelve present from a membership of 31. Mrs. Rayner, their president, reported all departments organized and functioning, with an increase in pledge. Last year they had a surplus of $200.

Rosedale had three present from a membership of ten. Pledges had been larger than usual, but women moving out of town had decreased their membership. They had sponsored Miss McKeithen's appearance before the Rosedale school, had written letters to Congressmen and Senators concerning the F. S. A. They will finish their study of "Will a Man Rob God?"

For Shelby, Mrs. Montgomery reported two circles and 43 members, with 17 present. They were having one of the programs during the "Week of Dedication." There was an increase in per capita giving.

The one thing that made the zone meeting very like a district meeting was Mrs. Neblett's report of the Southeastern Jurisdictional Executive Committee meeting, which she had attended at Atlanta. She brought us inspiration and information, lifted us out of our little local interests and let us look at world horizons as visioned by the leaders of the Woman's Division and the Church. From Mrs. Hillman, Jurisdictional president, she brought this challenge: "The Woman's Society of Christian Service is a spiritual force in the world today." These seventeen conferences making up this Jurisdiction have gone forward in 1942, but they have three weaknesses. These are reflected in the zone reports, in which there was no report of the Wesleyan Guild, and only casual reports of Children's and Young People's work. The theme for the W. S. C. S. in 1943-44 is "The Church and the American People." Mrs. Piggett, in her "Glimpses of Home Front," said that pagan philosophy was the strongest force at the close of World War I, but that if Christianity had been the strongest force we would not have had this second war. Mrs. Downs reminds us that of 54 home projects, 35 are in the deep South. Miss Howell reminded the group that they were over their growing pains and that today's opportunities are our **Must, Must, Must.** People, she said, are being regimented in every walk of life and are not objecting. In the Orient there are clinics to see what people are thinking. Why is the Church afraid to demand of its membership great things? Do we have Christianity? If so, let us share it. Three passages are for your reading and rendition: Matt. 16:24, Heb. 12:4, Rom. 8:19. The whole globe is attuned to the thought, "And I if I be lifted up, will draw all men to me."

Mrs. Talbert, Jurisdictional Foreign Secretary, and our very own, plans that North Mississippi shall redeem herself in regard to foreign specials.

These are some of the things we shall be asked to take care of: Malvina Community Center, Scholarships at Wood Junior College, Linen shower or money for linen at Woods, Lewis Hospital equipment and China Relief in the Foreign Department. Of immediate and pressing need are: Student Fund, $5 for every small society, $25 for larger ones; Emergency Fund (I am told the larger societies are the delinquent ones here). Every budget should have a miscellaneous item from which such calls as the Methodist Hospital auxiliary could be taken. The consecration service was led by Mrs. Neblett, who used two verses of scripture, "Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness," and "Launch out into the deep."

Thus a very helpful, very inspiring zone meeting came to a close, with the benediction pronounced by Rev. Beasley.

* * *

Encouraging news came over the radio this morning concerning gas and its use. Perhaps that means easier traveling to Woods Junior College for Conference on April 1-3.

Send reservations to Miss Sallie Parnell.

First program, Thursday, 9 a.m.

Room and board for two days, $2.25; room and board for three days, $3.25.

Offering for heat, first night; offering for students, second night.

Bring own sheets, towels, pillow cases.

Bishop Broomfield, of St. Louis, and Mrs. J. W. Mills will be our guests.

TRAITS OF THE OPOSSUM

By Willis Mehanna

The opossum is one of those animals that has increased with the encroachment of civilization. It is now found in states and localities where it was formerly unknown. It is a long-tailed creature of gray and black color and the only animal in America that carries its young in a pouch. It lives in trees and hollow logs, sometimes in abandoned woodchuck holes, and raises a family of from five to fourteen. Its increase is accounted for by the size of its family and by its ability to live anywhere and to eat almost anything. In the South it is a favorite dish of food and it is sometimes eaten in the North. It is said to sometimes molest poultry roosts, but I have never seen an instance of such an act. It does catch mice and other pests and cannot be considered a nuisance. No matter how plentiful it becomes it is seldom seen by man.

—Our Dumb Animals.

The world is full of suffering but it is also full of the overcoming of suffering.

—Helen Keller.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

(The copy for this page failed to reach us.—Editor.)

RESOLUTIONS—MRS. FLORINE CHAMBLIS CLARKE

Whereas it has pleased the Heavenly Father to call from our midst our beloved neighbor and friend, Florine Chamblis Clarke, on the thirteenth day of January, in the year of our Lord 1943, into his heavenly mansion, we humbly bow our heads in submission to His will.

Whereas, we, the members of the Woman's Society of Christian Service of the Boyce Methodist Church, desire to give expression to our loss and our appreciation of her loyalty, her kindness, neighborliness and friendliness; therefore be it

Resolved, that we deeply regret her passing; she was held in high esteem by, and close to the hearts of, each member of our society; be it further

Resolved, that a copy of these resolutions be spread on the minutes of our society, and that a copy be sent to the members of her family, and to the New Orleans Christian Advocate.

MRS. MAUDE SEWELL,
MRS. J. E. RAY,
MRS. A. M. DEAN.

WHEN YE PRAY, SAY . . .

By Rev. Charles E. McLean

We do not believe that the Lord's Prayer was intended to be recited verbatim in public or private devotions. We admit that mere man will never compose its superior, and we agree that its occasional use, in some situations, is highly beneficial and desirable. But we submit that a daily or weekly recitation of the beautiful sentences of this gem of all prayers, however earnestly it may be done, does not answer the ends our Lord had in mind when he gave the prayer its being.

The very perfection and completeness of the petition, as well as its contents, argue against its use under circumstances where scores of shallow or thoughtless individuals are expected to join the devout in a united expression of its sentiments—sentiments in which too few average worshippers have any conscious share. Within the moulds of its thoughts, also, asylum is had by multitudes who must have a prayer to say, either as a sop to custom and respectability, or as a link in a chain of well-marked habit.

The mere accommodation of our faculties to the forms and motions of worship may be both fruitless and charged with an element of actual danger, since we are too apt to take refuge in these activities without digging beneath to assess the vital needs they are meant to satisfy. We, ourselves, have seen those who solemnly proposed having fulfilled their religious duties but whose daily conversation and inner life might have shamed a convict. Thus our individual and group approach to prayer may contribute to a deficiency by use of the very means by which our Lord sought to promote our enrichment. His aim, here, is to teach us to pray, well knowing the connection between our prayer life and his dream for our character, our usefulness and our hope of eternity.

Among the impediments to a wholesome development of the values of devotional exercises none have a more insidious effect than shallow notions of the elements involved in praying on the part of those who pray. If a prayer is superficial, it is apt to be so in toto. However, the points at which divergence from congruity is apt to be most marked are as follows:

Our Heavenly Father

The fond boast of a profound belief in the Fatherhood of God, on the part of many, is just that—a fond boast. It is supported by no convincing evidence of a temper of soul or quality of character agreeable to such a faith. The Bible and human experience alike testify that a vital faith affects practice and behavior. It might not be difficult to show that what we actually live by is that which we truly believe in.

The acceptance of God as the Father of creation, or as the First Great Cause, affords no very bountiful aid to worship, though it will serve, well enough, for a starting point if one is dedicated to living out the implications of such a faith. Sooner or later this conviction will lose its force or it will lead to a more meaningful faith in our Father's Personal Being and Presence and to the happy experience of fellowship with Him. Jesus both lived and declared that faith and, in the 14th chapter of John's Gospel, expressed its prospects to his disciples.

When, like the Psalmist, "My heart and my flesh cry out for the Living God," my lips may speak without presumption. The hollow prattle of the many who call Him Father, but whose earth-bound lives share not the faith that Name implies, is both vain and futile as a medium of effective prayer.

His Kingdom . . . His Will . . .

The splendor of God's kingdom and the majesty of His will would suffer much if men were more attentive to the concepts of careless minds. The man, whose stupid indifference costs the lives of little children, mingles with the tears of his grief words which seem utterly iniquitous to us,—"The Lord's will be done!" A well-to-do lady of our acquaintance had several lusty mules and some beautiful early garden corn. The mules must have brushed against the high picket fence protecting the corn and discovered that the supporting posts were rotten. They pushed over the fence and devoured the corn. Twice we heard that devout lady tell her friends, "God's will be done! If He doesn't want me to have early corn, I don't want early corn!" A young lady asked us, "Doesn't God plan everything that we do?" Our answer was, "If He does, He does some very poor planning!"

Such ideas are far too common. Many people confess, glibly, their notion that God's will is being done and that there is not much that we can do about it. His reign is relegated to the World to come and His will is charged with every conceivable human mishap of whatever cause or meaning. Some think of His will almost entirely in the light of what happens to us and have no conception of its operation through us for the effectual transformation of life within and about us!

His Providence

Never have we been more in need of the realization that, "Man doth not live by bread only," than we are today. We have no quarrel with trends toward better living standards, nor with the struggle for a full dinner pail for all, nor with the normal desire for security in material necessities to maintain a wholesome individual and family life. But unless we "Seek first the kingdom of God and His righteousness," we cannot maintain our gains in these important areas. God's purpose for us and ours is fundamental. If we achieve that, everything else follows; if we do not achieve it, nothing else matters.

Our mere wants, or that which we may perform for ourselves, are unworthy objects of prayer. God's aim is to supply every element necessary to growth and service for the whole man. Nothing less than that will please Him, and nothing less than that is wholesome for us. Our need may be for the ordeal of a rebuke, or for an experience of disquieting loneliness, or for the inspiration of His fellowship, or even for sustenance for life's simple wants. We can depend upon it that our Heavenly Father is considering every essential requirement for our happy, wholesome, useful, Godward development, and that our attitudes make it possible for His care to achieve fruition, or limit and ultimately defeat its aims, altogether.

The question is, are we willing to rely upon His care; to be content with His providence and to expect His active and unfailing interest in all our concerns?

His Leadership

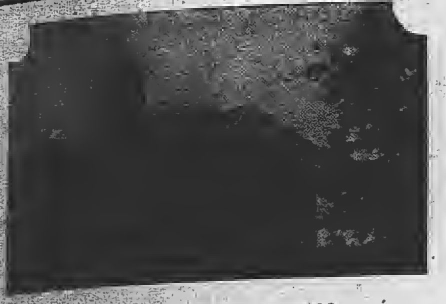
Human redemption, progress, and development wait, not for God's leading, but for our following. "All the day long have I stretched forth my hands unto a disobedient and gainsaying people!" (Romans 10:21). "How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37).

An important key to the use of the Lord's Prayer is in the meaning we assign to the word, "Say." In framing any prayer the lips and words are but shadows; the substance is of the soul! God may ignore the language of the lips but He takes into fullest account the groanings of the spirit. It is not so much the prayer as the pray-er that our Father takes note of in our devotions. When Shakespeare's character cries:

"My words fly up, my thoughts remain below:
Words without thoughts never to heaven go.",

he is confessing that much more than the anguished cry of a despairing mortal is needed to make up a prayer.

(Continued on Page 13.)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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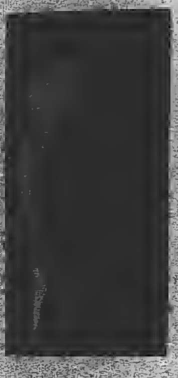
CHURCH SCHOOL LESSON, MARCH 14, 1943

By Rev. W. C. Newman

THE SECRET OF GREATNESS

Lesson Text: John 13:12-20; 14:1-6.

Golden Text: Jesus saith unto him, I am the way, the truth, and the life; no one cometh unto the Father, but by me.
—John 14:6.



W. C. Newman

The subject given to our lesson this week seems to me to be slightly anomalous. For one thing, greatness is a term that needs to be qualified. There are many and quite contradictory ideas of what it is, and of what it is constituted. The term is applied far too freely and generally in our common speech. We speak of actors, authors, ball players, comedians, politicians, financiers, and philosophers as being great, using the term in each case with equal indiscrimination. Perhaps it would make better sense if we say the secret of **Christian greatness.**

But the principles of Christian greatness are not secret at all. Certainly Jesus made every effort to state them simply and explicitly. They are not new and concealed. History is replete with illustrations of their successful use. Even the wayfarer, though foolish, can discover them if he will. They have been declared from thousands of pulpits, written in thousands of books, incarnated in many a human life. We are familiar with their every phase.

Why, then, is it needful that they be reiterated? Urged upon us? Is it not because we are so reluctant to believe and accept them? So loathe to apply them to ourselves? So unwilling to have our lives restrained and circumscribed by them on the one hand, and so expanded and dispersed by them on the other?

For this is the paradox of Jesus' teaching about greatness—that if one would conserve his life he must expend it; if he would enlarge his life he must discipline and restrain it; if he would rise to a higher level of poise and spiritual power he must stoop to honest humility and selfless service.

Growing Great by Becoming Diminished

The philosophy of Jesus is often called the "single gospel." But his teachings are not so much simple as astonishing. Some men who knew and heard him called him mad, and the only reason many modern church people do not call him so is either that they do not fully understand the implications of what he said, or else they just do not take him seriously.

"Blessed are the meek," he said; but who wants to be meek? "Love your enemies," he said—but who does? "Think not of tomorrow, what ye shall eat, or what ye shall drink, or wherewithal shall ye be clothed," he said; but how many of us are willing to be so careless of our own comfort? And what he said to the rich young fellow who inquired earnestly about how to inherit the great eternal life—"go and sell everything you have and give the money to poor folks, then come back and be a Christian!" Suppose that were the requirement for church membership!

Yet the principle involved in each of these citations is perfectly clear. It is that one grows greater and greater as self-concern gives way to the love for others, and on the contrary, the expanse of one's life is decreased in proportion to his increasing attention to himself.

For all spiritual things differ from material things in this respect more than in any other—that whereas when you give away material things your remaining store is necessarily the less; when you share your spiritual treasures you discover that they have been multiplied.

Love is like that—the more you give the more you have. And so with faith. But if you hug these treasures to your heart and claim them for yours alone, they rapidly disappear.

We can only grow greater by a process of self-diminishing.

Growing Great by Doing Ordinary Things

One of the commonest excuses men offer for living little lives is that they lacked the opportunity to do great things, to enter upon spectacular adventures, or to use their abilities to the fullest extent. Young people have complained to me that they were born in the wrong generation; older folks have excused their failures by saying they were tied down by home responsibilities and thus prevented from large achievements; a friend often tells me that if he had lived where he would have been more highly trusted and appreciated, his whole career would have been different; and a lady once bewailed to me the fact that she must teach for a living instead of doing something more artistic.

The fallacy of such excuses occurs because we confuse greatness with fame or excitement. Great living may sometimes entail danger, romance, far journeys, success and applause, but as often as not it only involves the doing of the commonest tasks of our work-a-day world, in some obscure place, and without the inspiration and self-glory of seeing one's name emblazoned before multitudes.

I recently visited a former **pastorate.** Among the many lovely people in that congregation is a widow whose chief task for years has been to do the ordinary work of housekeeping for her sons. Without riches, she has continually kept their ambitions stirred so that they strove for education, made the most of their chances, grew to manhood.

Self-denial is her daily companion. Once when a church debt was to be paid, she took the money with which she would have bought a new coat and gave it to the church, while some more wealthy gave less. Now she has given her sons to the nation. So by this marvelous alchemy about which Jesus was speaking when he said the way to save your life is to lose it, she has become America, she fights for the freedom of the world, she who is not known abroad is great in the real sense of that word. And she is great for having happily and proudly become the servant of a household, doing perfectly ordinary things without glory and without praise.

When the final audit of this universe has been made what this woman has done will add up vastly more than all the riches gained and honors sought by those who carefully protected themselves from giving and serving. And the loveliest part of that story is that she has so little idea of her own greatness that were she to see this she would not know that it refers to her.

WHEN YE PRAY, SAY . . .

(Continued From Page 12).

When we speak to our neighbor, the meaning of our words, the manner of expression and the circumstances involved, owing to human limitations, are mainly what affects him. But when we converse with God no cleverness or deception can conceal the character, intent, motive, conviction or interest within our breasts. The very principles by which we live enter into what we "say" when we pray. Every word we utter to God takes value from our outlook toward Him and His meaning to us. Our conception of Him, our sense of dependence upon Him, our attitude toward His will and toward each other, all add color to each word we say in prayer so as to empty it of value or charge it with a greater freight of meaning than its use or make-up suggests. God hears the man more than the man's words. (John 11:42). It is easy to say, "Lord, Lord," when the words have no support within the soul. But how much more worth while it is when the inner man acknowledges Him to be Lord without the lips so much as making a sound!

Although the Lord's Prayer stands at the peak of perfection in its own right as a prayer, we think that its chief value comes from a different direction. This tiny cluster of clauses contains all of the basic elements out of which prayer is compounded; if forms the richest design by which prayer may be fashioned; it serves as a color chart by which prayer may be tested; it is the nucleus from which prayer gets its life; it is the chart of spiritual substance from which prayer gets its health and power; it is a catalyst through which the breath of human sensibility and yearning passes to

(Continued On Page 16.)

THE CHRISTIAN FIRESIDE

SHOVELING

By Rev. Vivian T. Pomeroy, D. D.

Outside the snow had fallen heavily but now was finished. In the parlor the fire leapt and spluttered. Father was glancing over a weekly magazine. Charles Adolphus, aged fourteen, was being chatty with Mother, hoping that his homework had been forgotten. Sarah was trying a dance step and wondering if she dared put on the victrola. Suddenly Mother said: "What about shoveling the snow?"

Sarah said: "I'd love to do it, but my cold isn't quite gone." Charles Adolphus said: "Gee! I must get to my homework." Father looked at Mother and said: "I'll do it now before it hardens."

Inside the parlor the fire leapt and spluttered and outside Father shoveled and scraped. Sarah put on the victrola, and Charles Adolphus went upstairs. but not before peering through the window and saying: "Gee! Father's got lots of pep for an old man."

That was on Friday. On Saturday there was still much snow to be cleared down to the gate. But Sarah was out, and Charles still had homework. So Father shoveled and scraped. Mother said: "Charles, I do think you should help Father. It's rather hard on him." "Gee! He likes doing it," cried Charles Adolphus. "Well, you seem to know," said Mother.

Charles Adolphus sulked a little through lunch. After lunch he said loudly: "Where's the snow shovel?" Father looked up. "Where it always is—in the shed."

Charles stamped around. The house was filled with noise. His boots! His old coat! His scarf! Such an upset! Charles Adolphus was about to shovel snow. Sarah, Mother, Father, everybody—all looking for his kit. "I must clear away all that snow," said Charles Adolphus. And at last he was ready. Such resolution! Such a righteous air! Then bangs, crashes, gigantic scrapings down by the gate. The snow flying in all directions. All the neighbors knew. the passersby knew, the bus driver knew—Charles was shoveling snow.

And before very long it was over. Away went the shovel. There were dripping boots in the hall. There was a coat on the chair and a cap on the sofa. But the snow had been shoveled. Charles Adolphus made that abundantly clear to everybody. Charles Adolphus had done a service to the entire household, to the community, to the nation. to the world. One could see that clearly on his serious, care-worn, virtuous face. He had saved Father hours and hours of work. Oh what joy to have a son like Charles Adolphus!

Old William, who did odd jobs but whose back was not equal to the heavy snow. saw it all from beginning to end. Old William's eyes were sharp. And looking at the narrow path through the snow and at Charles going off with his skis, old William said to the cook with regrettable grammar but with great wisdom: "There's them that does things right. There's them as does things wrong. But there's them as does right things in the wrong way." And he swallowed down his hot coffee at a gulp.—Reprinted by special permission of the author and the Christian Leader.

A SOLDIER IN INDIA

In India, as elsewhere, the army has its isolated units in remote and lonely spots. For men removed from their battalion's headquarters life is often boring and irksome, especially when the unit is stationed in some sandy stretch where the soil produces little but scrub and bushes, and where shady trees are few and scattered.

For most of the year the Indian sun beats down on path and jungle, and from early morning to late afternoon the air shimmers in broiling heat. There is nothing more exciting than an occasional snake-chase or the daily patrol. Only those who have endured such conditions know how they can irritate tempers, depress the spirits, and weaken resistance to ugly things.

It was with just such a unit that a local preacher from one of our Methodist churches at home was stationed. He found that half his comrades had been churchgoers before joining the army, but out there in the jungle a chaplain seldom came their way. The danger was real that the Christian influences in which these men had been brought up might be overwhelmed. Gathering a few of the keener Christians around him, he began services in the camp. Today, from 100 to 150 men, half the camp. tanned by the Indian sun and clad only in open-neck shirts and khaki shorts, may be found listening to the young soldier's sermon on any Sunday morning, and singing the hymns written on a blackboard in front of them.

Nor is this all. Reports began to reach the battalion of the excellent relations that exist between this unit and the local population. Groups of the men go frequently into the nearby villages and churches, and have struck up a close friendship between themselves and the children. Unconsciously, yet effectively, they are helping to break down those barriers of race which so long have been the curse of India, and to promote fellowship between European and Indian—so essential for India's future good.

By request of the C.O., one of our Methodist missionaries, in whose circuit all this has lately happened, is now regularly visiting that unit. But, as so often in the past. it was the Christian soldier who started the good work.—Methodist Recorder.

BALD EAGLES OF THE CORN BELT

By Willis Mehanna

The bald eagle, found in many parts of North America, Greenland, and sometimes in Europe, is not supposed to be common in the corn belt states, but of late years it has been seen in considerable numbers in Iowa and Illinois along the wooded rivers and near the lakes.

Bald eagles are not supposed to nest in those states, but many of the eagles observed were young, had not acquired the white head and could hardly have made the flight from known breeding-grounds, although it might be possible.

These eagles nest in high treetops or on cliffs not far from where food is to be had. In a nest of sticks and grass three dull, white eggs, each three by two and one-half inches, are laid and very well guarded. It takes this bird three years to get permanent plumage. It is black the first year, gray the second year, has white head, neck and tail the third year and is dark bodied. This is its permanent plumage.

For so powerful a bird of prey the bald eagle is comparatively harmless. It lives pretty much on dead fish, dead animals, carrion, and has been seen to catch snakes and small animal pests. Therefore, it is a useful as well as a noble bird.

—Our Dumb Animals.

"We are fighting Germany, Austria and Drink, and as far as I can see the greatest of these three deadly foes is Drink."—David Lloyd George, March 29, 1915.

If your spirit is reverent, it will discern God in a moorland waste; if your spirit is thoughtless and careless, it will fail to find Him in the face of Jesus Christ.

—F. B. Meyer.

ROSES ROSES ROSES
FROM TYLER, TEXAS
ROSE CAPITAL of the World
FINE QUALITY BUSHES READY TO PLANT IN YOUR OWN GARDEN - EVER-BLOOMING
ORDER FROM THIS PAPER
GROW YOUR OWN!

Ⓐ 10 Rose Bushes $1.70
DELIVERED TO YOU
17¢ EACH
RED RADIANCE (RED)....3
PINK RADIANCE (PINK)...3
K.A. VICTORIA (WHITE)...2
TALISMAN (2 TONED).....2
TOTAL BUSHES 10

Ⓑ 19 Rose Bushes $2.85
DELIVERED TO YOU
15¢ EACH
ROSLYN (YELLOW)
AMERICAN BEAUTY (RED)...3
RED RADIANCE (RED).....3
PINK RADIANCE (PINK).....3
K.A. VICTORIA (WHITE).....3
TALISMAN (2-TONED).......4
TOTAL BUSHES.....19

FULL PLANTING INSTRUCTIONS IN EVERY PACKAGE!

Ⓒ 24 Rose Bushes $3.35
DELIVERED TO YOU
14¢ EACH
ALL OF ASSORTMENT Ⓑ...19
PLUS ETOILE DE HOLLANDE (SCARLET).....2
CONDESSA DE SASTAGO (2-TONED)...3
TOTAL BUSHES......24
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"THE UNITED CHURCH CANVASS? IT WORKS!"

This is the Appraisal of an Experienced Pastor, Later a District Superintendent, Now a Mission Board Secretary Who has Subjected this Proposal to a Searching Study

By Dr. Karl K. Quimby

The United Church Canvass represents a big idea. It is designed to help the Church, especially in these crucial days. The idea itself is simple. It means all the churches within a community making a simultaneous every-member canvass. The purpose is to encourage local churches of various faiths to hold their financial campaigns during the same period of time. The local churches, while cooperating in the community presentation, in reality conduct their own canvasses. But the advantages of the united approach are many. When some sixteen communions and creeds, Protestant and Jewish, unite in such an effort it gives it special force. When outstanding leaders in the Christian life of America welcome the opportunity to serve as sponsors, the movement takes on importance and becomes significant.

This movement began a little over a year ago, when in Newton, Massachusetts, twenty-seven Protestant churches and one Jewish synagogue joined in a great city-wide united every-member canvass. These churches planned their own financial campaigns, but because they did it unitedly, at the same time, it was easily possible to develop effective over-all newspaper publicity, to publicize interesting stories of church life, and to make the public aware of church attainments and secure the cooperation of radio for several broadcasts. On Sunday night following the completion of the canvass, all the church bells of the city were rung in a note of victory.

A unified city-wide every-member canvass is by no means the end of this movement. The ramifications are many and the implications endless. The moment one begins to visualize the possibilities of this united effort in the year ahead, the more one's imagination is quickened and ideas suggest themselves. Gone are the days when, in such a community, twenty-eight churches plan as many financial campaigns under this plan. Each has now a sense of unity and strength. The people of these churches caught the spirit behind this effort and new and stronger leadership came spontaneously to the side of the Church. When a man signed a subscription pledge to his own church, he did so with a consciousness of larger Christian unity, and a fresh awareness of the fact that by thus subscribing, he was doing his part to keep the church bells ringing around the world in the name and spirit of Christ.

This United Church Canvass supplies the skeptical public with the much-needed evidence that the churches can and are actually working together on a large scale. The far reaching impact of such a united approach upon any community must not be overlooked. Reports are numerous of surprising results obtained.

This United Church Canvass undergirds the work of each church with the best promotional material representing the total experience of many denominations. By coming to the entire Christian constituency at one time, there is afforded an opportunity for that wider publicity and appeal which constitutes one of the most effective forms of evangelism. In more than one section, a new and quickened interest has been taken by those otherwise inclined to be indifferent or to take for granted the work and worth of the Christian Church.

This united approach brings to the attention of all the people the importance of engaging in this thorough-going process at a time when the enlistment of manpower is as essential to the cause of religion as to the prosecution of war. The united impact of earnest men and women volunteering their time to bring to their fellowmembers the spiritual aims of their Church creates an inescapable impression. It puts the Christian meaning of life at the center of community life. If the Church is to render a post-war ministry worthy of its history and adequate for the widespread moral and spiritual crisis which is upon us, it needs to present a united witness to the power and claims of Christ for the individual and the world. This is no time for inner divisions but rather a rare opportunity to demonstrate a new and deeper spiritual purpose. The methods may remain denominationally unique, but the message is centered in the glorious person of Christ.

This movement, which is just getting under way in American Church life, is backed by an inspiring group of sponsors, among whom are the following:

Charles E. Wilson, President of the General Electric Company and now with the War Production Board, has agreed to serve as Chairman. Others are Judge Florence E. Allen, President Harold W. Dodds, Bishop J. A. Hamlett, Dr. Douglass Horton, Jas. L. Kraft, Henry R. Luce, Stanley Resor, Justice Owen J. Roberts, President Charles Seymour, Governor Harold E. Stassen, Chas. P. Taft, Bishop Henry St. George Tucker, Dr. Luther A. Weigle, Wendell L. Willkie, and others.

The Methodists have a significant number of sponsors. Among them are Bishop Ernest G. Richardson, Bishop Ernest L. Waldorf, Dr. Ralph Sockman, Dr. Paul Quillian, Dr. Costen J. Harrell, Dr. W. A. Stanbury, Dr. W. G. Cram, John R .Mott, Paul Sturdivant, Josephus Daniels, David Davies, Mrs. J. D. Bragg and George L. Morelock.

Due to the vast size of our Church with its 45,000 churches, it has not been possible to give the personal promotion to this movement which many of the other communions have been able to do. There is, therefore, an earnest hope that all Methodist pastors will become acquainted with this movement, its significance for community development, and will give it their enthusiastic backing wherever possible.

Dr. Earl D. Adams, chairman of the Planning Committee, has been fortunate in securing the active interest of leaders in the advertising, radio and public relations field. These outstanding men are devoting many days in devising a program that will focus the attention of the nation upon the vital necessity of strengthening its religious foundations in American life. This will reinforce all local united efforts. Stanley Resor, President of J. Walter Thompson & Company, a leader in advertising, is assisting. He produced the poster, "The Church Always a Priority."

On matters of radio, a series of nation-wide radio hook-ups is being planned by another busy executive, Niles Tramwell, President of the National Broadcasting Company. On February 25, over the Columbia Network, from 10:30 to 10:45 p.m., General Alexander Vandegrift, Marine Commander at Guadalcanal, speaks. On February 27, over the Blue Network, 10:30 to 10:45 p.m., Governor Harold E. Stassen will speak, and around March 12, over the National Broadcasting System, at 10:45 p.m., Governor Thomas E. Dewey, of New York, will join with Lowell Thomas in a strong plea. Other broadcasts will follow later.

Two periods each year have been set aside for this work, even though several tendencies suggest one major period in the fall may prove the more desirable. The periods, November 15 to December 6, and February 21 to March 14, have been cleared for this purpose. By confining our church financial efforts to one of these periods, it makes possible for local communities to budget the time for all community drives, such as the Red Cross, the USO, the Community Chest, and other interests. It will prevent duplication of effort and conflicts in time schedules.

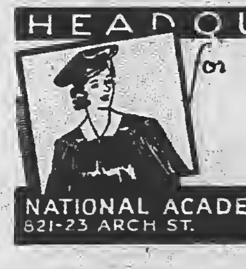
We are now in the midst of the second or spring period. Over one hundred and fifty communities have written National Headquarters at 297 Fourth Avenue, New York City, of their intention to hold such a united canvass. The results of the first period are just coming in and are most encouraging, not to say inspiring. Not a single case has failed. Each campaign reports an advance in financial gains, in public good will and in new interest developed within the community. Here are some illustrations. Many more could be added.

SOOTHING
TO THE
NOSTRILS

CLEARS STUFFY NOSE

When a cold starts—spread Mentholatum *thoroughly* inside each nostril. Instantly it releases vapor "Mentholations" that start **4 vital actions:** 1) They thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. *Every breath brings quick, welcome relief!* Jars 30¢.

MENTHOLATUM



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Relief At Last
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Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

One denomination summarizes results as follows: "Increased attendance; cooperation of laymen; increased community interest in church affairs; good will between local churches; a spiritual revival of interdenominational unity and fellowship."

New Haven, Connecticut, shows "increases in financial giving up to 37.5 per cent. Excellent publicity, including newspaper, radio and paid display advertising. Council of Churches has endorsed repetition of United Canvass for next fall." Teaneck, New Jersey, experienced success and held a poster contest in the high school, with a Mayor's Proclamation, and other features. Santa Barbara, California, reports "as high as fifty per cent increase in pledges. Attendance greatly increased, with advertising easily financed." Utica, New York, says, "each participating church received substantially increased pledges." Reading, Pennsylvania, shows an increase of 18 per cent in pledges. And so the record unfolds!

Procure material for the United Canvass from Dr. George Morelock, at 740 Rush St., Chicago, Ill., or from Dr. W. G. Cram, 150 Fifth Avenue, New York, N. Y., or National Headquarters may be addressed at 297 Fourth Avenue, New York, N. Y.

The outstanding purpose of this United Church Canvass, says Charles E. Wilson, is "to call the nation that has drifted away from religion back to a realization that the American way of life must be brought to the recognition of spiritual needs—that men may not live by bread alone but by an indwelling spirit which emerges only from the depths of our souls and from God!"

WHEN YE PRAY, SAY . .

(Continued From Page 13.)

become incense precious unto God. (Rev. 5:8).

It seems never to have been used during the entire age of Scripture and yet every great and moving prayer of that era embodies some or all of the principles it contains. When, in the Garden, the lips of Jesus framed the words, "Let this cup pass . . . ," every fiber of His being was pleading for His Father's glory and for His Father's will! From Abraham's, "shall not the Judge of all the earth do right?" to Stephen's "Lord, lay not this sin to their charge," and Saul's "Lord, what wilt thou have me to do?" the substance of the Lord's Prayer was present in the aim and outlook which supported the particular interest of practically every man or woman of Holy Writ, the record of whose devotions is left to us.

Here Jesus has given form and verbiage to the principles of prayer that have always existed. Just as the law was meant to issue in God's ideal of attitude, behavios and relationship for His children, so the Lord's Prayer gives the children's solicitude and sense of need a voice,—a voice which breathes a quality of reverence, obedience, consecration, penitence and brotherhood. The law is a transcript of God's aspirations for us; The Lord's Prayer is a transcript of what our response to God's aspirations should be.

Material requests or wordy flourishes are not impressive. He knows what we need before we speak. His interest is in the spiritual qualities out of which our petition has come. We speak to Him through the truth by which we are willing to live and by which we are willing to die! And how effectually that truth finds a channel or a testing in that mould and measure of prayer and pray-ers which we know as the Lord's Prayer!

CAMPAIGN ACKNOWLEDGMENTS

Louisiana Conference

Fisher—A. W. Coody	7
Gonzales—Elmo LeBlanc	5
Hornbeck—E. H. House	13
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	4
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	12
Ponchatoula—Mrs. Verna Coburn	4
Monroe, First Church—A. M. Serex	7
Houma Heights—M. S. Robertson	8
New Orleans—First Church	3
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	76

Mississippi Conference

Hazlehurst—C. W. Wesley	18
Summit—T. E. Nicholson	3
Bucatunna—E. D. Simpson	3
Brooklyn—E. E. Samples	3
Moselle—J. A. Bridewell	3
Vaughan—J. H. Grice	4
Meridian—T. J. O'Neil	3
Adams—S. B. Watkins	3
Gallman—W. L. Blackwell	3
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	9
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	12
Centreville—D. M. Ulmer	19
Lucedale—A. J. Boyles	10
Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	21
Cross Roads—D. P. Yeager	6
Brandon—G. L. Oliver	22
Galloway Memorial—C. G. Chappell	14
Madison—L. T. Nelson	3
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	78
Anguilla—E. A. King	4
Satartia—F. J. Jones	7
Silver City—B. M. Lawrance	15
Gibson Memorial, Vicksburg	13
Washington—A. W. Wilson	6
Gallman—W. L. Blackwell	3
Miscellaneous	48

North Mississippi Conference

Nettleton—W. C. McCay	3
Belmont—H. C. Lewis	3
Corinth—W. R. Goudelock	6
Fulton—E. L. Jernigan	5
Iuka—N. M. Mamill	3
Durant—H. P. Lewis	6
Tutwiler—J. V. Stewart	16
Olive Branch—N. N. Maxey	17½
Columbus—T. E. Gregory	4
New Albany—K. E. Clark	3
Arcola—E. S. Lewis	8
Greenwood—W. R. Lott	29
Swiftown—W. W. Brunner	6
Byhalia—W. W. Milligan	36
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	5
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	5
Clarksdale—J. H. Johnson	8
Inverness—T. M. Bradley	3
Tchula—W. T. Phillips	3
Vaiden—A. L. Davenport	25
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Guinn	3
Miscellaneous	62

MISSISSIPPI CONFERENCE

Vicksburg District—Second Round

Fayette, April 18, 7:30 p.m., followed by Q. C.
Gloster, at Mt. Vernon, Feb. 28, 11 a.m.; Q. C., 2 p.m.
Hermanville, at Carlisle, May 9, 3:30 p.m., follo by Q. C.
Lorman, at Mizpah, Apr. 25, 11 a.m.; Q. C., 2 p.m.
Louise and Holly Bluff, at Holly Bluff, Mar. 21, 7 p.m.; Q. C., 5 p.m.
Mayersville, at Fitlers, Apr. 4, 11 a.m.; Q. C., 2 p.m.
Natchez, Apr. 11, 11 a.m., followed by Q. C.
Oak Ridge, at Bovina, Mar. 28, 11 a.m.; Q. C., 2 p.m.
Port Gibson, May 9, 11 a.m., followed by Q. C.
Rolling Fork and Cary, at Cary, Mar. 7, 11 a.m.; Q. C., 2 p.m.
Roxie, at McNair, Apr. 11, 7:30 p.m.; Q. C. 5 p.m.
Satartia, at Wesley Chapel, May 16, 11 a.m.; Q. C., 2 p.m.
Silver City, at Carter, Mar. 21, 11 a.m.; Q. C., 2 p.m.
Vicksburg, Crawford Street, Apr. 25, 7:30 p.m.; Q. C., Apr. 28, 7:30 p.m.
Vicksburg, Gibson Memorial, Mar. 7, 7:30 p.m.; Q. C., Mar. 31, 7:30 p.m.
Washington, at Kingston, Apr. 11, 3 p.m.; Q. C. following.
Woodville, at Woodville, Apr. 18, 11 a.m.; Q. C., p.m.
Yazoo City, May 2, 11 a.m.; Q. C., May 5, 7:30 p.m.
District Conference, at Gibson Memorial, Vicksburg, May 7, 9 a.m.

O. S. LEWIS, D. S.

Jackson District—Second Round

Jackson, at Glendale, Mar. 7, 11 a.m.
Jackson, at Grace, Mar. 7, 7:30 p.m.
Pelahatchie-Shiloh, at Shiloh, Mar. 14, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, Mar 14, 7:30 p.m.
Mendenhall, at D'Lo, Mar. 21, 11 a.m. and 1:30 p.m.
Clinton and Ridgeland, at Clinton, Mar. 21, 7:30 p.m.
Benton, at Midway, Mar. 28, 11 a.m. and 1:30 p.m.
Flora and Bentonia, at Flora, Mar. 28, 7:30 p.m.
Camden, at Camden, Apr. 4, 11 a.m. and 1:30 p.m.
Canton, Northside, Apr. 4, 5:30 p.m.
Canton, First Church, Apr. 4, 7:45 p.m.
Homewood, at Gasque Chapel, Apr. 7, 11 a.m. and 1:30 p.m.
Raleigh, at Burns, Apr. 8, 11 a.m. and 1:30 p.m.
Sharon, at Farmhaven, Apr. 11, 11 a.m. and 1:30 p.m.
Bolton and Raymond, at Raymond, Apr. 11, 7:45 p.m.
Jackson, Bessie Shands, Apr. 14, 7:45 p.m.
Lena, at Contrell, Apr. 15, 11 a.m. and 1:30 p.m.
Lake, at Conehatta, Apr. 18, 11 a.m. and 1:30 p.m.
Greenfield and Richland, at Greenfield, Apr. 18, 5 p.m.
Jackson, Millsaps Memorial, Apr. 18, 7:45 p.m.
Harperville, at Hillsoboro, Apr. 25, 11 a.m. and 1 p.m.
Walnut Grove, at Mt. Horeb, Apr. 25, 3:30 p.m.
Forest, Apr. 25, 7:45 p.m.
Carthage Circuit, at Freeny, May 2, 11 a.m. and 1:30 p.m.
Carthage Station, May 2, 7:45 p.m.
Morton, at Independence, May 9, 11 a.m. and 1:30 p.m.
Brandon, at Johns, May 16, 11 a.m. and 1:30 p.m.
Madison and Pocahontas, at Pocahontas, May 16, 7:45 p.m.
Florence, at Star, May 19, 7:30 p.m.
Fannin, at Drakes Chapel, May 23, 11 a.m. and 1:30 p.m.
Jackson, Galloway Memorial, May 23, 7:45 p.m.
Vaughan, at Ellison, May 30, 11 a.m. and 1:30 p.m.
Terry, at Forest Hill, May 30, 7:45 p.m.

The Jackson District Conference will convene at Shiloh Church, May 6, at 9:30 a.m. Pastors will please send the names of their delegates to me at the earliest possible date.

OTTO PORTER, D. S.

Hattiesburg District—Second Round

Bay Springs, at Stringer, Mar. 7, 11 a.m.; Q. C., Apr. 7, 7:30 p.m.
West Laurel, Mar. 7, 7:30 p.m.; Q. C., Mar. 31, 7:30 p.m.
Moselle, at Moselle, Mar. 28, 11 a.m.; Q. C., 2 p.m.
Bonhomie, at Dixie, Mar. 28, 7:30 pm.; Q. C. after.
Ellisville, Apr. 4, 11 a.m.; Q. C., 2 p.m.
Petal, Apr. 4, 7:30 p.m.; Q. C. after.
Court Street, Q. C., Apr. 6, 7:30 p.m.
Heidelberg, at Sandersville, Apr. 11, 11 a.m.; Q. C., 1:30 p.m.
Cross Roads, at Antioch, Apr. 11, 7:30 p.m.; Q. C., 4 p.m.
Bucatunna, at Bucatunna, Apr. 14, 7:30 p.m.; Q. C. after.
Montrose, at Garlandsville, Apr. 18, 11 a.m.; Q. C., 1:30 p.m.
Main Street, Apr. 18, 7:30 p.m.; Q. C., May 10, 7:30 p.m.
Taylorsville, at Mize, Apr. 25, 11 a.m.; Q. C., 1:30 p.m.
Kingston, Apr. 25, 7:30 p.m.; Q. C. after.
Richton, May 2, 11 a.m.; Q. C., May 19, 7:30 p.m.
Broad Street, May 2, 7:30 p.m.; Q. C., 3. p.m.
Clara, at Clara, May 9, 11 a.m.; Q. C. after.
Waynesboro Circuit, at Boyles Chapel, May 9, 3 p.m.; Q. C. after.
Waynesboro, May 9, 7:30 p.m.; Q. C. after.
Ovette, at Fairfield, May 12, 7:30 p.m.; Q. C. after.
New Augusta, at New Augusta, May 16, 11 a.m.; Q. C., 1:30 p.m.
Laurel, First Church, May 16, 7:30 p.m.; Q. C., 4 p.m.
Magee, May 23, 11 a.m.; Q. C., 1:30 p.m.
Hattiesburg Circuit, at Batson, May 23, 7:30 p.m.; Q. C. after.
Williamsburg, at Santee, May 30, 11 a.m.; Q. C., 1:30 p.m.
Sumerall, May30, 7:30 p.m.; Q. C. after.
Mount Olive, June 6, 11 a.m.; Q. C. 2 p.m.
Collins, at Collins, June 6, 7:30 p.m.; Q. C., 4 p.m.

District Conference will be held at New Augusta, May 5. Because of the difficulties of transportation we will hold only one day's session. Let all pastors elect their delegates and send their names to Rev. H. B. Hilbun, New Augusta, Miss., and the District Superintendent.

B. L. SUTHERLAND, D. S.

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

Worship braces us to high spiritual adventure. It recalls to us that we are soldiers under a King on campaign in hostile country, and that life is our chance to make good. It trains us in watchfulness, penitence, humility, and spiritual idealism. It reminds us that every day is a moment of divine crisis, on which the fate of mankind depends.

—The Bishop of Bradford.

THE PRAYER-ROOM TODAY

I thank Thee, my God, for every disappointment that has helped to turn my heart toward Thee. I acknowledge this as Thy best gift to Thy children, that Thou hast so made them that nothing contents them till they find Thee. Help me to find Thee as Thy saints have found, that for me also all this world wherein now I wander restless and alone shall be my Father's house. Help me so to know Thee that life's daily bread which now leaves me hungry still shall become to me a sacrament, wherein I feed upon Thee in my heart by faith with thanksgiving. Amen.

Vol. 90. No. 11.

NEW ORLEANS, LA.
THURSDAY, MARCH 18, 1943.

My Prayer

By M. P.

Dear God! When evening shadows fall
And doubts and fears my heart appall,
I raise my pleading hands to Thee;
Lord! Hold me close and comfort me!

I know not why this world of strife,
This weary road which we call Life!
Let me Thy love and wisdom see,
Dear God! support and comfort me!

When loved ones reach that far-off shore
And I am left forever more,
I would but grasp Eternity;
Dear God! support and comfort me!

Ah! Beautiful world, yet full of woe,
I gaze in wonder as I go,
Thou hast made us, that I see;
Dear God! support and comfort me!

WALLET OF THE WEEK

REPORTS FROM THE AFRICAN FRONT say that many of the slain or captured Nazis are found to have New Testaments, and the work of German chaplains supports the view that there is a greater religious commitment among the soldiers than had been assumed to be true. It is said that, following the disaster on the Russian front where the Germans lost more men than in the whole of the first World War, there are evidences of a considerable revival of religious faith.

* * *

HORSES AND OTHER ANIMALS are playing an important part in the Russian war effort. In addition to the cavalry horses, caravans of pack mules and shaggy-haired Tibetan camels wind their way through the valleys carrying heavy loads to the front where the supplies are needed. A fund, known as the "Russian War Horse Relief Fund," is being raised in England for the veterans surviving the ordeal of war burdens. It has already reached twenty-four thousand pounds and the goal set is one hundred thousand pounds.

* * *

THE AMERICAN AIR TRANSPORT service is rapidly becoming the greatest factor in this war-torn world and in the possibilities for the years when peace may return to the earth. It is said that already air pilots speak of Africa, India, Britain, Australia, and Alaska with the familiarity of a bus driver discussing the stops on his line of operation. In the first six months of the service, millions of miles were flown with comparatively few accidents. The log of recent months is a military secret, but it is clear that it is to be an important factor in peace-time service to come.

* * *

A COLOSSAL STATUE OF CHRIST is planned as a symbol of the piety of the Honduran people. The statue, described as a "monument to Christ," is to be erected on El Picacho mountain in the Department of San Jose. Columns representing the seventeen Departments of Honduras will form a part of the scheme and the image of Christ is to be approximately sixty-five feet high. The enterprise is said to be backed by the Rotary Club of Tegucigalpa. The "monument" may be a matter of pride to Honduran Christians, but it should be the least of the evidences of their piety.

* * *

AN EXPERIMENT IN INTERNATIONAL EDUCATION was proposed in an article in Spanish which was reprinted from **"Education"** in the **Education Digest** for January. It was proposed by the ministries of education of six Central American countries to seek an agreement on educational policies. The spirit of the action is carried a step further by a group of ten Mexican teachers of English who are now studying the American teaching methods. They came at the invitation of the Department of State and, after a week in Washington, they spent a month at the University of North Carolina and then visited other schools throughout the country.

THE TOTAL CHURCH MEMBERSHIP of America is an impressive figure as long as we think only of the more than sixty-four million who are so listed, and the quarter of a million churches in which they meet for worship. The discouraging aspect appears when attention is focused upon the seventy million who are members of no church—are apparently without faith. At one time the membership of the churches increased twice as fast as the population, but even with a diminishing population gain, the churches seem to have lagged even more.

* * *

WASHINGTON CITY, in 1940, consumed 4.2 gallons of alcohol as against Nevada's 2.6 gallons—the wettest state. In addition to this shameful record, drink-sponsored radio programs are daily using the bootlegging of meat as an occasion for stabbing Prohibition in the interest of beer, the government's pet beverage. Hitler is said to have kept drink away from the youth of Germany, and Japan cut the manufacture of alcoholic beverages one-half as a war measure. We seem to think that we can beat those legions of sober men with armies which see double.

* * *

THE FIRST ALASKA NEWSPAPER was the **Esquimaux,** which made its appearance in 1866. The first newspaper representing a financial enterprise, the Nome **News,** in its first issue of October 9, 1899, carried an account of the gold output of the Nome district for the season. It stated that during the season of 1899, four million dollars worth of gold had been taken from the sea and from different creeks. In the first three months of the gold hunting crusade, one thousand men "rocked" the sands of the beach and others searched the creek beds for the precious grains of shining treasure.

* * *

SOVIET OIROTIA is an autonomous region of the Russian Soviet Federated Socialist Republic. It borders on China and has a population of one hundred and thirty thousand. Formerly the people were nomadic, but with their settlement in this region they became hunters, furtrappers, fur-farmers, shepherds and collective farmers. The people speak a language all their own, and they are resourceful, enterprising and independent in spirit. In the lodges at the fur-trading station, they keep in touch with the outside world by reading newspapers and listening to the radio.

* * *

THE LITHUANIAN CURSE, according to British sources of information, was pronounced against the Nazis for their murder of Jews and persecutions of Poles. The curse is said to have been pronounced by Roman Catholic Archbishop Skvireckas of Kovno. The Archbishop narrowly escaped assassination early last year after an effort to mitigate the treatment of the Jews by personally interceding with the Nazis. He was wounded and a priest traveling with him was killed. The Archbishop is said to have the support of other Lithuanian bishops in his denunciation of the Nazis.

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EDITORIAL

MYSTICISM A VITAL ELEMENT IN RELIGION

More than fifty years ago, Heinrich Graetz, the Jewish historian, delivered an essay on "The Significance of Judaism for the Present and the Future," which, to our way of thinking, was more a defense of scientific rationalism than it was an interpretation of Jewish religion. The essay is reprinted in the February number of **Contemporary Jewish Record,** and it seems to us may explain in part the plight of the Jewish people at the present time. Graetz, avowedly a rationalist, defines Judaism as a "cultus" with a will to power—"to adopt the culture of the time . . . to obtain equality and social positions by means of scientific ability." Graetz denies that Judaism is a faith and defines it as a doctrine with "a minimum of religion," competing for intellectual allegiance on the basis of rationalism. He even asserts that the "way (knowledge) of God" is "humanity."

Many people will be shocked at such an outline of the foundation and purpose of Judaism. It is in sharp contradiction of what Christians believe to be the teaching and the whole implication of the history and literature of the Hebrews. In this analysis, "cult" amounts actually to race, and the interpretation places Judaism in contest with and in active opposition to all peoples—heathen, pagan, and Christian. The essay virtually claims a preeminence for the Jew in the shaping of world history which has to be bolstered by the supporting assumption that many of the accomplishments were had through "iconoclastic" Christian "agents." He even admits that the monotheism and the ethereal ideals of Judaism were overlaid by a ritualism which, designed for a protecting shield, became a "fungoid growth."

Here upon the lips of the Jewish historian we have the story of a drift which has been all too true of religious history as a whole.

Making a more general application of what seems to us to be involved in this essay of fifty years ago, it appears to us that the argument illustrates very effectively some of the ordinary steps in the decline and death of any form of faith. They are: 1. Loss of the sense of mystical wonder from our conception of God; 2. Enthronement of an arrogant rationalism; 3. The adoption of ritualism as a council of despair; and 4. Disaster. No apotheosis of the humanities can save from extinction a religion thus denuded, any more than a Mayflower ancestry can redeem a degenerate American. Religion must be a tie-in with God for whom mystical wonder abides, whose fruitage is its own commendation. Against such there is neither law nor reason.

"INNOVATIONS OF SHALLOW MINDS"

One of the afflictions of Protestantism was recently described as the "innovations of shallow minds." By it was meant the introduction of formalism in worship and methods of work which are so mechanical as never to touch the fringe of the great problem of the soul, its relief from the burden and curse of sin. We might not use the phrase without some qualification, but we do believe that much of the superficiality of religious life today is directly traceable to practices and methods of church work which are evaluated by consequences rather than by serious consideration of the end to which such might lead. It is needless to say that a process followed by bitter fruit may be abandoned, but its impact upon a generation is beyond recall.

It would not be true to say that such clap-trap innovations were invented by people without Christian experience. Most of them express the well-meaning enthusiasms of those who have no organized foundation for their undertaking. Such leadership, like an empty wagon, simply rattles on, but bears no cargo to its destination. The real weakness of such methods appear in the second generation, for there is no immunity from the sterile effects of mechanized religion. For a time the rattle of the machinery may be taken for results, but the time will surely come when it will be found that noise was mistaken for results which it had no power to create. It is not easy to get outmoded and even discredited models of work off the road—they rattle on long after enthusiasm for them has gone.

CIVILIAN MORALE

Radio propagandists, news "analysts," with beer, wine, pill-box, and loan-shark backing, are, as we believe, damaging factors in the effort to maintain civilian morale. War news is made offensive to many decent people by its being interlarded with wretched beer propaganda, rationing is not helped by a kite-tail plea for wine-sharing, and the cure of "black market" is not advantaged by the insulting implication that it is the outgrowth of Prohibition. Personally, we do not propose to be told by beer barons what to give to the Red Cross, nor what to do about our income tax payments. We resent it. It seems that the government at Washington should know by now that such use of the propaganda agencies under its control is not helping to sustain civilian interest in its program of restriction upon everything except the wretched drink industry.

A CORRECTION

Last week the opening sentence of Dean Bigelow's article on Wood Junior College said: "Almost six years ago," instead of "Almost sixty years ago," as was written. We regret this error and make the correction even though it is obvious that "six" is a typographical error.—Editor.

MISSIMO

Dr. A. P. Hamilton

This affectionate sobriquet of the first lady of China indicates her democracy and the esteem in which she is held in her own country. It is very much like some of our unnumbered alphabetical combinations of the New Deal. In fact it might almost be interpreted by the uninitiated as the name of some new railroad running from Mississippi to Missouri, in its mystic combination of letters.

How strangely inept human judgment and human appraisal of values turn out to be in the light of subsequent events, over and over again. No doubt Bishop Ainsworth felt that he had reached the very apogee and goal of all desiring, when he was chosen a bishop by the General Conference, and as bishops go, he made a good one. But his work in the episcopacy now fades into insignificance in comparison with his work as an educator in this one pupil's training. For he took Mei Ling Soong into his home as president of Wesleyan College, and there in her formative, adolescent years she learned to love the God of the Christians, and under the moulding hand of the bishop's gracious and charming wife, found what she was searching for in the Western world.

If wisdom is justified of her children, what a wise father and tutor he turns out to be, in the light of the present situation in the world, and in China especially.

We who teach never know when we are entertaining angels unawares, and for this reason, among many others, we should never lose our sense of wonder, and our reverence for human personality. It is this very quality that stamps the teaching of Jesus and gives it the atmosphere of eternity.

For who can measure, in time or eternity, the full force of the impact of gracious Christian living upon the life of that little Chinese girl in that Christian college, but more especially in that Christian home, in Macon, Georgia?

What is it that sweeps her audience off their feet wherever she appears? Is it her physical presence? No, for although she has charm and beauty of person, she has none of the dominating quality of big persons. It is her spiritual quality that dominates the atmosphere, wherever she appears. When she stands before an audience, petite, but vibrant with emotion, she stands for four hundred million people who through several thousand years have already had a culture and civilization which in many respects has been superior to anything that our Western countries have been able to produce; certainly with respect to ideals of peace and contempt for war as an instrument for deciding matters of the spirit.

There she stands then before us, a little bundle of flesh and blood weighing not more than ninety-five pounds, but the spiritual embodiment of all the forces that through the ages have fought against injustice and cruelty and have defied the dictum that might makes right. No wonder her sojourn among us amounts to a royal progress.

Her speech to Congress throbbed with all the vitality of a new world about to be born. All the travail and anguish of China's new birth were implicit there. All the self-denial, the sorrows and trials of Young J. Allen and the Lambuths are now justified, yes, glorified in this single, inspired life.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

IT WON'T BE LONG NOW

Since I wrote the title to this piece, I realized that it will be longer than I thought. The pleasure of anticipation is, therefore, considerably abated by the disappointment of delay.

It is an old question as to whether or not the pleasure of pursuit is greater than that of possession. I can remember back in those dim and distant days when debating societies were in vogue in many educational institutions, and a committee of members was charged with the responsibility of providing suitable subjects for discussion each Friday night, that it was no easy matter to find one upon which both affirmative and negative sides would feel that the arguments were equitably balanced. Not infrequently the committee was accused of selecting a one-sided subject.

Nearly always in the meetings of the committee to select the questions for debate, when the going was hard, somebody was almost sure to suggest the time-honored subject, Pursuit versus Possession. And sometimes it, or some variation, was posed. As I recall it, there was much to be said on both sides.

There are certain seasonal pleasures that most people look forward to with keenest pleasure in the off-seasons, and then enter into with great enthusiasm when the time comes. Fishing, for example. During the cold winter months when the creeks are all muddy and it makes you shiver just to think about being on the river, you can get many a thrill just by recalling some favorite stretch of water and think of the three and four-pounders you are going to snag there when the weather moderates and the water is clear enough for casting. You even picture a certain log in the stream where a big one ought to be, and, in your imagination, go through the whole process of the cast, the strike, the hooking, and the final landing. As for myself, I think I have caught more fish that way than any other—at least, I have caught bigger ones.

I really wasn't thinking about fishing, though, when I said, "It won't be long now." I was thinking about strawberries. In fact, I was expecting to get a quart or two this week.

But the freeze last week delayed things—maybe two or three weeks. Well, they'll be mighty good when they get here. Ponchatoula strawberries are worth waiting for. So I change my title: "I Hope it Won't be Long."

If your plans don't work out today, maybe they will tomorrow.

THE METHODIST CHURCH

By Dr. A. M. Freeman

The Methodist Church is 200 years old. More exactly, it is now 205 years old. The name Methodist, which is a college boy tag of derision, is older by some years than the church, for it was applied to the Wesley brothers and another student or two because they were so earnest, strict in habits, and methodical in their use of time during their days at Oxford University.

Born in Heart Fire

But the birthday of Methodism was May 24, 1738. Of that day John Wesley says: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust Christ, Christ alone, for my salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." Charles, his brother, had a similar experience a day or two before John's. This real quickening of the heart of the Wesleys was the occasion of the rise of Methodism. It sprang out of their conversion. The record of the labors of these brothers over a stretch of fifty years among the poor of England, Ireland, Scotland—John preaching, organizing, instructing; Charles writing, singing, and publishing his five thousand and more hymns—makes the moving story of an exacting itinerancy under harshest conditions, which laid deep in the life of the 18th century the foundations of the Methodist movement. Upon that strongly wrought beginning rose the Methodist Church, which has now come to embrace a membership of some fifteen million and a constituency of some fifty million—in every quarter of the world.

Influence Beyond Numbers

Of course, Methodism's present membership and position of power constitute only a small fraction of the impact of this movement upon the world. John Richard Greene, the English historian, declares: "The Methodists themselves were the least result of the Methodist revival." The Wesleys' heartwarming touched off a religious transformation in England, at the same time lifting John Wesley into the heart of England's national life and affording him an imperishable place in history. No single person influenced so many minds, no single voice touched so many hearts, in England's history. His life passion was the work of making religion vital. Lecky, the historian, says that for a long time the church had been silent on vital matters of practical religion. It was a cold and skeptical and worldly age. Wesley had no new doctrines. But the old doctrines he labored to put into practical expression. He took the gospel to the poor. He put religion to work. He made religion take hold, and so made it joyful. People now began to sing their faith. A religion of heart, head and hand was in action. Now rose the first Sunday schools—a generation before Robert Raikes. Wesley organized the first Bible society. He established the first tract society, for the purpose of providing reading for the poor. Class meetings, study groups, philanthropic agencies were all included in his ministry.

Gospel Preaching

The main work of Methodism has been to deepen spiritual life and so to reform and build up private and public morals. Dependable moral life grows only out of deep religious convictions. The Methodists have been doctrinal preachers. Their doctrines are well-known—

First. Universal Atonement in Christ, His redeeming work available for every person in creation.

Second. Repentance: the gospel call to forsake our own wilful ways, to accept what Christ has done for us and arrange our affairs to follow Him.

Third. Regeneration: the new birth, the life of God begun and growing in his child.

Fourth. The Witness of the Spirit. God's word direct and immediate in the believer's own heart. The intimate fellowship and counsel between the Christian and the Holy Spirit his Teacher and Companion.

Fifth. Christian perfection, God's provision for continued and unlimited growth toward perfection of life in Christ's followers.

Not new doctrines, these. Old scriptural doctrines which had fallen into neglect and which Methodism recovered to their place in the Church.

Old Doctrines Recovered

Methodism was unique in that it did not have distinctive doctrines. The Presbyterians have their Westminster and the Lutherans their Augsburg confession; the Anglicans their Thirty-nine Articles, and the Roman Catholics their Council of Trent—and so the round. Wesley made no apology for—he rather gloried in—not having a distinguishing body of doctrine. For it was the universal and historic Christianity with its definite baptism of the Holy Spirit, for which this Methodist movement stood. The theology of the Methodists was the theology which explains their experience to the rank and file making up their membership. Methodism puts the emphasis not on any institution—even the Church; not on any literature—even the Bible. Methodism deals with religion as you and I have to deal with it, on the personal side. Her preaching has always laid stress on the ethical, the spiritual. In this she has certainly followed in the steps of the prophets and Paul and Luther and Jesus. Preaching a religion centered in the experience of God's love in the soul brought Wesley into bitter conflict with the Augustinian and Calvinistic emphasis on God's arbitrary sovereignty. In Calvinism, as Wesley met it, God's sovereignty was first and his character was secondary. Wesley preached God's character first, and His power secondary.

These two interpretations are as different morally as light and darkness. And Wesley gave no quarter, and asked none. In his controversy with the Calvinists he was savagely unsparing toward foe or friend. He put God's character, his loving fatherhood, above every consideration. He dealt with "the iron hand bare of the velvet glove." But his ferocity of method achieved its object. It said what he meant, and hewed the way clean and clear to the preaching of free salvation. Then for the first time the offer of the gospel gift meant something to the masses. If salvation was not predestinated to an elect few but was provided for all, conditioned on their acceptance of it,, then the call to repentance was inclusive and personal, and Christ was a necessity, and because a necessity, a reality. This is why Wesley's preaching had such power. Then, the throngs that came to hear him brought the added force of the sympathy of great numbers feeling and acting together. This is how conviction and penitence and a new life breaking forth in faith, came to the world.

(Continued on page 9)

WITH THE PASTORS

PREPARATION FOR THE EASTER MUSIC

By Charles O. Ransford

The Christian faith was born in a burst of song. When the annunciation was given to Mary, her heart broke forth in song, saying,

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Savior."

When the Savior was born the heavenly hosts sang,

"Glory to God in the highest,
And on earth peace,
Good will to men."

Simeon in the temple received the babe in his arms, and blessed God, and said,

"Lord, now lettest thou thy servant depart in peace,
According to thy word;
For mine eyes have seen thy salvation."

Concluding the Passover rites and having broken the bread and partaken of the cup of the new wine of the kingdom, Jesus sang a hymn with his disciples. They sang from the ancient Hebrew Hallel,

"Wherefore should the heathen say,
Where is now thy God?
But our God is in the heavens;
He hath done whatsoever he hath pleased."

Then he went out to Gethsemane, and Calvary and death, but to rise again the third day.

No doubt during the ten days preceding Pentecost, while the disciples were assembled in the upper room in Jerusalem, they sang again those songs of faith and triumph,

"They that trust in the Lord
Shall be as Mount Zion,
Which cannot be removed,
But abideth forever."

We know that Paul and Silas at midnight in the jail in Philippi, "prayed and sang praises unto God."

Many portions of the letters of Paul assume a poetical form and no doubt were used as hymns in the early church. Dr. Arthus S. Way, in his beautiful translation of the "Letters of Paul," presents I Corinthians 13 and 15 in hymn form and as Creed and Chant.

The "Hymn of the Victory" concludes with triumphant notes,

"Death hath been swallowed up in victory!
Where, O death, is that thy victory?
Where, O death, is that thy sting?"

To know the Easter hymns of victory and to have their spirit of assurance and new life will suffice in inspiration for all ministers and directors of music to prepare for the Easter services. Both choir and congregation should give of their best in prayer and praise to the Christ of Calvary and Olivet.

CONFERENCE NEWS AND PERSONALS

Rev. Roy Wolfe sends a list of five new subscriptions which brings the total for Prentiss charge to 26, one for every twenty members. We appreciate the good work of Bro. Wolfe and his people.

Rev W. T. Phillips, pastor at Tchula, Miss., says that his Fellowship Service reported elsewhere in this issue, was a success from every angle and one of the best services in the history of the church.

Rev. C. A. Parks, district superintendent, writes us that the Sardis-Grenada District Conference will be held at Batesville, Miss., on Wednesday, May 5. Those interested will take due notice of this announcement.

Rev. E. F. Tucker, writing from Boyle, Miss., says that he has been heartily received by the people at that place and then adds somewhat humorously: "Blessed is the man who pastors a circuit under the point system."

Rev. T. R. Holt reports the work of the Collins, Miss., charge as going forward in a satisfactory way, and he is planning to begin a campaign for new Advocate readers which touches a responsive chord in our own hearts.

Miss Cavell Raulins, daughter of Dr. and Mrs. D. B. Raulins, of Ruston, La., is in Washington, D. C., preparing for overseas service with the Red Cross, a work to which she is dedicated in spirit by her name—Edith Cavell.

Rev. W. S. McAlilly increases the number of Advocate subscriptions going to his people by four and says that Sidon and Cruger charge is fast climbing towards the front row of two-point charges in the North Mississippi Conference.

Rev. G. W. Pomeroy, pastor of Elizabeth Sullivan Memorial Church, Bogalusa, reports a fine Week of Dedication observance, with an offering of $147.20, a splendid offering for that congregation and a credit to the pastor and his people.

Mrs. Eugene Francis, Route 1, Tupelo, Miss., writes us that she did not intend to discontinue her subscription, but was waiting to get in touch with her pastor to send it in. We appreciate her explanation, but her paper had not been discontinued.

Mr. A. M. Ellison, 1503 North West St., Jackson, Miss., renews his subscription to the Advocate. Bro. Ellison, who was in college with the editor of this paper, has a son in the chaplaincy service and has himself been an employee in the post office at Jackson, Miss. for many, many years.

A note from Rev. George Pearce, Jr., of the Broadmoor Methodist Church, Shreveport, indicates that he may be entering the service as a chaplain in the near future. Bro. Pearce is a capable man, worthy in every way, and will do a good service should he be accepted for the chaplaincy.

Friends of Rev. John H. Crowe, who has had quite a siege with influenza and complications, rejoice to know that he is rapidly regaining his strength and is beginning to catch his stride of work anew. The good weather in prospect will doubtless hasten his progress toward his accustomed activity and vigor.

Rev. H. S. Spragins, retired member of the Memphis Conference, living at Buena Vista, Miss., has been pressed into service to finish out the Conference year as pastor of the Calhoun City charge, following the removal of Rev. E. F. Tucker to the Boyle charge. It is needless to say that the Methodist people of Calhoun City will enjoy the ministry and fellowship of their supply pastor.

AN URGENT MATTER—DEDICATION OFFERING

Those pastors who did not present the claims of and take the offering for the Week of Dedication on Sunday, March 7, will please do so at the earliest time practicable. Please remit the offering to the Conference Treasurer.

No bishop, district superintendent or pastor would take lightly this sacred obligation to our soldiers in camps, brother chaplains in service, and overseas' sufferers—Chinese and others, etc. We would faithfully present the cause to our people. We know what Methodist fathers and mothers, brothers and sisters and friends will do, and that without hurt to any other financial interest of the Church.

It is desirable that we have a complete report from each charge of all the districts as soon as it can reasonably be assembled by the Conference Treasurer.

Thanking one and all for their cooperation in this church-wide effort to meet a worldwide need, I am,

Faithfully yours,
J. L. DECELL,
Bishop Birmingham Area.

APPOINTMENT CHANGES AND ELSE

Dear Brother Duren: If you have room in the Advocate you may announce the following changes in the appointments in the Monroe District:

Rev. C. W. Lahey from Bonita to Grayson.

Rev. J. D. Huff from Choudrant, in the Ruston District, to Bonita, in the Monroe District.

Rev. J. Frank Stone from Newellton, in the Monroe District, to Farmerville, in the Ruston District.

Newellton to be supplied.

You may also announce that the Monroe District Conference will be held at Sterlington on Thursday, May 20, beginning at 9:30 a.m. You are invited to attend and present the Advocate.

H. M. JOHNSON, D. S.

DEATH CLAIMS J. E. W. BRIDGES

Miss Ruth Bridges, R.F.D. Box 28A, Kentwood, La., writes us that her father, who had reached the age of eighty-six years, passed away on December 25, 1942. He died at his home near Kentwood and had been a life-long member and a leading official of the Pine Ridge Church on the Natalbany charge. He had also been a subscriber to this paper for more than fifty-five years. Bro. Bridges will be remembered by many of the preachers of the Louisiana Conference, with whom he worked in the years gone by.

REV. G. W. ROBERTSON DIES

Rev. G. W. Robertson, pastor at Cockrum, in the North Mississippi Conference, died rather unexpectedly in a Memphis hospital on Tuesday, March 9, according to information furnished by Rev. C. A. Parks, district superintendent at Sardis. He was carried to the Veterans Hospital in Memphis for what appeared to be an attack of intestinal influenza on Saturday. The trouble proved to be a very serious and advanced disorder of the liver, from which he died on Tuesday following. Burial services took place at Yellow Leaf church cemetery, five miles east of Oxford, on Wednesday. A fuller notice of Bro. Robertson's ministry and death will be furnished later.

REOPENING AT LOCK

On Sunday, February 21, we reopened the church at Lock, on the Arcola and Murphy charge, which had been closed for almost a year. Quite a good many of the people who lived there formerly had moved away, but last fall a goodly number came in from various sections, bought farms and are there for good, I hope. Some of the good people of the community cleaned the church and brought flowers and had things in readiness for the first service. The pastor was notified and asked to be there. He was there, and so were the people. Forty-eight people took part in the service and expressed themselves as delighted to see the church doors open again. I told them if they were really in earnest about this thing to meet me here at 3 o'clock March 7, and fifty-one of them were there, despite the cold March wind. And we are off for a good start. We will be having sixty and seventy-five before long—maybe more than that.

Have sent in eight new subscribers to the Advocate and expect to send more. Have

LUZIANNE
COFFEE
100% GOOD

put a new roof on the parsonage, a new front porch, and some new steps and screens for the doors. My, things look mighty good to me and the Madam who lives here with me. These are fine people; some are from the hills and some are home-grown. Can't tell the difference. God's people are good people everywhere.

E. S. LEWIS.

Every steward and Sunday School superintendent is a subscriber to the New Orleans Advocate.

Arcola, Miss.

LEWIS E. HAWKINS TRANSLATED

Many friends in New Orleans will sorrow to know of the death of Mr. L. E. Hawkins, one-time secretary of the city Y. M. C. A. and member of the Board of Stewards of Rayne Memorial Church. His death occurred on February 26, at his home, 204 Albemarle Street, Springfield, Mass., where he lived following his retirement from the Y. M. C. A. Bro. Hawkins suffered a stroke, following which he grew steadily worse. He had been in a rolling chair and in bed for many months and death was really a relief from suffering. When he lived in New Orleans he had to undergo a very serious operation and his recovery was very slow, and perhaps his restoration was never complete. He is survived by his wife and by two sons—Everette and Roderick, both of whom are married and are at present engaged in war work.

EDITOR'S OFFICE ENTERED BY UNKNOWN PARTY

On Thursday of last week, while the editor was out, an unknown party entered the editor's office. Upon the return of the editor, he noted evidences of the entry and called Henry, the mailer, who said that he saw an elderly man, but did not know who he was. We still have no clue as to the identity of the party. The culprit left a package on our desk which, upon examination, proved to be three dozen eggs. On the side of the package was: "Dr. Duren, guess who?" There was no demand for ration stamps, and not the slightest evidence of "Black Market." What could we do about it? We say, Thank you; come again and give us a chance. We cleared off our desk and have made ready for all such benevolent-minded comers, and, as St. Paul said to the Corinthians, "Our mouth is open unto you."

FELLOWSHIP MEETING AT TCHULA

On the evening of March 25, the Tchula Methodist Church had a most inspiring Fellowship Meeting, with over one hundred adults present, and the district superintendent, Rev. R. G. Lord, of Greenwood, and Hon. E. A. Tanner, Conference treasurer, of Indianola, also were present.

After an enjoyable banquet, served by the ladies of the church, the pastor, Rev. W. T. Phillips, introduced the stewards of the church, giving fitting remarks about each one. Also the general superintendent of the Church School, and the superintendents of the Adult, Young People, Children's Division, together with the presidents of Woman's Society of Christian Service and Wesleyan Guild.

Rev. R. G. Lord spoke about ten minutes on the subject, "Week of Dedication," giving much information and, following his message, Mr. E. A. Tanner brought the high light part of the service, giving a most enjoyable and inspiring message, bringing home to his hearers Bible truths that touch us very closely in our every-day life.

I am sure that never in the history of the Tchula Methodist Church has there been a more inspiring gathering of the membership of the church. Immediately after the speaking, Miss McAllister and Mrs. Waterer led the congregation in the singing of "God Bless America," and "My Country 'Tis of Thee," which brought to a close a service that is sure to prove a benediction to the entire church life.

MRS. HENRY WATERER.

LUMBERTON METHODISM

Lumberton Methodism serves in the armed forces no less splendidly than in the local community. The Week of Dedication services were interfered with by the cold weather, but the offering was an expression of the fine spirit of the congregation. On Sunday, James Speed, Jr., and Mrs. George Seale Mason joined the church. Dr. Mason, now a captain in the Army Memical Corps, is the son of the late Dr. Mason who was a physician at Lumberton.

The community was saddened by the news that Lieut. Henry William Haynes is missing in action. He was the first casualty on an Honor Roll of forty names, more than twenty per cent of the resident membership of the church. Lieut. Haynes, who was a graduate of Mississippi State, had married Miss Virginia Peyton, of Memphis, and his wife, a little son, Henry William, Jr., and his grandmother, Mrs. W. W. Pigford, share the interest of their church in the hour of their trial and anxiety. The Lumberton Methodists are represented in all branches of the service and are distributed pretty well over the globe. Among them a grandson of the late Rev. T. W. Adams, of the Mississippi Conference; the son of the pastor; and Raymond Slade, grandson of the city marshal. Young Slade was badly wounded aboard a destroyer in the Pacific and is home until he may be sufficiently recovered to return to duty. The writer of these notes, from which we have eliminated details as to locations and other information that might help the enemy, adds: "Thus we have had evidence already that this war is a serious matter, and that darker uays may await us. We must look to the hills whence cometh our help, our Help cometh from the Lord our God."

METHODIST.

MERIDIAN DISTRICT

The Week of Dedication was a noble success in the Meridian District. Our district superintendent, Rev. J. L. Neill, advertised the Week largely. The pastors made preparation for it by observing Covenant Sunday, having three-minute speeches from the laymen on Sunday mornings, and observing Laymen's Day, and distributing literature.

Some of the pastors exchanged pulpits during the Week of Dedication. In some instances cottage prayer meetings were held where people could not well attend services in the church. Much house-to-house visiting was done, and hundreds of the commitment cards were signed.

We shall not undertake to give a detailed report from each charge, but will mention some where outstanding work was done. Rev. Andrew Gallman, at DeKalb, reports that a real revival was begun on that charge. Rev. Geo. H. Jones, at Newton, reports that almost all his people signed commitment cards, and several family altars were erected. Rev. James Grisham, of Scooba, reports that more than 600 attended the prayer meetings. Rev. C. H. Strait, of Shubuta, reports that at the close of the morning service Sunday, March 7, the whole congregation came to the altar for consecration. Rev. Roger Cameron, of DeSoto, reports most gratifying services on his charge. In addition to liberal offering for Week of Dedication, they have paid District Work, General Administration, Jurisdictional Conference Expense, and Maintenance Fund in full, and 38 per cent on the whole church budget.

Rev. Donald O'Connor, of Decatur, reports that they had a genuine revival during the Week of Dedication. One man joined the church on profession of faith. About half the church budget has been paid, with a liberal offering for Week of Dedication.

Twenty of the thirty charges on this district have reported, to date, a total of $1,354.35 cash. We believe that the district will report at least $1,500.

All the Methodist churches in Meridian are planning to observe a Vigil at the Cross Service at Central Church on Good Friday, April 23, from 12 noon to 3 p.m.

Almost all the churches in the district will have pre-Easter revivals, and then, if our plans are not thwarted, we will have a simultaneous revival throughout the district in July.

T. J. O'NEIL, Reporter.

MINISTERIAL ASSOCIATION—LAKE CHARLES DISTRICT

The Lake Charles Area Ministerial Association met in the Iowa Methodist Church on March 9, with the following present: B. H. Andrews, J. Henry Bowdon, Luman Douglas, E. P. Drake, T. J. Holladay, Sam Nader, Paul E. Thompson, James Waltrip, S. H. Yockey, J. A. Bell, and W. Graham Walker.

B. H. Andrews reported that communion sets had been purchased by the district for Chaplains A. A. Lyerly and Don Wineinger, and that a set would be purchased for Chaplain R. E. Walton.

The pastors present made reports of the observance of the Week of Dedication and the amount of the offerings. W. Graham Walker, pastor of the Jennings Christian Church, was admitted to membership in the Association. A delicious chicken dinner was served at the noon hour by the ladies of the Iowa Methodist church.

High light of the meeting was a paper on "Methodist Theology," prepared and read by J. Henry Bowdon, pastor of First Church, Lake Charles.

The W. S. C. S. of First Church, Lake Charles, recently observed Circle Day. Instead of elaborate refreshments, tea and crackers were served, and a sacrificial offering made for China Relief.

Rev. Carl Lueg will assist Rev. Sam Nader in a revival the week of March 14-21.

First Church, Jennings, reports that the entire program of the Church is being observed. Judge John J. Robira, a member of First Church, was the Laymen's Day speaker. The Week of Dedication was observed with services each evening, with the following speakers and subjects: The pastor, E. P. Drake, "The Church;" J. C. Krumnow, "The Church and the Home;" Paul E. Thompson, "The Church and Missions;" Jeff Holladay, "The Church and Prayer;" W. Graham Walker, "The Church and Revivals;" B. H. Andrews, "The Church and Tomorrow." The services were concluded on Sunday, March 7, with the pastor speaking on "The Gospel, the Power of God."

LUMAN DOUGLAS.

PERSONAL NOTES AND INCIDENTS

Rev. Lastie N. Hoffpauir requests the change of his address from Indian Bayou to Box 5, Many, La.

Rev. L. P. Moreland reports the work as going nicely at Simsboro, La., in this the third year of his ministry on that charge.

We count L. H. B. Stephens, Greenville, Miss., as one of our good friends. He says that he enjoys reading the paper and expects to take it as long as he lives.

We appreciate the word of commendation from Mr. Paul V. Germany, Haughton, La., and hope that he will continue to enjoy its weekly visits for a long time to come.

Rev. M. S. Robertson writes that they are happily situated in Slidell and hope to stay there for a long time. The church at Slidell is fortunate in having Bro. Robertson for their pastor.

A card of greeting from Ch. 1st. Lt. Alvin P. Smith, Harvard University, says that he is working hard, but enjoying it. He says that there are about 450 men at the Chaplain's School, among them Wm. O. Byrd, and W. R. Cain from the Louisiana Conference.

The Week of Dedication was observed by First Church, Water Valley, Miss., culminating in a great service on March 7, with an offering of $100. The pastor, Rev. E. H. Cunningham, feels that the church is stronger spiritually for the observance of this special period of prayer and dedication. Laymen's Day was observed with Mr. T. Olin Gore, Jr. giving the address. Plans are under way for a training school. Mr. C. C. Bennett is receiving subscriptions for the New Orleans Christian Advocate, and one of the objectives of the church is to have every family a subscriber.

NORTH MISSISSIPPI CONFERENCE, NOTICE!

The Section of Church Extension of the Board of Missions and Church Extension of the North Mississippi Conference, will meet at Winona, Miss., at the Methodist church on the morning of March 29. All who have claims to be brought before the meeting are invited to be present. Please let me have all applications before that date.

W. J. CUNNINGHAM, Sec.

RINGGOLD CHURCH

Having a good year. Everything paid in full up to date. The pastor's salary increased $200. Ringgold is a station church. Everything paid by the week. Grand Bayou pays three months in advance.

We observed Week of Dedication. Received over $50.

Every month we have fellowship meetings. We have our regular meeting of Board of Stewards and the Board of Christian Education on the same evening. The church school is well organized.

These are fine people on the Ringgold charge. The preacher absolutely has no financial worries about his salary being paid.

E. W. DAY.

REVIVAL SERVICES AT ALDERSGATE CHURCH

Revival services are to be held at the Aldersgate Methodist Church, New Orleans, March 21-26. The minister, Rev. Robert B. Crichlow, will conduct the services. This is a time of dedication and preparation for Easter. We request the prayers of all that this meeting may bear fruit for His kingdom.

ROBERT B. CRICHLOW, Pastor.

BROOKHAVEN CHURCH

We observed the Week of Dedication at Brookhaven with services each evening. Rev. Van R. Landrum, district superintendent of the Brookhaven district did the preaching. Plans are being made to take a census of Brookhaven to be followed up by home visitation and cottage prayer services. I plan to preach the week before Easter, holding a Sunrise Service, and at the usual morning hour we will baptize babies, receive a class into the membership of our church, and take our offering for our benevolences. I feel that the time has come for Methodism to reach out beyond the four walls of the church and again win the masses to Christ.

M. L. McCORMICK.

A CORRECTION

Everything is going well with us on the Woodland charge. We are planning and praying for a great year in the Master's name.

You are giving us a good paper, and we hope to send in some new subscriptions in the near future.

Dr. Duren, will you please make a correction for me through your paper? I find in the Conference Journal that the statistical table No. 3 (Continued) for Woodland charge is blank, but should read:

Lesson material and other supplies	$ 47
Building and improvements	215
Current expenses and incidentals	275
World Service Sunday	3

Grand total should read $1,899 in place of $1,359.

Thanks a lot for this correction.

R. C. MAYO, Pastor.

HOMER METHODISTS RESPOND MAGNIFICENTLY

A sheaf of church calendars from Homer gives an impressive transcript of activities for the last six weeks under the aggressive leadership of Rev. Virgil D. Morris. February was observed as Men's Month; February 7, Scout Day brought forty Scouts to the Communion table in a body; February 14, Race Relations Day, with representatives of Lane Memorial Colored Methodist Episcopal Church as special guests at the evening service; February 21 was apparently Brotherhood Day; February 28, Laymen's Day was observed with Mr. Earl K. Hester of Arcadia as speaker, then followed a week of prayer services each evening at which a total of 249 persons were present, and Dedication Day on March 7, brought to conclusion a high season with an offering of $125. Bro. Morris gives Rev. W. H. Giles much credit for the success of his work, as he laid the ground work in three years of effective leadership and planning.

ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference will be held at Camp Brewer on Friday, May 21. Sessions of the conference will be held in the Tabernacle, with the opening session at 9:30 a.m. Each charge represented is asked to bring lunch.

R. R. BRANTON.

PRINTING OF LOUISIANA CONFERENCE MINUTES DELAYED

The printing of the Louisiana Conference Minutes is unavoidably delayed. Dr. R. H. Harper, editor of the Journal, has done everything within his power to get the Minutes printed on time. As Chairman of the Commission on World Service and Finance, the writer has tried to assist Dr. Harper in getting this work off the press. The printer claims to have received orders from the United States Government which he was forced to do before anything else could be considered. The printer also states that the fault is altogether his own, and that he will do all within his power to get the work completed within the next three weeks.

R. R. BRANTON.

OKOLONA, MISS.

Under the leadership of an inspired pastor, the Okolona Methodist Church has completed the Week of Dedication.

A series of brief introductory talks, made by laymen at each Sunday morning service, during February, prepared the congregation for the services held each evening from February 28 through March 7. Guest speakers included: Rev. J. A. George, pastor of the First Methodist Church, West Point, Miss., Dr. Edward W. Seay, President of Wood Junior College, and Rev. George Gay, pastor of the First Baptist Church of Okolona.

The closing services led by Rev. Marlin H. McCormack, brought the congregation to a new realization of the meaning of dedication, through the consecration of time, talents, and materiaal possessions.

We are resolved to press forward with new zeal and courage as we undertake the tasks which lie ahead of us in our work for the Kingdom.

MRS. E. K. GUINN.

REV. E. C. SULLIVAN CALLED HOME

On February 2, 1943, Rev. E. C. Sullivan, a retired member of the North Mississippi Conference, died in the Methodist Hospital at Memphis, where he had been carried on account of severe burns sustained about ten days before his death. Bro. Sullivan, who made his home in Booneville, Miss., was received on trial into the North Mississippi Conference in 1898 and, with the exception of 1924, he did work continuously until his retirement a few years ago. He was not in robust health during his last years, but, health permitting, he was faithful in his attendance upon the services of the church in Booneville, where he resided.

By a rather remarkable coincidence, he was translated on the very day that he completed eighty-two years of life. He served modest charges always, but with a faithfulness not measured by popular standards of estimating the fields to which, in the providence of God, he was sent to labor. His widow alone survives him. Funeral services were conducted in Booneville by Rev. Thad H. Ferrell, pastor, assisted by Rev. J. E. Stephens, district superintendent; Rev. C. A. Parks, district superintendent Sardis-Grenada District, and Rev. W. L. Robinson, pastor at Grenada.

CAPITOL STREET, JACKSON

Joining with eight million Methodists throughout the country the people of Capitol Street church, Jackson, Miss., observed the Week of Dedication in special services led by the pastor, Dr. Roy H. Kleiser, and the visiting minister, Dr. O. B. Crockett, of Danville, Kentucky.

Preparation for the special week was carefully planned by the officials of the church. Under the direction of Mrs. E. E. Krider, Spiritual Life chairman, weekly neighborhood prayer meetings were held in the homes of the members during the preceding month. The homes of the church were visited by a large group of workers under the leadership of Mr. E. M. Ervin. Laymen's Day was observed on February 21st with Mr. T. J. Luke in charge. Both the morning and evening services on this day were conducted by laymen, Mr. Garner M. Lester and Dr. Hardy R. Hays being the speakers.

Dr. O. B. Crockett's messages were timely and inspirational. His subjects dealt with the need for spiritual revival, the Holy Spirit, the significance of the Methodist Church in the life of the world, the gospel of doing good and the speaker's own testimony of what Christ means to him. On Friday evening the people came to the altar for a service of dedication in which they gave themselves more fully to God and to the service of the church.

Dr. Crockett also spoke to the church school workers at their workers' conference on Monday evening of the Week of Dedication, at which time he emphasized the need for careful examination and improvement of the work being done in our church schools.

The people of Capitol Street Church are indebted to Dr. Crockett for this week of rich fellowship and spiritual growth. They are more able to do the work of the Kingdom and more consecrated to service in the Methodist Church.

BROOKHAVEN DISTRICT, SOUTHERN GROUP MEETING

The ministers of the southern section of the Brookhaven District met at the Centenary Methodist Church, McComb City, Miss., on Monday morning, March 8, at 10:50 o'clock. The following ministers were present: Revs. Van R. Landrum, district superintendent; S. B. Watkins, T. E. Nicholson, J. W. Moore, H. L. Daniels, F. E. Dement, Jr., J. E. Gray, H. S. Westbrook, and H. Mellard (retired).

Bro. Landrum led the group in its opening prayer and Bro. Moore was elected to serve as chairman in the absence of Dr. G. F. Winfield, who was ill.

The business of the meeting centered around the Methodist Advance program, Bro. Landrum leading in the discussion. Our leader called upon the ones present to report as to the observance of the Week of Dedication within their respective churches and to make a statement relative to efforts being made and contemplated in regard to the Advance movement. The reports given were encouraging, all churches, with the exception of one, having observed the Week of Dedication.

Bro. Landrum urged upon his ministers the importance of observing the pre-Easter services; the following of the suggestions made for this season in the Conference calendar. This the ministers are planning to do, and it is felt that the few weeks immediately preceding Easter will witness a great spiritual emphasis within our churches.

Bro. Mellard asked for the privilege of the floor, and this was granted him. He then urged upon the ministers present the need of leading the Methodist Church into a "Layman's Church." He emphasized the fact that the ministers had been guilty of taking too much upon themselves, not that through so doing they suffered, but that the laity suffered through a lack of responsibility. He urged that this be corrected—make the laity responsible for the realization of the programs of the church.

Bro. Landrum then called attention to the fact that we should intensify our efforts along this very line and see to it that our efforts were felt more in the hearts and lives of the membership of the churches—emphasizing that there were too many "non-resident" members reported from each church. In connection with this, calling attention to the rules of the church whereby one might be listed as a non-resident member.

The noon hour having arrived, the meeting recessed for lunch, the ladies of the Centenary Methodist Church preparing a most delightful lunch and serving same in the sub-story of the church. Bro. Landrum returned thanks and, following the meal, Bro. J. E. Gray spoke to the fine ladies of the group's appreciation.

The afternoon session was rather brief, the group's attention being called to a number of items of importance to the district and the church. The district superintendent spoke of the importance of the observance of Church School Rally Day; of supporting the Youth Assembly, to be held at Wesson in June, and called upon the district to increase its attendance; of the Pastors' School, to be held at Millsaps in June; urged support of Millsaps High School Day in May; announced that Mrs. D. H. McKeithen, of Bogue Chitto, had been named as District Director of Youth Work; and announced that the District Conference would be held at the LaBranch Street Church in McComb rather than at Kokomo, the date of the conference remaining the same—May 4 The meeting then adjourned, Bro. Westbrook leading in prayer.

FRANK E. DEMENT, JR.,
Secretary.

THE METHODIST CHURCH

(Continued from page 5)

They Cling Together

Methodists have never had a division about doctrine. They have parted company over items of polity or method. But they have stood and do stand together on the simple gospel doctrines which they preach. They proclaim the gospel of God's impartial love, and man's universal brotherhood within that love, with such courage and boldness that any cleaving away from these doctrines has never threatened. And while Methodists have lived in doctrinal harmony, they have also greatly affected the preaching of the other denominations. The Calvinistic groups have retreated from their once harsh proclamation of God's sovereign arbitrariness and man's depraved dependence on an irresponsible deity. Like a gulf stream, Methodist preaching has modified the climate of the whole Protestant pulpit, so that, as someone recently put it, everybody now preaches Methodist doctrine.

The Methodists started their work in America just before the Revolutionary War. Their circuit riders lend the militant spiritual touch to the epic story of pioneer days, as our forbears forged their way across this continent. Heroes of the saddle like Asbury, whose circuit was from Maine southwest across the Alleghenies through Kentucky down to Florida and back up the Atlantic seaboard; and Lorenzo Dow, who threaded the wilds from New York to Louisiana, back and forth, make a strand of red and gold in the legend of the winning of America. Methodists still operate by the circuit idea. Ministers are dealt with in our economy not strictly as independent individuals but as an itinerant team. Local congregations are regarded not as self-sufficient bodies, but societies within the larger connection, all of which taken together constitute the Church.

Ministries Varied and Adapted

Methodism has no boast about its churchly superiority. But it undertakes to face the question, "What has religion to offer, and what is the church's business?" With its eye steadily on human conditions, the Methodist church has developed a system of church administration operating on many lines. Note some of them:

First, Methodism has been a **preaching** movement. Wesley's preaching record ran into thousands of sermons. Asbury also was distinguished by preaching thousands of sermons. Circuit riders went everywhere preaching the word.

Second, Methodism has been a **singing** movement. The joy of heartfelt religion poured forth in volumes of song. "O for a thousand tongues," "Blow ye the trumpet, blow," "Arise, my soul, arise," "Jesus, Lover of my Soul," "O for a heart to praise my God," "A charge to keep I have," "Come, sinners, to the gospel feast," "Spirit of faith come down," "Come, Thou almighty King," are familiar hymns among Wesley's long list and rank among the immortal lyrics in which the Methodists have voiced in harmony the joy and power of religion. No wonder every twenty-five years the hymnbook is revised to keep sensitive response to the singing heart. What finer harmony would any worshiper seek than to listen to a Methodist conference singing the hymns of the hymnbook?

Third, Methodism has been a **teaching** movement. When Wesley opened a preaching point, he immediately started a school. School was a part of church work, and education was inseparable from religion. As Methodists began preaching in America they opened Cokesbury College. From the beginning Methodists have dotted this country with schools, academies, colleges and universities. Methodists opened the first chartered woman's college in human history, Wesleyan, at Macon, Ga. Methodism has more schools and colleges and universities

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

“Out of each dollar that I make, I lay
Aside a tenth today.
It is not mine, for it belongs to One
Who gave His only Son
For me that far-off time that I might live
Worthily and gladly, so I give
His own back to Him—often I give more
“To the least of these” who daily pass my door.
And even so, I know mine is too small
Beside His gift to offer it at all.

“Out of each passing hour I must share
The moments that are there
With God, for they belong to Him whose might
Gives me the day and night;
Whose mercy and whose strange miraculous power
Gives me this shining hour,
Pregnant with infinite possibilities,
To serve as He served—God, upon my knees
I pray Thee help me that I may be true
In using Thy gifts as Thou wouldst have me do.”

—Grace Noll Crowell.

* * *

Appreciation from Miss Ridgeway

Ellisville, Miss.

I am proudly wearing my pin today—my Life Membership pin, so graciously given by the Shannon zone!

Back in September, at the zone meeting in my home church—Soule's Chapel—it was thus voted. That was a great surprise to me. One can but feel unworthy of such a gift, but one can strive to be worthy; this I promise to do.

I was deeply sorrowful that I could not attend the recent zone meeting at which time it was the plan to present the pin, but I want my good friends and co-laborers to know that it has reached me and that it means much to me.

Sincerely,
BETTIE RIDGEWAY.

* * *

A Letter from Bishop Jones

Mrs. W. F. Mahaffey,
Mendenhall, Miss.

My Dear Mrs. Mahaffey:

Your generous check of $500 from the Woman's Society of Christian Service of the Mississippi Conference has been received, through Mrs. Todd. Please express to the ladies of your conference our heartiest thanks.

“Gulfside” may have received at some time a larger donation, but in all the years I believe this is our most significant gift. To have such a gift from the people who know us best is very encouraging.

We will build the two cottages and name them as you have suggested.

I hope you can visit “Gulfside” and see for yourself what we are doing. I am sending several pieces of literature that will tell you something of our work.

With many thanks, I am
Yours truly,
R. E. JONES.

(Note: The Executive Committee requested that the cottages be named “Bessie Arrington” and “Katharine Wilson”).

* * *

Concerning the Annual Meeting

To the list of speakers for the annual meeting of the Mississippi Conference W. S. C. S. has been added Miss Elizabeth Lee, Executive Secretary, Department of Work in Latin America, Europe, and North Africa, for the Woman's Division, and Mrs. E. L. Hillman, president of the Southeastern Jurisdiction W. S. C. S.

Both Mrs. Lee and Mrs. Hillman will speak on Wednesday evening. On Tuesday evening, the Conference president, Mrs. W. F. Mahaffey, and Mrs. J. W. Mills, vice-president of the Woman's Division, will speak.

The full program will appear on this page as soon as the details have been completed.

NEWLY APPOINTED CHAPLAINS

ARMY

Harold Arthur Ailison, Black River Falls. Wisconsin.
Samuel Clark Bilbrough, Austin, Texas.
Charles Shrum Burton, Ava, Missouri.
Claude Sanford Dayton, Ottawa, Ohio.
Dean W. Dryden, Lyons, Kansas.
Ford Lincoln Gilbert, Las Vegas, Navada.
Winton Harold Nalsted, Rochester, New York.
Roy Delbert Hidy, Kingston, Illinois.
Harmon Leslie Hoffman, Bridgewater, Va.
Peter Nathaniel Holmes, Bloomington, Wisconsin.
Guy Chester Jones, Skokie, Illinois.
Wilbur Galloway McFarland, Salisburk, North Carolina.
Eugene Warren Needham, Asheville, North Carolina.
Verling Reford Rugh, Vineland, New Jersey.
Alvin Percy Smith, Slidell, Louisiana.
Aubrey Columbus Walley, Barlow, Mississippi.
Robert Lee Walton, Moss Point, Mississippi.
Hoyt Hampton Wood, West Jefferson, North Carolina.
Leroy Ernest Wright, Windemere Avenue, Mount Arlington, New Jersey.

NAVY

Elbridge Wesley Bartley, Jr., Kansas City, Missouri.
Richard Randolph Bell, Morrison, Virginia.
Paul William Bloomquist, Batavia, Illinois.
Alfred Milton Brown, Arcadia, Louisiana.
Edward Ellis Coleman, Seaford, Delaware.
Borlyn Victor Farris, Tampe, Arizona.
Edwin Ray Freeman, Cadiz, Kentucky.
Donald Albert Getty, Biggs, California.
William Frederick Harris, Aiken, South Carolina.
Elvin Lester Hinerman, Huntington, West Virginia.
Amos Benjamin Horlacher, Brooklyn, New York.
William Lincoln Manny, Des Plaines, Ill.
Harvey Coleman Porter, Fairmont, West Virginia.
Truman William Potter, Lake Bluff, Ill.
Russell Thomas Richardson, Hinckley, Ill.
Vance Donald Rogers, Dundee, Illinois.
Milton Merrill Schaper, Lone Rock, Iowa.
Lloyd Francis Shephard, Morrisville, New York.
William Harold Snape, Chevy Chase, Maryland.
Henry Page White, Blue Island, Illinois.
Robert DeWitt Yost, West Quincy, Mass.

THE NEED FOR CORRECTION

By Mrs. Irvin Rowland

“He that hateth reproof shall die.”

Many are the times that grown people need correction as well as children. There is always the possibility of improvement in man's personality, and he needs constant reproof in some form to help him achieve his best. Sometimes we overrate our importance, and unless this embarrassing knowledge is realized our spiritual growth becomes frustrated. Then, again, we are inclined to think of ourselves as privileged characters—we are entitled to certain opportunities more than others. How badly we thus need reproof to jolt us into an attitude of justice and equality!

Let us not scoff at all of the opinions of our critics. Examine their chatter and gossip to see if there be any truth in what they say. By thoughtfully searching your heart, you may find something else that was almost hidden from sight which you need to cast out. Use your energies for growth rather than fretting over unkind, unjust words.

When the desire for spiritual growth becomes a consuming passion we will understand the Psalmist's words, “Faithful are the wounds of a friend.” We will want those we love and trust to help us see our true selves, and we will some day greatly appreciate their unfailing love and loyalty. Not one of us is above reproof, and our reaction to it is proving ground for what we really are and want to be.

Stained With Blood

All who sell liquor in the common way, to any who will buy, are poisoners in general. They murder His Majesty's subjects by wholesale; neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is in their gardens, their groves—a fire that burns to the nethermost hell. Blood, blood is there! The foundation, the floors, the walls, the roof, are stained with blood.

—John Wesley.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Clarksdale W. S. C. S.

Mrs. F. E. Gilliland, secretary of the Christian Social Relations Committee, presided at the meeting of the Woman's Society of Christian Service, Monday afternoon. Forty-eight members and two visitors were present. Rev. Shed Hill Caffey announced his sermons for the Week of Dedication, appealing to the membership for special effort and consecration during this period of worship.

Mrs. Gilliland introduced the subject, "Peace, Just and Enduring," by emphasizing that every man has the choice of love and freedom. Love is our heritage. Freedom is a choice. It is upon this choice that nations stand or fall.

Mr. W. H. Maynard was introduced by the leader as the guest speaker. Mr. Maynard's entire discourse was a challenge to post-war planners. America must have her plan ready, clear-cut, and comprehensive, when the time comes. Mr. Maynard said that America is recognized as the greatest world power and must bear her responsibility as the privilege of greatness. While the men are on the battlefields they are expecting those at home to plan a peace to prevent a recurrence of periodical wars. Mr. Maynard outlined three plans of procedure:

1. Revenge, the human but ineffective course, as proven by all like methods in history.

2. Feed, clothe, rehabilitate the world. This plan has been partially tried, as in World War I, but was not carried through to adequate and entire completion. Mr. Maynard recommended a more thorough application of this principle.

3. Restoration. This must be done in an orderly manner. All conquered peoples must be allowed to choose their own leaders and mode of government. Their secular and sacred institutions restored, confidence inspired that the building will stand for posterity. The great problem here will be orderly procedure which will be hard to enforce on a people scarred by the fangs of the beast.

4. International Court must be set up to try the war guilty. Where the evidence of the sufferers will be heard and studied. Let the punishment suit the deed, and when a decision has been reached, this tribunal must be invested with powers to enforce every decision through armed strength if necessary.

All who were privileged to hear Mr. Maynard were humbled and inspired toward a greater individual responsibility and effort.

* * *

Water Valley W. S. C. S.

The Woman's Society of Christian Service of North Main Street Church, Water Valley, is keeping up the generally good tenor of its way.

Our officers, except president, have changed about. Mrs. J. H. Carroll is president, Mrs. W. Tatum, corresponding secretary; Miss Adelle Addington, recording secretary; Mrs. J. H. Carroll, treasurer; Mrs. A. C. Carter, secretary of Missionary Education and Service; Mrs. A. S. Brisco, secretary of Christian Social Relations and Local Work; Mrs. Lela Bell, secretary of Supplies; Mrs. M. S. Brisco, secretary of Children's Work; Miss Nell Myers, secretary of Literature and Publications; Mrs. M. L. Elliott, chairman Spiritual Life Group.

We are holding our Week of Dedication prayer meetings each day this week. Our war mothers also have two prayer meetings each week. The "Twin Sisters" are having lots of fun exchanging small gifts, planning for a good social meeting the fifth Monday in March, to which our honorary members will be invited. Then we will find out who the unknown generous "Twin" may be.

Each of our members has selected one of our enlisted men to correspond with. This activity seems very much appreciated.

Of course, we expect to have part in the World Day of Prayer, which will be observed at First Methodist Church. Mrs. Carroll, our loved president, will have part in the program.

Asking an interest in your prayers for our society,

NINA PRYOR RAPER,
Reporter.

* * *

Church School Rally Day

The program, "A Light Unto Our Path," is now ready. They cost 40 cents per dozen. Therefore, order only the number you need from Rev. J. Noel Hinson, P. O. Box 182, Tupelo, Miss.

* * *

Methodist Youth Fund

Every Methodist Youth Fellowship should pledge something to the Methodist Youth Fund. This should be paid to Miss Vivian Lawrence, 505 South Shelby Street, Greenville, Miss.

Any young person interested in being a Caravaner this year should write Rev. J. Noel Hinson, Box 182, Tupelo, Miss., at once.

* * *

Wanted

Young women who wish to prepare for social-religious service at home or abroad. Scarritt College is offering for the 1943-44 session a limited number of Graduate Fellowships. Each Fellowship is valued at $500. If you are interested, write Dr. J. L. Cunninggim, president, Scarritt College, Nashville, Tenn.

* * *

Thirty-first Annual Report of the Woman's Missionary Council

Only one request has come in so far. If you would like a copy for your historical shelf let me have your name and money, 25 cents.

* * *

Noxapater Methodist Church

The Noxapater Methodist Church entertained Wednesday evening with a brunswick stew for the adult members and the official members of the charge. Rev. C. C. Weaver, pastor of the Baptist church, and Mrs. Weaver were special guests.

The officers of Noxapater W. S. C. S. were installed recently by Rev. E. B. Sharp, pastor.

Their project for February, 1943, was the beautification of the church grounds and church furniture.

MRS. B. F. WHISANANT,
Publicity Chairman.

Noxapater, Miss.

* * *

Our Children in a Disrupted Community

(Taken from March Methodist Woman)

The following recommendations for 1943, passed at the last annual meeting of the Woman's Division, are of major concern to secretaries of Children's Work and secretaries of Christian Social Relations and Local Church Activities, as they work together in meeting the needs of children and families of the church and community:

(a) We urge local societies to be concerned with every changing phase of family life brought about by our national defense activities as they touch marriages, mothers in defense industries, children, and family affiliation with churches. We encourage: Provision for nursery school and day home-care for children, and vigilant care lest in the urgency of war work we allow our children to be exploited by industry.

(b) We urge Methodist women to direct attention to the rapid increase in juvenile delinquency. We urge them to act immediately to relieve this situation.

We recommend:

(c) That the local committee on Christian Social Relations and Local Church Activities stress an educational program for parents which emphasizes their responsibility for building friendly attitudes toward people of other groups and nations. (Pamphlets No. 7, the Christian family on "Attitudes").

(d) That the secretary of Children's Work in the local society be a member of the Committee on Christian Social Relations and Local Church Activities when projects in the area of family life are being studied and promoted.

Please note the following standards that have been set to determine employment of children:

1. No child under 14 years of age a part of the hired labor force.

2. None under 16 employed in manufacturing or mining occupations.

3. None between 14 and 16 employed in other occupations that involve release from school or readjustment of school programs unless it has been determined that labor shortages cannot be met otherwise.

4. Guidance of youth, 16 to 18 years of age, whose work is essential to the war effort.

Needs of children:

(a) Adequate nourishment—nutrition education, school lunches, low-cost milk.

(b) Day care for children of employed mothers.

(c) Community child welfare and social services that will conserve home life for children.

(d) Opportunities for recreation.

(e) Full school attendance and school opportunity for every child.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

South Central Jurisdiction Meets

The second annual meeting of the South Central Jurisdiction was held in First Methodist Church, Dallas, Texas, February 23, 24, 25. Mrs. George Sexton, Jr., of our own Louisiana Conference, presided. The theme of the conference was, "Missions in the World Today." The program was of necessity "streamlined" and took the form of a work conference, but such outstanding speakers as Mrs. Bragg, Dr. Dana Dawson, Mrs. Lynn Landrum, Dr. W. Angie Smith, Miss Julia Reid, and Dr. Marshall T. Steel, lifted up our hearts and challenged our minds to greater Christian activity.

Louisiana was represented by six delegates—Mesdames J. B. Pollard, S. J. Fairchild, J. J. Davidson, Jr., Hugh Hoff, and G. W. Pomeroy. Six workers were present—Miss Shelia Nuttall, Miss Betty Glasson, Miss Mamie Chandler, Miss Julia Southard, Miss Eva Calloway, and Miss Grace Gatewood. Mrs. A. E. Sartor, Mrs. C. C. Hightower, and Mrs. Glen Laskey attended and Mrs Wiltz Ledbetter and Mrs. George Sexton, Jr., completed the Louisiana delegation.

* * *

Conference to Meet in Monroe

In the call for the annual meeting that has gone out over Louisiana by Mrs. Pollard, Conference President, she says, "During difficult days spiritual guidance and direction are necessary for all of us. In addition, to carry on one's work there is the distinct need for inspiration, education and guidance on planning programs to suit the requirements of the day. Feeling that you would not want to miss such an opportunity, the third annual meeting of the Woman's Society of Christian Sesrvice will be held in First Church, Monroe, March 30, 31-April 1. Two outstanding speakers have been secured for the occasion—Bishop C. C. Selecman will address the conference on the first night, and Miss Edith Fredericks, returned missionary from China, will thrill you with her experiences. She was interned by the Japanese and later returned home on the exchange ship, Gripsholm. Despite difficulties of travel, we know that you will make every effort to send a delegate. In the postwar world the Church will have the most glorious opportunity ever presented for advancement. But we must make our plans now and be ready when the moment arrives. All of us are needed, working together. Our heritage is a great one, but the future lies ahead—a challenge for us all."

We will see you in Monroe.

* * *

Have You Heard?

What they said . . .

"Only one missionary was consecrated from our Jurisdiction this year. Five were retired."—Sexton.

"Only four conferences overpaid their pledges, if emergency gifts and Week of Prayer funds are not counted. Twelve overpaid, counting Week of Prayer funds. (Louisiana was one of the twelve). Next year pledges must not include either."—Sexton.

"Next year's goal for Life Memberships, One special membership for each auxiliary."—Hanson.

"138 new societies organized this year. 259 societies achieved the Efficiency Aim."—Wade.

"2,483 observed the Week of Prayer."—Wade.

"No more strategic work was ever undertaken by the W. S. C. S than that of working with students. We are expected to be the leaders of tomorrow. We want to be efficient leaders."—Helen Tidwell, Student.

"The theme of next year's program will be, 'The Lord's Song in a Strange Land.'"—Sexton.

"Why in heaven's name should we feel proud of getting to meetings this year? The people of China have gone to meetings during five years of war."—Bragg.

"A juvenile judge said to me, 'Tell the women of America to stay at home and take care of their children.' What has happened to the mothers of America that they will leave their homes and children to work in defense areas?"—Bragg.

"If you were asked what is the place of the Woman's Society of Christian Service, what would you say? Are you informed?"—Bragg.

"These five missionaries, returned from foreign service, have given 196 years of service on other soil."—Sexton.

"If you want to be of service to newcomers in your community, call on them. Remember, Jesus said, 'I was a stranger and ye took me in.'"—Mrs. Wagner, worker in defense areas, now in Mobile.

"Ten per cent of our work should be done for others."—Steel.

"If we don't take care of our own backyards some one else will. We can do it better than anyone else, but will we?"—Steel.

"Nine-tenths of India lives in villages. All pastors of churches are Indian men. All presidents of colleges are Indian women. Most of them are graduates of Isabella Thoburn."—Holland.

"Subjects for study next year are, 'The Church and American People, the Problem of Suffering, and Adventures in Learning and Living.'"—Kittel.

"Germany and Japan cannot win the war, but they will destroy the pattern of the century."—Gealy.

"It is one thing for one strong nation to send missionaries to a lesser country; it is a different thing for one power to work with another power."—Gealy.

"Now is the time to prevent a great racial war."—Gealy.

"The call is to new humility, a new awareness. We must learn some new Christian insights if the war is not to be fought in vain. After the great earthquake, the Japanese set about carefully to rebuild the city. Who has the vision of the Heavenly City? Is it not Christian people with insight, vision, patience, and determination?"—Gealy.

"Our contribution will be no greater than our consecration."—Mendez.

"We must not allow hatred of persons or people to poison our minds."—Dawson, on Japanese Relocation.

"We must be living portraits of Jesus, a God of love in action."—Reid.

"We have to know what we want in the world of tomorrow before we can ask for it."—Mills.

"The closer you come to the front, the more you pray to God."—Potter.

We will see you in Monroe.

* * *

Things to be Done in March

Have you had Officers' Training Day? If not, have it in March. Hold executive committee meeting and mail quarterly reports. Send first quarter's pledge to Mrs. McConnell, conference treasurer. Have you begun the study on "Will a Man Rob God?" Every society needs this study. It will probably increase your giving.

Send your delegate to the conference in Monroe.

* * *

Did You Elect a Student Secretary?

The following societies did:

Alexandria.—Alexandria, Bunkie, Colfax, Elizabeth, Ferriday, Glenmora, Jena, Lecompte, Natchitoches, Oakdale, Opelousas, Pineville, Pollock, White's Chapel, Winnfield.

Baton Rouge.—Bogalusa, Clinton, Denham Springs, First Church Baton Rouge, Franklinton, Hammond, Istrouma, Jackson, Live Oak, New Hope, North Baton Rouge, Plaquemine, Ponchatoula, St. Francisville, Slaughter, Tickfaw, Zachary, University Church.

Lake Charles.—Crowder, DeRidder, Eunice, Gueydan, Jennings, Kinder, Lafayette, Lake Charles First Church, Lake Charles Simpson, Lake Aruthur, Many, Oberlin, Pine Grove, Sulphur, Welch, Sunset.

Monroe.—Bastrop, Buckner, Columbia, Grayson, Lake Providence, Mer Rouge, Monroe First Church, Gordon Avenue, Stone Avenue, Oak Grove, Oak Ridge, Pioneer, Sterlington, Tallulah, Waterproof, West Monroe Winnsboro, Rayville.

New Orleans.—Algiers, Carrollton Avenue, Houma, Felicity, Franklin, Munholland Memorial, Morgan City, Napoleon Avenue, Rayne Memorial, St. Mark's, Golden Meadow.

Ruston.—Arcadia, Athens, Bernice, Chatham, Cotton Valley, Gibsland, Heflin, Homer, Jonesboro, Minden, Ringgold, Ruston, Spring hill, Summerfield, Farmerville, Claiborne, Haynesville, Hodge.

Shreveport.—Belcher, Bossier City, Coushatta, Haughton, Keithville, Logansport, Mooringsport, Pelican, Plain Dealing, Rodessa, Shreveport: First Chuch, Cedar Grove, Mangum, Noel, Park Avenue, Wynn Memorial, Vivian, Zwollie.

If you have a secretary of student work whose name is not on this list, will you please send it to Mrs. G. W. Pomeroy, 522 Avenue B, Bogalusa, La.

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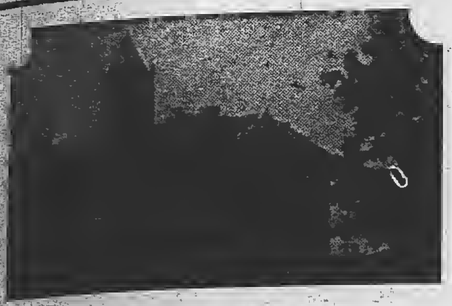
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

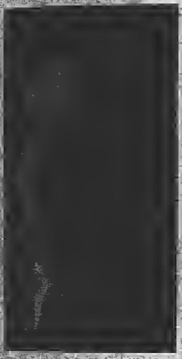
CHURCH SCHOOL LESSON, MARCH 21, 1943

By Rev. W. C. Newman

The Ministry of Intercession

Lesson Text: John 17:1-8; 18-26.

Golden Text: Holy Father, keep them in Thy name which Thou hast given me, that they may be one, even as we are.
—John 17-11.



W. C. Newman

In recent visits to college campuses I have been impressed with a very obvious change in the thinking of the current generation of students, as manifested by the questions they ask. Until recently they were much concerned with intellectual problems related to religion. They wanted everything wrapped up in a syllogism, and drawn out to a neat conclusion. Lately they have been inquiring about immortality, about how God could exert power in a human life, how God works in history, and such kindred questions.

As ever, when men are faced with stark tragedy such as our world now knows, they become less troubled about abstractions and more eager to believe that there is sense and meaning in the universe, and permanency and real value in our own individual selves.

The prayer of Jesus, recorded in our selection from John's Gospel for this Sunday, is not only an example of how to pray; it reveals the things Jesus believed in, and the things he wanted for his disciples and for all future generations of Christians. He was walking into death, and they were walking into disillusionment and severe testing. Tragedy surrounded them like a black cloud. What he prayed for then shows what he thought most worth while, what he felt would be most dependable and, most of all, what kind of a man he was.

Things Worth Hanging on to When Worlds Crash

"He believed in God, and he believed in man; and he would not quit, and he would not grow bitter." Out of the long ago of my college student days comes that sentence I have never forgotten from an address by old Dr. Kesler, whom my generation of students is greatly indebted to for wise leadership. Of course, he was speaking of Jesus.

How beautifully is this faith of Jesus in God and man, and this marvelous fact that he would not quit or grow bitter even when he was consciously moving toward an undeserved death, illustrated in his prayer that we are studying in this lesson.

Here are things worth believing, even in a world in which many old things seem to be shaking to pieces.

"Tell me what you believe about death and immortality," said a young lady whose fiance has just been reported killed in action. It is her first experience with death so close at hand. She is young, and life, not death, has been her obsession, as it ought to be.

And I told her frankly that I could not know what life after death would be like, only that I believed God to be good and mighty, and that given a good God it would be utterly unthinkable that he would allow all our hopes and dreams and loves and joys to be completely destroyed in one instant of death.

It is only such faith in such a God that kept Jesus, and can keep us, from quitting or growing bitter. This was the kind of God to whom Jesus prayed. He plainly said that eternal life consists of knowing "thee, the only true God."

What He wanted for Himself: Glory

One index of character always is what a person seeks for himself. What one wants grows out of what one is. It is significant, then, that in this prayer Jesus asked to be glorified. We are a little shocked at such a bald statement. We have thought of him as the "meek and lowly Nazarene." Now we see him ask for glory.

But his meekness was not a false humility. He did not want, as some religious sects claim to want, to become "nothingness." On the other hand, when he asked to be glorified he certainly was not asking earthly glory. He had been offered and refused that.

To understand what he meant in asking for glory, you must see and understand an unobtrusive phrase in his prayer. "Glorify thou me **with thine own self,**" he prayed. And that, as we say, is something different.

From first to last it seems perfectly clear that all Jesus ever sought or wanted was to do God's will and work. This implies such perfect faith in God that not only was he willing to trust God's will for his life, he also was willing to trust God to furnish adequate satisfaction to those who do his will. So that the glory he prayed for was that he might glorify God.

What He Wanted for His Friends

"That they may all be one—"; this is the thing Jesus prayed for so earnestly, both for his immediate disciples and, as he makes plain, for all who believe on him. How that ought to shame us who are kept from being one, not only through denominational divisions, but through sheer selfishness, envy, jealousy, and personal unkindness.

There are many people who are perfectly willing to keep the commandment, "Thou shalt not commit adultery," who are perfectly unwilling to keep Jesus' commandment, "Judge not." Yet no one has any right to suppose that he can keep the one and set aside the other. Indeed, the critical attitude we betray toward our fellow men, the harsh judgments we make against them, could injure them and us as much as some of the sins of the flesh would injure them. I personally know of spirits that are crushed hopelessly, lives forever diminished, by the effects of jealousy, envy, and the critical attitude. It might be well for every critic to remember that when Jesus came to pray at the end of his life, the one thing he asked for was that his followers might be brotherly.

MISSISSIPPI CONFERENCE

Vicksburg District—Second Round

Rolling Fork and Cary, at Cary, Mar. 7, 11 a.m.; Q. C., 2 p.m.
Vicksburg, Gibson Memorial, Mar. 7, 7:30 p.m.; Q. C., Mar. 31, 7:30 p.m.
Silver City, at Carter, Mar. 21, 11 a.m.; Q. C., 2 p.m.
Louise and Holly Bluff, at Holly Bluff, Mar. 21, 7:30 p.m.; Q. C., 5 p.m.
Oak Ridge, at Bovina, Mar. 28, 11 a.m.; Q. C., 2 p.m.
Mayersville, at Fitlers, Apr. 4, 11 a.m.; Q. C., 2 p.m.
Natchez, Apr. 11, 11 a.m., followed by Q. C.
Washington, at Kingston, Apr. 11, 3 p.m.; Q. C. following.
Roxie, at McNair, Apr. 11, 7:30 p.m.; Q. C. 5 p.m.
Woodville, at Woodville, Apr. 18, 11 a.m.; Q. C., 2 p.m.
Fayette, April 18, 7:30 p.m., followed by Q. C.
Lorman, at Mizpah, Apr. 25, 11 a.m.; Q. C., 2 p.m.
Vicksburg, Crawford Street, Apr. 25, 7:30 p.m.; Q. C., Apr. 28, 7:30 p.m.
Yazoo City, May 2, 11 a.m.; Q. C., May 5, 7:30 p.m.
Port Gibson, May 9, 11 a.m., followed by Q. C.
Hermanville, at Carlisle, May 9, 3:30 p.m., followed by Q. C.
Satartia, at Wesley Chapel, May 16, 11 a.m.; Q. C., 2 p.m.
District Conference, at Gibson Memorial, Vicksburg, May 7, 9 a.m.

O. S. LEWIS, D. S.

Our conception of the value of the human soul is something more than a mere sense of the soul's danger. It is a deliberate estimate of the possibilities of redeemed man's spiritual nature as a child of God.—Phillips Brooks.

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

How To Hold
FALSE TEETH
More Firmly In Place

Do your false teeth annoy and embarrass by slipping, dropping or wabbling when you eat, laugh or talk? Just sprinkle a little FASTEETH on your plates. This alkaline (non-acid) powder holds false teeth more firmly and more comfortably. No gummy, gooey, pasty taste or feeling. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

THE CHRISTIAN FIRESIDE

THE TIGER

By Rev. Vivian T. Pomeroy, D.D.

I don't know him; but I know all about him. His name is James Quincy Hargraves; so it would be no wonder if everybody called him Quince, and everybody does. Quince is seven years old; fairly bright, fairly brave, fairly mischievous, which altogether is very good for seven years old.

But Quince used to be a little queer. He would make the oddest mistakes just when he was surest of himself; he would do just the silly thing when everybody thought he would do the best. Sometimes he would show off very badly, or say obstinately that he couldn't do something which he very well could.

And this was all because of Quince's dream. Almost every night he had **the most awful dream.** When he thought of it in the day, he would go cold; and when it was time for bed he would make a terrible fuss. It was a dream about a Tiger—a large and terrible Tiger, with burning eyes.

Quince would get to bed happily enough at last; the light would snap out; the bed would be warm and cosy. Quince would drop off. And then—there was the Tiger, creeping. Quince would try to run away. But you know how in dreams you never can run properly. Something happens to your legs. They become like rubber; they won't move, only bend. So it was with Quince. And closer would creep the Tiger. Closer. Closer. Oh! It was going to spring. And at that moment Quince would scream—and there would be Mother by his bed, the light turned on; and Quince would wake and tell her about the Tiger.

Mother was very comforting always. She said there was no Tiger; but Quince knew better.

So one day Mother told a very wise, splendid man, who knew about dreams and tigers and little boys. The wise man talked to Quince alone. He said: "See here, Quince, you don't altogether understand that Tiger. He's really a friendly Tiger. He wants to play with you. A very unusual Tiger. The next time he comes, don't try to run away. Wait until he is close and then say to him: 'Hello, old chap! Let's have a romp; a regular rough house.' Then that Tiger will grin with joy. That's what he's after. Now remember, you say to him, 'Hello, old chap!' "

Quince listened and wondered.

That night the going to bed was not quite so bad. Out snapped the light. Quince looked up through the window at the moon and the cold stars. His little bed was warm. He fell asleep. At that moment Mother slipped in and sat by Quince's bed in the moonlight, watching as mothers do watch. The moonlight lay across Quince's face, and Mother saw that he was dreaming. His face twitched a little. The Tiger was creeping from the bushes. Quince quivered a little; his feet kicked; then his hand stole outside the bedclothes and he said softly: "Hello, old chap!" Then he laughed aloud; his face cleared: he sighed happily and fell fast asleep. Mother knew that Quince and the Tiger were having a regular game.

Since that night Quince has never mentioned the Tiger again. On that night Quince met and faced and conquered his fear.

—Reprinted by special permission of the author and the Christian Leader.

RED THE FOX

By Louise E. Alexander

Down in South Brewer, Maine, two little children are followed about by a lovely little playfellow. At first people could hardly believe their eyes seeing a small red fox on the streets, acting just like any playful puppy.

Asking the children where they got the fox, the people listened to the true childish version of how Red came to be their pet.

"Daddy was coming home from a fishing trip way up to Harrington Lake, when he saw a little animal in the road. He got out of the car and went over to it, picked up a baby fox and put it in the car, for it was sick or hurt; Daddy didn't know which.

"When he got home, Daddy made a bed for the fox in the cellar, and took care of him until he was strong, then one day he took 'Red' way up in the woods and left him, because Daddy wanted him to find some more little foxes to play with.

"We missed Red because he was just like a puppy, playing with us, and was never tied or never ran away. Mother let Red go anywhere in the house, and he even slept in the chairs. When he wanted to go out he went to the door and barked, and by and by we would hear him bark and scratch at the door, then we would let him in.

"After Red had been gone two days we heard an awful scratching and barking at the kitchen door. Daddy went to open it, and in came Red like a flash, around and around us he jumped and barked. We thought he would eat us up.

"Dogs chase Red sometimes, but they can't catch him. Red never bites, he only takes our hand in his mouth, not even nips."

When asked who the fox liked best, the children both said, "Daddy. You know he saved Red's life; why wouldn't he love him best."

Daddy says "Red adopted us, and wants to live here with our family."

—Our Dumb Animals.

A COUNTRY DOCTOR

"Oh for a breath of fresh air and the open road! And why not? The two Chinese doctors can carry on the hospital work for a fortnight."

The missionary doctor in that country hospital in Central China was tired. Day after day had seen a succession of out-patients. The wards were full. There had been no time to relax. "Am I just lazy, or is this a call from God? I'll be my own physician and prescribe a change of work."

So he started to visit the villages of that wide country circuit, and in most of them he met a group of church members and discovered old patients. His fiddle would come in useful, so that was included in his luggage. He travelled light, and on foot. No foreign tinned food on this journey! Well, yes, just a small tin of treacle. Rice gets monotonous, so that dry crusts and a spot of treacle make a nice change.

He went out feeling he had a message to deliver. In village after village clinics were held. The atmosphere was friendly, and there was no need to collect a congregation. A few notes on the violin, and the Christians present would take up the opening hymn. And then: "I spoke of the cross. They listened well." Day after day, in village after village, healing of the body and the message of the Cross. Preaching and healing.

It meant hard travel, perhaps twelve miles on foot from one village to the next. But there were compensations. "It was through lovely scenery all the way." "I got a refreshing dip in a small stream." "They gave me four eggs poached in sweet water with sugar, and I had to eat the lot!" "In the evening I found half an hour to do a bit of family mending. While I sewed my coat I told them the story of the Prodigal Son."

Twelve days of witness and healing, and then back to hospital refreshed in body and mind.—Methodist Recorder.

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MRS. HENRY P. LEWIS

Mrs. Henry Polk Lewis, nee Mabel Campbell, was born in York, Nebraska, March 26, 1878, only daughter of A. H. and Annie W. Campbell. In 1888, the family, including three older brothers, moved to Jackson, Miss. The young daughter soon adjusted her life to her new surroundings, entered the public school and graduated from Central High School in 1896 with honors. She made lasting friends in her girlhood days by her cheery nature and friendly attitude. She united with the Capitol Street Methodist Church when 18 years of age. She was a Sunday school teacher before joining the church. When she accepted the responsibility of becoming a Sunday school teacher she put dancing and card playing out of her life so that her influence would be wholly for the right. Throughout her life she lived up to her favorite Charles Wesley hymn, "I Want a Principle Within."

In the fall of 1898 my father moved his family to Millsaps College. There soon developed a fine friendship between our sister Lela, now Mrs. W. A. Terry, and Mabel Campbell. Shortly after, our brother Henry became acquainted with her and there developed a romance that was beautiful to see. This happy courtship culminated in marriage on March 21, 1901, and the young preacher, now stationed at Anguilla, took his bride to her first parsonage home, where a royal welcome awaited them. She soon adapted herself to the difficult role of a Methodist preacher's wife and gave loyal and enthusiastic support to her consecrated husband in his unselfish labors for the Kingdom of God. They tithed their income, sought to build up every phase of the Methodist ministry in evangelism, Christian education, better social relations, and missions. They were **Kingdom builders**, not merely salary boosters.

She was a woman of quick intelligence, sound in judgment, had a high sense of honor, with a refreshing sense of humor. She loved young people and they loved her. She knew how to plan interesting programs for the different organizations of the church, and would carry out her part in a most effective manner. "She never ceased activity in the church," writes her husband. "The mother of four children, she would be back teaching some class with a baby a month or two old in her arms. All her children **came up in the church.** The order of the home was for **all** to attend **all** services of the church." In 1912, while living in Carriere, all four of the children joined the church at the same time—Donald just a few months before his fifth birthday, and Annie at the age of ten. I was present on that happy day and rejoiced with the parents to see them give their hearts and lives to God.

One great evidence of the sincerity and soundness of home religion is the effect seen in the children. Two of her sons are in the ministry—Rev. Huntley C. Lewis, of Belmont, North Mississippi Conference; and Chaplain Donald Lewis, of the Louisville Conference, now in the U. S. Army at New Berne, N. C. She trained her daughter, Mrs. S. E. Ashmore, to be one of the finest helpers any preacher ever had as a wife. Another son, H. P. Lewis, Jr., is one of the most valuable employees of the Bailey Meter Company in Cleveland, Ohio, one of the half-dozen men in the nation rated as outstanding in his particular field, electrical remote control.

For several years her health had not been good, and she suffered much. But by sheer strength of will she kept active, and when her husband was made pastor at Durant at the last Conference she entered heartily into the work with her husband, taking special interest in the young people. She soon won the hearts of the good people and made friends with the faithful, as she and her husband had always done. But her overtaxed heart gave way, and after five weeks of suffering she slipped away to the home beyond, February 9, 1943. Funeral services were held the following Friday in the Durant Methodist Church, conducted by the district superintendent, Rev. R. G. Lord, assisted by Rev. W. L. Robinson, of Grenada; Rev. R. E. Hough, pastor of the Central Presbyterian Church in Jackson, Miss., and the writer. The body was taken to Jackson and buried in Cedar Lawn cemetery. Rev. W. O. Sadler, a long-time friend of the family, assisted in the services at the grave. A large concourse of friends, including several ministers, were at both places. Floral offerings and messages came from nearly every pastorate she and her husband had served. Besides her husband and children, she is survived by two brothers—Rev. J. W. Campbell, of Texas, and Fred Campbell, of Hattiesburg, Miss.

One of the richest experiences of my life was when, after the grave was filled and covered with flowers, and all but the family and close friends had gone, our brother, Henry, had all the children and grandchildren to stand around the newly-made grave with bowed heads while Sam Ashmore, the beloved son-in-law, and the writer, led in prayers of thanksgiving for such a life, and a rededication of our lives to God and the work of the Christian ministry. We felt our nearness to the gates of Heaven and we had the blessed assurance that our loved one was with her Lord, and both were near at hand. The calmness and courage with which our dear brother faced this trying ordeal was a great inspiration and challenge to all of us. I went to his home to comfort him. I came away with greater comfort and strength than I was able to give.

OSMOND S. LEWIS.

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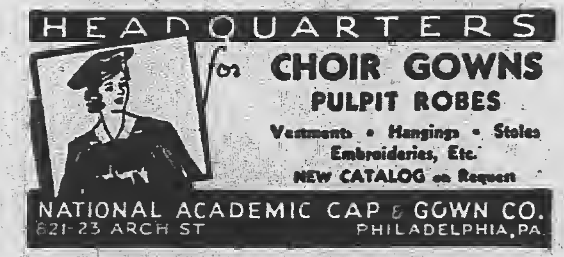
MENTHOLATUM

AT RANDOM

From a Three-Year Old

In the January 4th, 1940, issue of the Advocate I was granted space for some observations under the above caption. I trust the following will be thought of sufficient merit to receive like consideration by our good editor.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At the Gulfport Conference in November, 1939, when Bishop Watkins kindly gave me an opportunity to make a statement, I said, among other things, "like the man appearing at the feast not having on the wedding garment, whom the Master tells us about, I am 'speechless,' not being qualified for that to which I am about to be assigned by this Conference. My hair is not white, my frame is not bent, neither is my step unsteady; but if the majority of my brethren think that the time has come when I should retire from active service I graciously acquiesce in their judgment." More than three years have passed and I have not yet qualified for the place. I am not using "Kolor Bak," nor am I wearing a brace; neither do I have to carry a walking stick.

Around fifty years ago God definitely called me to preach the gospel. There is nothing else that I am certain of, and if he has ever rescinded this call I am not aware of it. Today it is just as vivid and impelling as then. But now I am largely deprived of this gracious privilege, because, it is said, I am too old. So, physically or mentally I deny, but perhaps it is chronologically—a big word to say that the years have piled up on me.

Pardon me. I set out to write at random, but fell to musing and find myself writing down my reflections which are specifically personal, and I will desist after saying that I am not complaining. God has been good to me; likewise my great Church. Methodist? Yes, "til I die." Also my brethren in the ministry are kind to me. Some of them allow me to "pinch-hit" for them occasionally, thus in some measure the longing in my heart is satisfied, and the demands of my call temporarily appeased. Please allow me further personal reminiscence to say, when we took up residence here the Canton Methodists, with their pastors, C. W. Wesley and D. H. McKeithen, as well as all of the people of this splendid city with whom we came in contact, cordially welcomed us and have indeed been kind to us. Last year we moved to another part of the city and to our great delight the good people of this neighborhood, led by the present pastor of First Church, Rev. J. L. Carter, gave us a real "pounding," coming with their gifts to welcome us in their community, thus reminding us of other days of cherished memory, touching our hearts and at once endearing

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ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

themselves to us, not because of their gifts but the most kind and hospitable spirit shown.

While writing about these Cantonian Methodists I don't remember having seen in the Advocate an account of their great achievement during the last Conference year and the red-letter day in the history of their church, Sunday, October 25th, when our own Bishop Decell dedicated their magnificent First Church building, preaching one of his great and most inspiring sermons.

Some years ago, with a far-seeing outlook, Rev. H. A. Gatlin, then the pastor, and some of the older members, many of whom have gone on to their reward, erected this imposing and commodious edifice on the old church site, corner of South Liberty and Academy Streets. Building for the future, it necessitated incurring quite a debt, which no doubt would have been easily liquidated within the lifetime of the major part, if not all, of the promoters of the enterprise had not the famous, or infamous, depression that followed slowed their efforts. As a result, there has been quite a burden hanging over the membership, now composed largely of a younger generation. But last year, under the leadership of their pastor, J. L. Carter, in the "last half" they hit their stride and after a succession of "first downs" they made the final "touch-down" that put them well out in front to win. Tearing up and burning the "goal post" of their long-time depressing adversary, they had a real celebration during the week prior to Sunday, October 25th, with encouraging and inspiring sermons by former pastors, O. S. Lewis, H. A. Gatlin, C. W. Wesley and L. E. Alford, the climax, as above stated, the dedicatory sermon by Bishop Decell on Sunday. The only thing lacking, and a matter of deep regret, was the sickness at that time of Bro. W. M. Sullivan which prevented him from filling his place on the program.

Another random shot later if this one fails to hit the waste basket.

A. S. BYRD.

202 East Center St., Canton, Miss.

CAMPAIGN ACKNOWLEDGMENTS

Louisiana Conference

Baton Rouge—J. H. Crowe	3
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	7
Gonzales	5
Hornbeck—E. H. House	13
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	4
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	12
Ponchatoula—Mrs. Verna Coburn	4
Monroe, First Church—A. M. Serex	7
Houma Heights	8
New Orleans—First Church	4
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	85

Mississippi Conference

Homewood—R. E. Case	3
Hazlehurst—C. W. Wesley	18
Summit—T. E. Nicholson	3
Bucatunna—E. D. Simpson	3
Brooklyn—E. E. Samples	3
Moselle—J. A. Bridewell	3
Vaughan—J. H. Grice	4
Meridian—T. J. O'Neil	3
Adams—S. B. Watkins	3
Gallman—W. L. Blackwell	3
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	9
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	12
Centreville—D. M. Ulmer	19
Lucedale—A. J. Boyles	10
Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	26
Cross Roads—D. P. Yeager	6
Brandon—G. L. Oliver	22
Galloway Memorial—C. G. Chappell	14
Madison—L. T. Nelson	3
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	93
Anguilla—E. A. King	4
Satartia—F. J. Jones	7
Silver City—B. M. Lawrance	15
Gibson Memorial, Vicksburg	13
Washington—A. W. Wilson	6
Gallman—W. L. Blackwell	3
Miscellaneous	48

North Mississippi Conference

Derma—J. D. Simpson	5
Corinth—W. C. Newman	54
Sidon-Cruger—W. S. McAlilly	6
Nettleton—W. C. McCay	3
Belmont—H. C. Lewis	3
Corinth—W. R. Goudelock	8
Fulton—E. L. Jernigan	5
Iuka—N. M. Mamill	6
Durant—H. P. Lewis	6
Tutwiler—J. V. Stewart	16
Olive Branch—N. N. Maxey	17½
Columbus—T. E. Gregory	4
New Albany—K. E. Clark	3
Arcola—E. S. Lewis	8
Greenwood—W. R. Lott	29
Swiftown—W. W. Brunner	6
Byhalia—W. W. Milligan	36
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	5
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	5
Clarksdale—J. H. Johnson	8
Inverness—T. M. Bradley	3
Tchula—W. T. Phillips	4
Vaiden—A. L. Davenport	25
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Guinn	3
Miscellaneous	65

THE METHODIST CHURCH

(Continued from page 9)

with more endowment than any other Protestant denomination in America.

Fourth, Methodism has been a **printing and publishing** movement. John Wesley was a pioneer in religious literature. From the beginning Methodism has been in the publishing business on a large scale. The completest and most varied output of church school literature, together with our weekly and monthly church periodicals and books by the million, run from the great presses at Nashville, Cincinnati, New York and Chicago every year, the net proceeds of which are devoted to the church pension fund for the superannuate preachers and their dependents.

Fifth, Methodism has been a movement of **social ministry.** Wesley devoted all his income to alleviating and improving the conditions of the poor, and when an old man past eighty he was still footing it about the streets of London in the snow and slush gathering funds and distributing food and coal among the indigent. From those days the Methodist movement has not shirked any human interest, spiritual, political, economic, social. Its concern is with the whole man. Its methods are open and direct. Early it was engaged in prison reform, tenement alleviation, abolition of slavery, lottery, drink, and other forms of social corruption. Two of Wesley's local preachers organized the first trades union in England, going to prison for it. Our book of discipline today takes advanced position on the rights of laboring men, women, children, and our church takes a firm stand for fair and brotherly treatment of minority groups and races in our midst.

Sixth, Methodism has been a movement of **fraternity** and **cooperation** among the churches. She has uncomplainingly recruited much of the membership and ministry for certain of the smaller and more churchly denominations. About the turn of the century there sat at a table in London an invited group of famous churchmen: Robert Moffatt, the missionary to Africa, Joseph Parker, the famous preacher, S. Parkes Cadman, First American radio preacher, these all ministers of the Congregational Church. Then, Chas. H. Spurgeon, London's great Baptist preacher, and G. Campbell Morgan, the illustrious Bible scholar. No one was a Methodist, but on inquiry, it was found that every one of them was converted at a Methodist altar. Over and over that sort of list could be multiplied. Whoever names and counts the ministers and members, Methodism has glory enough in recruiting, or winning them. Methodists had a leading part in establishing the Federal Council of Churches in America, supplied the first president and a number of president's and more leaders than any other denomination. Such an organ of cooperation is the very answer to what our denomination is seeking. For whatever great things the churches of America have accomplished separately in the past, there remain far greater things for them to do closely banded together in compact spiritual front in the future. The world at large or our own locality may count on the Methodists for close and sincere joint action with the sisterhood of churches in the program of the Kingdom.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Important Dates to Remember

Pastors' and Christian Workers' School, Wood Junior College, June 7-11.

Youth Assembly, Wood Junior College, June 14-19.

Woman's Society of Christian Service Annual Conference, Wood Junior College, April 1-3.

Christian Education Institutes (in connection with District Missionary Institutes and District W. S. C. S. meetings) as follows:

Greenville District, at Cleveland, April 16, 10 a.m.

Sardis-Grenada District, at Sardis, April 7, 10 a.m.

Greenwood District, at Greenwood, April 18, 10 a.m.

Columbus District, at Starkville, April 13, 10 a.m.

Corinth District, at Baldwin, April 14, 10 a.m.

New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

Where is the sweet repose of hearts repenting,
The deep calm sky, the sunshine of the soul,
Now heaven and earth are to our bliss consenting,
And all the Godhead joins to make us whole?
The triple crown of mercy now
Is ready for the suppliant's brow. . . .

—John Keble.

THE PRAYER-ROOM TODAY

O Lord, our Christ, may we have thy mind and thy spirit; make us instruments of thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O divine Master, grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

St. Francis of Assisi.

Vol. 90. No. 12.

NEW ORLEANS, LA.
THURSDAY, MARCH 25, 1943.

TRANSLATED

George Stewart Brown, physician, untiring servant of the public, and devoted Christian citizen, was born in New Orleans, February 7, 1867; began life as a pharmacist, in 1888; was married to Miss Mary Carradine on February 6, 1890; and began the practice of medicine in 1904. He was a member of Felicity Methodist Church, and from there he transferred to Rayne Memorial Methodist Church in 1919. He is survived by his wife; two sons, Beverly Brown, of New Orleans, and Guy C. Brown, of Atlanta, Ga.; two daughters, Mrs. Arthur Luerhmann, and Mrs. Monroe Hatch, both of New Orleans. Besides these there are three grandsons and one granddaughter. One son, Grayson Brown, died in the service of his country during the first World War. Mrs. Alice Wasson, a sister, also survives. The final summons came on Saturday, March 20, and funeral services were held from Rayne Memorial Methodist Church, on Monday, March 22.

WALLET OF THE WEEK

DR. DANIEL A. POLING, president of the World's Christian Endeavor Union and internationally famous leader of young people, has left the country upon a mission of undetermined length and unannounced destination. His first activity will be in the United Kingdom as guest speaker for the British Ministry of Information, but his tour will extend to other countries. Dr. Poling carries credentials of the World's Christian Endeavor Union, the Federal Council of the Churches of Christ, and the **Christian Herald.**

* * *

MADAME CHIANG KAI-SHEK is much more than a great leader of her people. She thinks clearly on national issues, but she holds as well a philosophy of life for her sex. Among other things, she says that every woman should be an excellent housekeeper, and that she should have a cause outside herself and beyond the confines of her home. She is a war-worker, a solicitor for charitable causes, a social leader in the best sense, and as a friend of the public she illustrates her own philosophy by her own gifts.

* * *

"THE LITTLE CHAPEL OF THE FRIENDLY BELLS" has a specially designed altar for the use of all creeds, according to **Religious Telescope.** The ecumenical arrangement is built in connection with a Methodist Church in Youngstown, Ohio. The church was built with Methodist funds, but the very unusual modification places the control of the chapel in the hands of a board of management composed of Catholics, Protestants and Jews. The chapel is doubtless one of the community enterprises which have become quite common in the North.

* * *

THE ANONYMOUS DONOR of two million dollars to Harvard University in 1934 was discovered recently by the opening of a letter which seems to have been deposited not to be opened until after the death of the then president, Dr. A. Lawrence Lowell. It was found that Dr. Lowell was himself the secret patron. The money was given for the maintenance of the Society of Fellows. When Dr. Lowell died, on January 6, he had given away practically all of an inherited textile fortune of five million dollars, and the most of it anonymously.

* * *

DR. HARRY EMERSON FOSDICK, minister of Riverside Church, New York City, will be sixty-five on May 24—the retirement age in his Church. He notified the deacons some time ago that he desired to be relieved of his pastoral responsibilities both in obedience to the retirement statute and because he could no longer undertake the heavy schedule of duties imposed upon the minister of Riverside Church. At the request of his Board of Deacons, he will continue his Sunday morning and Wednesday evening services. The duties which he is to lay aside will be carried by members of the staff who have served with him in the past.

Daily newspapers suffered a slump in 1941, but not in circulation figures. During the year, eighty dailies discontinued publication, but despite that loss the circulation figures reached a high of approximately forty-four and a half million as against forty-two and a half million in 1941. That is about one daily paper for every three persons, man, woman, and child, in the population of the nation, and it is easy to understand the influence of an institution which has such general right-of-way among the people.

* * *

A MOTOR CRIME DETECTOR has been designed for the Illinois State Police. Its general appearance is that of a passenger bus except as to the windows. It is made to chase and detect crime at sixty miles per hour. It is surmounted by a gun turret, has a laboratory and emergency unit, a lie detector, X-ray facilities, a small hospital, a small arsenal, and a "drunkometer." Somehow, despite high-powered and complete equipment for pursuit and detection, crime goes on—is even greatly on the increase everywhere.

* * *

THE SIKORSKY HELICOPTER, now in production for the Army Air Forces, is said to be a great improvement over the model of 1939, by the same designer. It can ascend straight up, or descend in the same manner, and it can maintain a motionless poise in the air. It does not require a runway for taking off and landing. The inventor and designer, Igor Ivan Sikorsky, is Russian-born and is the inventor and designer of multi-motored planes and flying boats, in addition to the helicopter which bears his name.

* * *

THE NAZI PROPAGANDA MINISTER is credited with saying that the "extraordinary" influence of religion among the Germans is a growing threat to Nazi security. He said: "We should set ourselves against the superstition of religion, which is taking hold among all classes, both educated and uneducated. The influence of religion on the life of the German people is becoming extraordinary. It is a growing danger to Nazism." Particularly strong was his denunciation of a contemporary writer for choosing a religious theme for a book and indulging in praise of the Old Testament.

* * *

THE ALTRUSA CLUB, a group of more than two hundred Indians living in Philadelphia, is said to be making a worthy contribution to the war effort. The group is made up of representatives from a number of tribes, among them the Sioux, Cherokees, Utes, Senecas, Cayuga, Oneidas, Winnebago, and others. Six per cent of the club are in the armed services, and a much larger number are meeting their responsibilities in a patriotic spirit as defense workers. Strange as it may seem, less is being heard about the Indians than about any other minority group in the land.

New Orleans
CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

MAHATMA GANDHI

For many years, we have said privately that the much publicized and be-haloed Gandhi was a shrewd agitator who had taken advantage of educational and other advantages made available to him by the British Government, and had used them in an effort to cripple British colonial policy and prestige for ends widely different from those commonly attributed to him. Now Bishop J. W. Pickett, Methodist Bishop of India, speaks of his "Christian vocabulary" and his "astuteness" which are well known, but he adds that which is known by only a few is "his part in arousing suspicions, antagonisms and communal jealousies." This article appeared in the **Christian Advocate**, Chicago, March 4, and we commend it to those in America who would know something of this patron saint of mystical softness and Indian conjuring.

Bishop Pickett's article convinces us that Gandhi is neither the out-and-out friend of England, nor is he other than a man whose first allegiance, at home and abroad, is to high-caste Hinduism. In that loyalty, he appears to have adopted the "vocabulary" of Christianity, and played upon the hopes of the outcasts of India, as the agent of a program "lavishly financed by Indian business interests." In this connection, Bishop Pickett intimates that every benevolent gesture which he makes is conditioned upon keeping the outcasts in "the fold of Hinduism," by which they have been enslaved for centuries.

We hold no brief for any group in the age-old swirl of Indian politics. We are for Britain until we know, as we do not know now, that Indian interests have been made a pawn in the game of her colonial ambitions. We are not for Gandhi, whom we do not trust either politically or religiously. We are willing for him to pass for what he is, but we do not look with favor upon the movement in America to adopt his pacifism, his mysticism—everything except his loin cloth.

MEAT DISCRIMINATIONS

If meat prices and taxes have any ceilings, they appear to us to have been fixed by the jumping record of a certain cow in Mother Goose. Aside from all references to ceiling prices, is the fact that certain persons with trade prestige are making the way of the ordinary customer quite difficult by gobbling up allotments of meat before the general public have a chance to buy. We are not referring to a "first-come, first-served method," but about the acceptance of orders from preferred customers which consume the allotment before it actually goes on sale.

On the afternoon of March 17, the editor's wife went to the shop where she trades, but has no charge account, and the butcher told her "No meat." She pointed to his icebox, which was literally stuffed with wrapped packages of meat, and asked what that meant? He told her that that was meat put aside for telephone orders. We do not ask for any preferential treatment in anything, but if we have to pay fabulous prices for soup bones, stew meat, and "dog meat" and run all over the city to get it, Washington is going to hear about it. We will not sit in silence while the public is being exploited by unpatriotic gourmands and trade sharks. We do not know that such reports will do much good, but we serve notice now that we will report every act of discrimination and unfair treatment which comes under our observation. If citizens who may be mistreated will report specifically every such case, giving the name and location of the store over their own signature, it will get results.

EDITOR IN DRY DOCK FIRST TIME IN NINE YEARS

It is with sincere regret that the editor finds himself under the necessity of reporting that he has spent practically a week in bed. We feel sure that affairs at the office will go along smoothly without our presence, and we would not make the confession except for the fact that some friend might feel that we are letting down on our work. It has been a difficult and painful experience for us. After spending about two days in bed, we decided that it was just a bad cold and we went back to the office determined to get the best of it. We didn't. After an hour and a half we came home and have been in bed ever since. We have not been to a hospital and we have not had a doctor. Getting a doctor these days is an achievement. We have had more pains than we knew could romp on a body at the same time, but we are still toughing it out. By the way, if your boy or girl should have earache, do not tell him that he is making too much fuss about it. If you do and it ever should come to us, we will certainly come to the patient's rescue. So if you should feel like taking it out on us about something, just remember that time when you had backache, headache, earache, and your legs ached, you kicked the cat around and did some other things that would cause still more delicious gossip. If you have curiosity enough to want to know just what we have had, make us a proposition. Any offer, reasonable or unreasonable, will be accepted.

IS ANYTHING RIGHT WITH AMERICAN YOUTH?

The Federal Bureau of Investigation published recently the findings of a study of crime in the United States for the year 1942. J. Edgar Hoover characterized the results of this study as "startling." A comparison with crime statistics of 1941 showed an increase in every form of juvenile delinquency. The report for girls showed an even more alarming increase than for boys.

B. P. Brooks

Since the above report was published, newspapers, the radio, the pulpit, and periodicals have sounded warnings that another era of lawnessness is upon us. Too much emphasis cannot be placed upon the need that positive measures be taken to curb crime at this time when every effort should be directed against our common enemy without, who would destroy our freedom and our Democratic Way of Life. No parent can afford to ignore the implications contained in these findings. Naturally, right thinking people are and should be exercised that such conditions prevail.

I would not for anything minimize the seriousness of this situation but I still have tremendous faith in our youth. I believe they are more serious-minded, more earnest, more conscientious today than they have ever been. They are more nearly right in their thinking than I have ever known them to be. Dr. Sutton, Superintendent of Schools at Atlanta, one of the great leaders of our youth in America, made an address some time ago before the National Education Association in which he made some very pertinent statements based on studies he has made. He pointed out that, notwithstanding the mighty changes which have been thrust upon the youth of the world in the last twenty-five years—processes of civilization, biological and sociological, which have been literally thrust into their unprepared laps—they have stood the test.

He believes that our youth is right today in its great search for knowledge. "Ninety-four per cent of those who were in libraries reading and studying were between sixteen and twenty-five years of age." Youth today is reading newspapers, he is crowding our correspondence schools, taking extension courses, studying sociology, politics, government, in order to make this a better world.

Youth has a keen desire to work and to fulfill its mission. Dr. Sutton's study shows that ninety-eight per cent of the young men are more concerned about their life's work than anything else.

Youth is showing the proper attitude toward the cultural things of life. Never have so many young people been interested in music, art, reading poetry, creative writing. Youth is saying, "I want to express my life in the highest terms, in the most beautiful fashion. I love the things that make the world beautiful and attractive. I love to understand and know those things that make the world better."

Youth shows today a keen interest in religion, in conduct, in God. Quoting Dr. Sutton again, "More young people go to church than any other age group; more young people lead in prayer; more will lead a B. Y. P. U., Epworth League, or Christian Endeavor meeting, or a church forum."

I want to express my personal faith in our youth of today. They are up against problems never faced by any generation before, but it is my firm conviction that, if we prove ourselves their friends and let them know we believe in them, they will reward us an hundred fold.

B. P. B.

Others Say. . .

THE PROFESSIONAL ATTITUDE

Many of the criticisms of laymen concerning the minister are directed to what is generally called a professional attitude toward his work and people. Sometimes this is a matter of dress. By distinct habits of garb, he seems to create a gulf between himself and his members. Sometimes it is a matter of voice. A tone of voice which is distinctly different in the pulpit than in other places, leads the layman to suspect that the minister is enacting a kind of role—perhaps as an oracle of God. This gives the feeling that the minister and his laymen are in distinct classes and makes it difficult for the latter to approach his spiritual leader about problems which trouble him. Laymen are hungry to be recognized as unique individuals with unique problems. A routine greeting at the close of a service seems to indicate that their minister regards this post-service greeting as a duty, not as an opportunity. This is a technological age in which personalities have been treated rather roughly, but business enterprise long ago became aware of the importance of treating persons as individuals, and many a commercial venture owes its success to the extent to which it has been able to meet its customers and sense their personal needs and desires. Even telephone operators must have a voice "with a smile" and a sympathetic response for the individual subscriber. The minister may plead that he is too tired after a service to sense the individual longings for a personal word of greeting. It would be better to give up trying to greet everyone than to fail to give a sincere and timely response to the longings of individuals.—The Presbyterian Tribune.

LOVE VICTORIOUS OVER HATE

The first word that Jesus spoke from the Cross was: "Father, forgive them, for they know not what they do." Not all the indignity and pain that he had suffered at the hands of men had availed to compromise His love for them. It is not hyperbole to say that this moment marks the absolute summit of moral action in the history of flesh and blood. Here was a "love that was true to itself through everything," and that over against the foulest passions of men. It was the perfect victory of Love over Hate.

—Richard Roberts.

THE PASSING OF DR. BROWN

The passing of Dr. George S. Brown in a New Orleans hospital will bring sincere sorrow to a host of friends throughout Louisiana and Mississippi. His death followed a long and painful illness and brought to a close a varied and useful life. We shall not undertake to add much to what we wrote upon the occasion of his last birthday. At that time, we felt that the shadows were gathering in his path and that it might prove to be his last birthday occasion. We wanted him to know the place he held in the hearts of those who knew him best.

Unfortunately, Dr. Brown did not realize the limitation which increased years placed upon his physical reserve until the passion of his soul lured him to the very borderland of exhaustion. He would have been the last person to have done so, but he might have adopted the words of Peter at the beautiful gate of the temple without even the least profanation of the story—"Such as I have I give thee." He gave freely of his talent, his money and his time, but his real treasures were not of silver and gold. They were the more beautiful and imperishable treasures of a pure heart, chaste lips, and an uncalculating devotion to people in need. A good man has gone from us, but he left a radiant glow in many hearts and he made the world richer by his healing touch.

THE EDITOR.

DANCING IN OUR CHURCH COLLEGES

Quite a bit is being said and written now about dancing in our church schools. We do not believe any of our school officials sponsor or condone the modern dancing that is going on in these colleges. They know the evils of the modern dance but tolerate it on the campus because it has gradually come into prominence and popularity, due largely to the influence of state schools on our church schools in several ways.

Like the state schools, our church schools are being almost swamped with fraternities and sororities which seem to think of little else but social functions, and the chief thing on their program appears to be the dance. If you have read of the dances being carried out on the campus of our colleges, you will find that almost in every instance the sponsor is a fraternity or a sorority, or both. We are not reminding you of this fact in order to exonerate the college officials.

We do not believe the college officials should permit the modern dance on the campus, no matter what its source. We believe also that one of the greatest blessings that could come to the church college today, and also to the state school, would be to abolish the fraternities and sororities root and branch. We have observed them for more than twenty years and we believe they are detrimental to campus life. Certainly to church college life.

We have known of college officials who shared this view concerning fraternities and sororities but felt almost helpless in view of their numbers and strength. They were afraid to take the drastic step of uprooting these clubs and ridding the campus of their evils. Get rid of these social clubs in our church colleges and the problem of the modern public dance on the campus will be near a solution.

We repeat that, because these dances are sponsored for the most part by fraternities and sororities we do not exonerate the church college officials from blame. As long as they permit the holding of the dance in college buildings, they must share the blame, and they need not be surprised when those who support the college complain of the dancing going on. Those who support the school have a right to protest when they believe something is going on that is unwholesome to our young people. We who oppose the modern dance hardly know what to say to our young people when we are trying to teach them to stay away from the dance and they reply: "Well, the church college allows it. If it is bad, why does an institution of the church permit it on its campus and in its buildings?" What answer would you give? What should we do about it?

It is possible, perhaps, but hardly probable, that young people, or older people, can embrace as in the modern dance and have no evil thoughts. It isn't calculated to put one in a prayerful mood. A prominent churchman declared that dancing is a hugging match set to music. He says he always thought it foolish to gallop a mile or two for a hug or two. Most men, he affirms, dance for the hug. They don't give a whoop for the dance. "Why don't they sit down and hug and not run themselves to death?"

We want to repeat in this editorial what Dr. E. S. Sonners, an eminent specialist in nervous disorders, says of the modern dance, and which appeared in the Advocate a few weeks ago:

"I attack the modern dance as a reversion toward savagery. As a medical man, I fully charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation.

"A young girl enjoys the dance because she is drugged by suggestive music and emotional overstimulation into a drunkenness, a fanaticism, a frenzy that takes her back near to the beast.

"Do brother and sister dance like that? Father and mother? Mother and son? Why is the long-married husband wearied soon of dancing with his wife? I tell you, the basic spell of the dance is the spell of illicit physical contact.

"A man who has learned what true love really is—something more than physical, does not willingly dance the modern dance with a woman he truly loves, nor watch her dance with others.

"Under what other shield can a man or a woman, a youth or maiden, so promiscuously fondle so many of the opposite sex in a single evening? Of a lifetime?

"We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptation of the dance. A trail of broken homes proves this. The physical stimulation of the dance, with its fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit."

Anything with this much harm to body, mind and morals in it should be condemned by the church and not permitted by the home or any institution of the church.—Editorial, Alabama Christian Advocate, Mar. 11.

It is better to go down on the great seas which human hearts were made to sail than to rot at the wharves in ignoble anchorage.

Hamilton Mabie.

WITH THE PASTORS

SINGING THE RESURRECTION HYMNS

By Charles O. Ransford

The Bible always first, no other book is so inspirational as the church hymnals. The new Methodist Hymnal is most excellent. To read a few hymns meditatively before entering the pulpit will aid the minister in "the pastoral prayer" and in preaching. The words are devotional and their spirit is divine.

Beginning one's preparation for the Advent and Easter services there is no better source of inspiring devotions, meditations and preaching themes than the reading of those portions of the Hymnal especially given to praises of God in the gift of his Son and the resurrection and new life in Jesus.

The new Methodist Hymnal, in section III, has practically one hundred hymns in five divisions concerning "Jesus Christ" pertaining to "Advent and Nativity," "Life," "Passion," "Resurrection," and "The Everlasting Christ."

There is no lack of appropriate hymns for any special service we desire. There are always hymns suitable for the preparation for and interpretation of any gospel meditation and sermon.

Large churches with directors of music and selected choirs will have no need of suggestions. They usually begin a month or more before Christmas and Easter to prepare their musical programs.

Small town and rural churches with no directors of music, and often ministers lacking musical appreciation, have little or no music for any occasion. That is a serious loss to the congregation.

The proper music is often more inspirational than our sermons. Music adds much to every service. If ministers and song leaders will study the Hymnal they will not only get an inspiration to praise God with the heart and voice, but will receive the particular guidance they need in hymn and anthem selection.

It is very proper at the beginning of the Lenten season to sing at least one resurrection hymn in every Sabbath service. The first hymn in the "Resurrection Section," No. 150, is—

"Sing with all the sons of glory,
Sing the resurrection song!
Death and sorrow, earth's dark story,
To the former days belong.
All around the clouds are breaking,
Soon the storms of time shall cease,
In God's likeness, man awaking,
Knows the everlasting peace."

Among these twelve "Resurrection Hymns" are several that may be used by almost any church in quartet or chorus form. A group of high school girls and boys should easily be assembled to prepare such music. These hymns will not be difficult for our older members who occasionally sing.

By all means every church and church school on Easter Sunday should have one or more hymns in praise of Jesus who is the resurrection and the life.

Meekness is imperfect if it be not both active and passive, leading us to subdue our own passions and resentments, as well as bear patiently the passion and resentments of others.—Foster.

CONFERENCE NEWS AND PERSONALS

Rev. J. C. Wasson, Lula, Miss., expresses the wish that the Advocate might go to every Methodist home and is working to that end.

Rev. J. H. Holder, pastor at Winona, Miss., is having good crowds at his services and is much encouraged over the outlook for the year.

Rev. C. C. Clark, of Gulfport, Miss., and his father, were visitors in New Orleans on Tuesday of last week, having brought Mrs. Clark for a check-up following her recent illness.

Rev. J. V. Stewart has done a splendid piece of work in his Advocate campaign at Tutwiler, Miss. He has only 38 families on his charge and has already sent in a list of 20 subscriptions.

We very much appreciate the loyalty of Mrs. Lula Lockett, Coushatta, La., to the New Orleans Christian Advocate. She counts it as one of the best on her list of church papers, and looks forward to its coming each week.

We regret to learn that Mrs. Lela Wax, of Mathiston, Miss., is confined to her bed and unable to read her church periodicals. We hope that a period of rest may prove to be beneficial and result in the restoration of her health.

Donald S. Youngblood, a ministerial student from Nebo charge, Brookhaven District, is now stationed at Camp Van Dorn, Miss., Sec. Btny, 370 F. A. Bn. APO. 440, according to a notice from his pastor, Rev. J. N. Lambert, Hamburg, Miss.

Things are moving along well with Rev. Henry Bowdon, First Church, Lake Charles, La. The Week of Dedication offering was $275, and the $150 which has already been collected for Memorial Mercy Home is a substantial increase over the amount received last year.

Rev. Marlin McCormack reports that he has a very loyal group of people at Okolona, Miss. The attendance at both morning and evening hours has increased rapidly, the salary has been raised, benevolences increased over 30 per cent, a new furnace installed in the church, and a good amount of work done on the parsonage.

Dr. O. E. Sanden, Box 108, DeRidder La., has recently been elected State Director of the Louisiana Moral and Civic Foundation and is now seeking to equip and set up a central office. The formal installation of Dr. Sanden, by the Committee of One Hundred, will take place in Alexandria on April 6, following which the program of the Foundation will be announced.

A men's organization, known as the First Methodist Men's Club, has been functioning since the first of the year in the Methodist Church, Baton Rouge, La., Rev. John H. Crowe, minister. Monthly dinner meetings are held. Enthusiastic interest in this new project is being shown by the men of the church. Officers of the club are: H. C. Sanders, president; Anthony Wolf, vice-president; H. A. Sheppard, secretary-treasurer.

We should make one notch every day in our character, as Robinson Crusoe did on his stick.—Thoreau.

BISHOPS PEELE AND OXNAM RADIO SPEAKERS

Both the President and the Secretary of the Council of Bishops are scheduled to preach on nation-wide radio chains in the near future. On Sunday, April 4, at 10 a.m., Eastern wartime, Bishop W. W. Peele, of the Richmond Area, will speak from Roanoke, Va., on Columbia's "Church of the Air." Bishop G. Bromley Oxnam will preach at the National Vesper services at 4 p.m., Eastern wartime, Sunday, March 28.

HOLLY SPRINGS, MISS., CHARGE

Just a brief report of the Week of Dedication from Holly Springs. During the week we had services on Wednesday and Thursday nights, conducted by the pastor. On Friday night, Rev. W. J. Cunningham, from Oxford, brought us a stirring message on "Sin," answering the question, "What is Sin?" On Sunday morning, March 7, at the close of the service, an invitation was given to those who would rededicate their lives to Christ and his cause. The entire congregation came to the altar. A free-will offering, amounting to $153, was taken. The Week proved a great blessing to our church.

SEAMON RHEA.

NEW ORLEANS DISTRICT CAMPING PROGRAM

Camp Bogue Falaya, eight miles north of Covington, La., June 14-26, 1943.

Senior Young People's Camp, June 14-19.

Intermediates' Camp, June 21-26.

$1 registration fee. $7 paid the opening day of Camp. $8 total cost of the Camp.

Senior Young People's Camp, ages 15-23, Rev. C. Reginald Hardy, dean.

Intermediate's Camp, ages 12-14, Rev. H. L. Johns, dean.

Rev. Earl B. Emmerich, 1125 Eleanore St., New Orleans, business manager.

ROCHELLE CHARGE

We are happy to report advancement on all fronts. Attendance is up 25 per cent at each point. At Rochelle, new flags for the sanctuary and extensive repairs without have enhanced the property. A splendid choir is now functioning. At Eden, a newly-organized church school and the operation of a bus have helped the work. The new Selma church has been painted, and all endeavors are increasing. Bro. R. E. Carter has been appointed our associate and has the work at Lewis Chapel on the upgrade. We had a full schedule of special services and generous offerings for the Week of Dedication, and we are soon to have Dr. Dameron and Bro. Branton with us for a two-day education campaign. We ask to be remembered in prayer.

ADDISON L. SMITH, P. C.

DR. MERTON S. RICE DIES SUDDENLY

The announcement of the death of Dr. Merton S. Rice, for the past thirty years minister of Metropolitan Methodist Church, Detroit, Mich., brought sorrow to a wide circle of friends throughout the country. Death came at his home in Detroit on March 17, following a heart attack. He was born at Ottawa, Kan., on Sept. 5, 1872, and he was a typical illustration of the rugged Western physique and of a direct and unconventional style of preaching. This element of naturalness probably played some part in securing for him a place on the list of 25 most influential preachers. Dr. Rice's educational record indicates that his earliest interest was science, then law, and after a year of law at the University of Michigan, he was ordained to the ministry of the Methodist Episcopal Church in 1894. No earned degree in Theology is credited to him. As pastor of Metropolitan Methodist Church, he saw the original membership of 200 multiplied by 35 in the nearly thirty years of his service. He was not so well known in the South, but he was a great figure throughout the North, where he was greatly appreciated. He was the author of a number of books.

FROM CHAPLAIN WARE

Dear Dr. Duren: I returned to my work at the Charity Hospital today after a little more than a month. I have had a rough, rugged path to travel, but thank God I'm able to go again; but, of course, slow yet.

I wish to thank the scores of friends who so graciously remembered me with cards and letters and flowers. I think almost every church in both the Ruston and Shreveport Districts sent cards. And the brethren were so good to help carry on my work at the Hospital. I don't think any part of the work suffered. And, too, when payday came I found that many of my good friends had met all the financial obligations for me. I do not know just who they all were, but I want to say to them, I thank you so much. I think I know more perfectly now what

LUZIANNE
COFFEE
100% GOOD

St. Paul meant when he spoke of fellowship of suffering. I thank God for my many friends.

And another joy came into my heart this morning as a man gave his heart to God and asked for membership in the church. I'm going to receive him tomorrow; his wife will be present.

R. T. WARE, Chaplain.

NEW IBERIA HAS SUCCESSFUL WEEK OF DEDICATION OBSERVANCE

Rev. R. H. Staples and the New Iberia Methodists entered enthusiastically into the Week of Dedication program. Despite very unfavorable weather conditions, the services throughout the week were very good. At the service of Dedication on Sunday morning the congregation came to the altar in relays and the dedication was practically one hundred per cent. The collection at the time was just a few cents less than seventy dollars, with some small amounts still to come in. The congregation was greatly impressed by the service.

A spontaneous call for meetings and Bible classes, to be taught by Bro. Staples, the pastor, is to be undertaken. Those making the appeal represent all denominations and those of no denomination. On top of all this triumph, the finances, as reported to the stewards' meeting, are in top shape. One steward said that the spirit in the church was such as to make him "feel good" to go to church.

IMPORTANT ANNOUNCEMENT

Qualifying examinations for the Navy and Army College Training Programs will be administered at Southwestern Louisiana Institute on Friday, April 2, 1943. They will begin promptly at nine o'clock and will continue until eleven o'clock. All who are eligible and interested should make application at once to Dean Joseph A. Riehl or Dr. Hollis M. Long. No one will be admitted who has not filed application prior to the date of the tests.

The same tests will be given for both the Navy and the Army programs.

Those who are successful in these tests will be eligible, provided they meet personal and physical qualifications, for assignment to specified colleges and universities for further college-level training.

Those eligible for the Navy and Army College Training Programs are as follows:

For the Army: Male citizens between the ages of 17 and 21 inclusive who are graduates of accredited high schools.

For the Navy: Male citizens between the ages of 17 and 19 inclusive who are graduates of accredited high schools.

Those taking the examinations will not be obligated to enlist in the army or navy.

High school seniors in the above age groups are eligible to qualify for either program.

OPELOUSAS, LA., CHARGE

Immediately after our return from Conference, we began a rather enlarged ministry in Opelousas, by serving as pastor of the local Presbyterian church (which was without a pastor) in addition to our duties as pastor of the Methodist church. We have managed to do so by having a 10 o'clock service at the Presbyterian church and one at 11 o'clock at the Methodist church. At night we have a union service, with the place of meeting alternating weekly. This has not only made it possible for the two churches to carry on their individual programs of work, but has created a fine spirit of cooperation and goodwill among the two congregations.

The Sunday preceding the Week of Dedication we received nine members into the Methodist church, three of whom were men received on profession of faith and baptism.

We began the Week of Dedication with the Layman's Day program. This service was in charge of our laymen, and they presented a very interesting program.

Sunday, March 7, was Dedication Day, and a large number of our people signed the pledge of rededication. The offering on that day was more than double the amount raised on Compassion Sunday two years ago.

The board of stewards have accepted a ten per cent increase in benevolences for this year, and have also increased the pastor's salary three hundred dollars; the increase is retroactive to December 1.

Besides this, we have paid four hundred and fifty dollars to the church at Villeplatte on a six hundred dollar debt due them since the Villeplatte church was sold a few years ago.

During Lent we are having the children for a period of instruction in church membership every Friday afternoon after school.

Last week we had Mrs. J. A. Bays and her Flying Squadron workers for a conference on Young People's work.

Little by little we are trying to build in this historic church not only a history, but a great future.

EDGAR C. DUFRESNE.

WINNFIELD, LA., CHARGE

Dear Dr. Duren: I trust you may find space in the Advocate to let the outside world know what is going on in the Winnfield Church. Rev. H. B. Hysell is now serving his third year as pastor, ably assisted by his charming and talented young wife. Under their ministry the church has made progress along all lines, especially financially. At the close of the last Conference year all claims were paid and, in addition, an old debt which we owed the Church Extension Board was wiped out and a small balance left to begin the new year.

Since the Hysells have been there an elegant new parsonage has been built, furnished and paid for in full. It is one any pastor and his family might be proud to live in. The young women of the church took it upon themselves to purchase a new Hammond organ. They bought it on two years' time, but paid for it in one year—believe it or not. Clyde Shaw, one of the really great organists of the State, having gone into the active ministry, created a vacancy, which has been ably filled by Mrs. Vestermark in the morning and Mrs. Hysell in the evening.

Both the morning and evening services are well attended, and the attendants are delighted with the high-class messages heard at each service.

The Hysells are very popular with all the people of the town, regardless of denomination, and are always in there pitching for the best interests of all. In the Red Cross drive, which began March 1, Bro. Hysell was one of the collectors, and brought in more money than anyone. Having received quite a large gift from one not a member of his church, who had been despaired of by the chairman and other officials, he was showered by them not only with well-merited compliments but some more substantial gifts in the way of wearing apparel. One man gave him a pair of shoes (he had to furnish No. 17), another a hat, and still another a shirt and tie. Winn Parish raised more than its quota.

The Winnfield parsonage never had a more gracious house wife than Mrs. Hysell, and no pastor ever had a better helper in a hard job. She does everything but preach, and could do that if it ever becomes necessary. She has the happy faculty of knowing when to talk and when not to talk—one of the finest attributes a pastor's wife ever possessed.

Least, but not last, is little Harvey Benson, a regular attendant, communicant and financial contributor to the church and so patriotic that he is permitted by the government to wear a soldier's uniform. The Hysells make a great team and would be a credit to any church in the Conference.

Sincerely,

R. W. OGLESBY.

NEWS ITEMS FROM THE SARDIS-GRENADA DISTRICT, NORTH MISSISSIPPI CONFERENCE

Our district has complied with the request of the Commission on Chaplains by mailing a check to Bishop A. W. Leonard for a field communion set to be used by chaplains in overseas service.

The Oakland charge, according to report from Rev. W. S. Selman, the pastor, has paid all claims in full except the benevolences and pastor's salary for the year. They are planning to raise the benevolences in full by the meeting of the district conference. Bro. Selman is doing a fine job at Oakland.

The Sardis church has raised more than half of its entire budget for the year; one-half of all claims have been paid except pastor's salary.

The Sardis-Grenada District has two army camps within the bounds of the district—Camp McCain, located between Grenada and Duck Hill, and the Como Internment Camp, located between Sardis and Como. The pastors and people of the adjacent towns are finding it a real joy to work with these soldier boys in their churches.

Sergeant Joe P. Wynns, of the Como Internment Camp, conducted a Layman's service at Davis Chapel, Sardis Circuit, on Sunday, March 7. Sergeant Wynns is from Puryear, Tenn. There is no finer young couple to be found anywhere than this young man and his wife.

The preachers of the district and their wives were the guests of the Grenada church for the March meeting of the Ministerial Association.

Rev. W. L. Robinson, pastor-host, did a fine job of planning the program for the day. Captain E. G. Overton, chaplain at Camp McCain, brought a most helpful message, using as his theme, "The Price of Christianity."

At the noon hour we were invited to the soldiers' den in the basement of the church, which is a large room equipped with every essential for the soldiers' comfort—reading, writing desks, radio, piano, games, etc., where we were served a most delicious lunch by the ladies of the church. This church is doing a fine job of providing for the soldiers of Camp McCain.

The afternoon program was given over to a general discussion of conserving the results of the Week of Dedication, led by the following pastors: Rev. L. P. Jumper, "The Week of Dedication and Evangelism;" Rev.

E. H. Cunningham, "Week of Dedication and Missions." Rev. L. H. Floyd conducted the afternoon devotion, using as his scripture the 12th chapter of Romans.

The district superintendent, Rev. C. A. Parks, made the following announcements: District-wide Missionary and Education Institute will be held at Sardis on Wednesday, April 7. Our district conference will be held in Batesille on May 5. One of the objectives of the district is to pay one-half of its salaries and all claims by the meeting of the district conference. We are sure that this goal will be reached, for several of the churches have already paid all assessments other than the salary in full.

J. O. DOWDLE, Reporter.

PERSONAL NOTES AND INCIDENTS

Mrs. T. A. Tyler, who spent some time in Baylor Hospital, Dallas, Texas, returned to her home in Many, La., in December, according to a request for change of address.

The church at Franklinton, La., Rev. Ira W. Flowers, pastor, responded in a splendid way to the Week of Dedication. Services were held each night during the week and the offering amounted to $171.75.

Rev. R. C. Mayo, Woodland, Miss., charge, is looking after all the phases of his church program. He writes that Mrs. M. P. Fant, one of his members, passed away on Friday of last week.

Acting in accordance with the doctor's order, Dr. Carley will discontinue his editorials for three or four weeks, at the end of which time he hopes to be back—better than ever.

Rev. W. F. Ragsdale, Provencal, La., finds his people most cooperative. They are planning to clear up the debt on the parsonage and make it into a home that any pastor would be happy to occupy.

Rev. M. N. Hamill, of the Iuka circuit, reports everything as moving along nicely. He has one steward, Mr. R. N. Dean, who has missed only one quarterly conference in forty-two years, and that was because of the death of his brother. In the two and a half years that Bro. Hamill has been pastor of the Iuka circuit he has not been able to get to the church on Sunday morning ahead of Bro. Dean.

A WORD FROM TALLULAH

Every minister who has served in recent years as pastor of the Tallulah Methodist church has considered his stay here one of the happiest and most satisfying pastorates in his career.

A comfortable and attractive parsonage, built under Rev. H. W. Bowman and rededicated under Rev. D. W. Poole, increases the pleasure of one's stay here. The spacious and well-planned church building, erected during the pastorates of Rev. H. W. Rickey and Rev. W. H. Giles, was cleared of debt while Rev. C. K. Smith and Rev. D. W. Poole were here.

Last year we received 115 members into the church, and still find plenty of prospects. The salary has been raised to $2,600, official assessment. Church attendance has been higher than at any time in the history of the church, on the average.

These are generous people. We have paid in full for the year, several items, such as superannuates, bishops, District Work, and Golden Cross, already. They gave $60 for the Louisiana Moral and Civic Foundation and $155 for the Week of Dedication offering. We keep a substantial cash balance at all times in the church treasury, handled efficiently by Mr. W. D. Ziegler.

There are 62 stars on our Service Flag, eloquent testimony to the national loyalty of our people. There is a corresponding loyalty to the church.

These are congenial people, with no frictions or factions to disturb the harmony of the church. The board of stewards, composed of 12 men, has nearly 100 per cent attendance at its meetings.

There is an unlimited amount of work to be done in this Delta section, building up the moral standards of the people, and helping to deepen their spiritual life. Meanwhile, these are most pleasant people with whom to work.

HENRY A. RICKEY.

"MY DADDY"

By Florence Brown Luerhmann,
Daughter of Dr. Geo. S. Brown

Once upon a blessed day
The Great Sculptor took his clay,
Formed, then threw the plans away,
My Daddy.

He has made the earth so sweet,
With His touch of sinless feet,
Hearts just hold a special beat
For Daddy.

Wonder why he came my way
Guess it was my lucky day
When God sent me down to stay
With Daddy.

Laughed away my childhood fears,
Shared my smiles and dried my tears.
These have been such happy years
With Daddy.

Wonder if I'll ever be
Big enough to reach his knee
God's been mighty good to me,
My Daddy.

NORTH MISSISSIPPI CONFERENCE MISSIONARY EDUCATION INSTITUTES

The District Christias Education Institutes and the District meetings of the Woman's Society of Christian Service of the North Mississippi Conference will be held jointly this year, except in the Greenwood district. Rev. R. G. Lord, district superintendent of the Greenwood district, plans to hold the Educational Institutes in connection with his third round of quarterly conferences.

Dr. Bartak will be the representative of the General Board of Missions at these institutes. Dr. Bartak is a native of Czechoslovakia, and was captured by the Germans and held a prisoner in a concentration camp until an exchange of prisoners was made. He is an interesting speaker and has a message worth hearing.

Since the program will be so crowded, it will be necessary for the program to begin on time. Since we are having three district meetings in one, to save gas and tires, we are expecting large crowds at all meetings.

The date and places of meetings follow:

Greenville District, at Cleveland, April 6, 10 a.m.

Sardis-Grenada District, at Sardis, April 7, 10 a.m.

Greenwood District, at Greenwood, April 8, 10 a.m.

Aberdeen District, at Pontotoc, April 9, 10 a.m.

Columbus District, at Starkville, April 13, 10 a.m.

Corinth District, at Baldwyn, April 14, 10 a.m.

J. NOEL HINSON,
Executive Secretary.

NEWS ITEMS FROM ABERDEEN DISTRICT

West Point: Rev. J. A. George is in the midst of a Christ-Centered Crusade in his church and city. All denominations are cooperating and all preachers are preaching on the same subject each Sunday morning. Committees have been assigned to invite the members to the services and to check the absentees. At the close of eight weeks of this consecrated effort a city-wide union revival will begin in the Methodist church, with a Baptist minister doing the preaching.

Lambert: Rev. L. C. Lawhon and his people of Lambert observed the Week of Dedication with a series of services on Educational Evangelism. Rev. J. Noel Hinson did the preaching. The services were concluded Sunday morning with a liberal offering and the Sacrament of the Lord's Supper.

Starkville: A one-teacher training school was conducted in the Starkville church, with J. Noel Hinson as teacher. While only ten credits were issued, the interest and inspiration cannot be evaluated. Dr. Countiss is well loved by the people of Starkville and he has plans well in hand for the paying of the church debt before Conference.

Vaiden: Rev. A. L. Davenport, who is known for his interest in securing subscriptions for the New Orleans Christian Advocate, is in his third year at Vaiden. He recently had the Conference executive secretary with him in a training school.

Water Valley: The people of Water Valley are going forward with their new pastor, Rev. E. H. Cunningham. At a recent session of the Workers' Council they set up plans for a leadership school. Rev. Jeff Cunningham, of Oxford, will teach the course, "Teachings of the Prophets," and Dr. W. A. Tyson will teach "Christian Evangelism."

Sardis District: Mrs. C. A. Parks is making the second round of quarterly conferences with Bro. Parks and promoting the Children's Work, more especially the Vacation Church Schools. As a result, there will be an increase of vacation schools in that district.

Prairie: Rev. M. J. Peden is preaching to large congregations. The Ordnance Plant located there has brought many Methodists from other communities to him. He is well prepared and capable to handle any size congregation that may come his way.

Durant: A short while after Conference, Rev. H. P. Lewis wrote a letter to all of his members at Durant, asking them to increase their benevolent giving from $200 to $600. The people accepted the increase without complaint. Later he wrote them another letter explaining the Conference Claimant Fund and making an appeal for same. Again the people accepted his offer and rejoiced in doing so. His board of stewards, moved by his letter-writing, asked him to write a third letter in interest of the parsonage debt. He wrote the letter and the debt was paid without any personal solicitation. Happy is the man who can write letters—as well as preach.

Vaiden: Dr. Flowers, a dentist at Vaiden, Miss., lost his eyesight a few years ago. Resolving not to give up, he set out to learn to help care for himself. He walks to town and to church, nearly a half-mile, alone. Last year someone gave him a mule colt. It was predicted that the colt would kill him. He handles the colt alone and has it doing his biddings, more than most of us with two good eyes can do.

J. NOEL HINSON.

DR JAMES LINDSAY ANDREWS

Dr. James Lindsay Andrews, son of Rev. Charles Green Andrews, D.D., of the Mississippi Conference, and Octavine Kearney Andrews, died in Memphis, Tenn., January 10, 1943, at the age of sixty-eight. Dr. Andrews married Miss Mamie Armistead, member of a pioneer family of Shelby County, Tenn., and to this union were born two sons, Lieutenant Commander Charles Green Andrews, now stationed at Pensacola, Fla., as surgeon in the U. S. Naval Hospital, and Lieutenant Armistead Andrews, with the Navy in Washington.

Dr. Andrews held many positions of trust, doing a splendid work in each position. His untiring efforts to combat the ravages of tuberculosis during his tenure of office as head of the City Health Department resulted in the establishment of a nucleus in Shelby county, from which the splendid Oakville Sanatorium has been developed.

Dr. Andrews served in two wars, as surgeon on a British transport during the Boer War and as a major in the Army Medical Corps of the U. S. in World War I.

Dr. Andrews was a member of St. John's Methodist Church.

The Memphis and Shelby County Medical Society, paying tribute to Dr. Andrews, said: "Dr. Andrews was an untiring student, a wise counselor, and a true friend. We shall miss his genial friendship and kindly smile. This Society feels keenly the loss of this splendid doctor."

RESOLUTION OF RESPECT

Whereas, it has pleased the Heavenly Father to call from our midst our beloved neighbor and friend, Mrs. L. M. McClung, wife of L. M. McClung, an honored member of our official board of stewards; we humbly bow our heads in submission to His will.

Whereas, we, the members of the Artesia Methodist Church, desire to give expression of our appreciation of her noble life and loyalty to the church, her kindness, neighborliness, and friendliness; therefore, be it

Resolved, first, that our community deeply regrets the passing of one who was held in high esteem by all, and one who was close to the hearts of all who knew her.

Second, that we extend our heartfelt sympathy to the bereaved family, and commend them to God, the one great Comforter.

Third, that a copy of these resolutions be sent to the family, the New Orleans Christian Advocate, the local paper, and be filed in the minutes of our quarterly conference record.

S. W. HEMPHILL, Pastor;
C. E. HENDLEY,
Chairman Board of Stewards.

Matthew Henry: "I would think it a greater happiness to win one soul to Christ than mountains of gold to myself."

"THE HOLY EARTH"

Thirty years ago, Dean Liberty Hyde Bailey, one of America's greatest agricultural and rural teachers and philosophers, wrote "The Holy Earth." It was a sensation as philosophy, as ethics, and as literature.

"The partition of the earth among the millions who live on it is necessarily a question of morals," he said. "And a society that is founded upon an unmoral partition and use cannot itself be righteous and whole."

There are those who say that if we had heeded this philosopher of the soil the present war might not be waging. But enough men did become imbued with Dean Bailey's philosophy of rural life that it remains the guide-post of all leading rural teachers, economists, and sociologists. Thousands of teachers, ministers, and farmers owe their belief in the great trinity of agriculture—God, the earth, and man—to its kindly pages.

Now Dr. John H. Reisner, of the Christian Rural Fellowship, 156 Fifth Avenue, New York City, has arranged for a reprint of "The Holy Earth," in cardboard covers, at only 25 cents per copy. It has long been out of print—and this classic is invaluable to the new generation.

Every pastor should own and make his own a copy of "The Holy Earth." There is a sermon on every one of its 117 pages—for rural or city pastor. Its philosophy carries on into our country the religious faith, the economics of God's creation, and the understanding of nature found in the early Old Testament writers, and the love of man and his relation to God that distinguishes the New Testament.

"The Holy Earth" may be purchased direct from Dr. Reisner.

Real joy comes not from ease or riches or from the praise of men, but from doing something worthwhile.

—Dr. Wilfred Grenfell.

CAMPAIGN ACKNOWLEDGMENTS

Louisiana Conference

Loranger—P. W. Sibley	5
Zachary—B. A. Galloway	3
Carrollton Ave.—E. C. Gunn	3
Grayson—C. W. Lahey	6
Baton Rouge—J. H. Crowe	3
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	7
Gonzales	5
Hornbeck—E. H. House	13
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	5
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	12
Ponchatoula—Mrs. Verna Coburn	4
Monroe, First Church—A. M. Serex	7
Houma Heights	8
New Orleans—First Church	4
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	85

Mississippi Conference

Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	15
Homewood—R. E. Case	3
Hazlehurst—C. W. Wesley	19
Summit—T. E. Nicholson	3
Bucatunna—E. D. Simpson	3
Brooklyn—E. E. Samples	3
Moselle—J. A. Bridewell	3
Vaughan—J. H. Grice	4
Meridian—T. J. O'Neil	3
Adams—S. B. Watkins	3
Gallman—W. L. Blackwell	3
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	9
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	12
Centreville—D. M. Ulmer	19
Lucedale—A. J. Boyles	10
Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	27
Cross Roads—D. P. Yeager	6
Brandon—G. L. Oliver	22
Galloway Memorial—C. G. Chappell	14
Madison—L. T. Nelson	3
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	93
Anguilla—E. A. King	4
Satartia—F. J. Jones	7
Silver City—B. M. Lawrance	15
Gibson Memorial, Vicksburg	13
Washington—A. W. Wilson	6
Gallman—W. L. Blackwell	3
Miscellaneous	48

North Mississippi Conference

Victoria—B. D. Benson	3
Baldwyn—A. C. Bishop	7
New Albany—C. T. Floyd	19
Leland—W. B. Baker	3
Lula—J. C. Wasson	3
Becker—W. D. Waugh	6
Okolona—Marlin McCormack	10
Tupelo—W. A. Tyson	6
Mathiston—H. D. Suydam	4
Derma—J. D. Simpson	5
Corinth—W. C. Newman	54
Sidon-Cruger—W. S. McAlilly	6
Nettleton—W. C. McCay	12
Belmont—H. C. Lewis	3
Corinth—W. R. Goudelock	8
Fulton—E. L. Jernigan	5
Iuka—N. M. Mamill	6
Durant—H. P. Lewis	8
Tutwiler—J. V. Stewart	16
Olive Branch—N. N. Maxey	17½
Columbus—T. E. Gregory	7
New Albany—K. E. Clark	3
Arcola—E. S. Lewis	8
Greenwood—W. R. Lott	29
Swiftown—W. W. Brunner	6
Byhalia—W. W. Milligan	36
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	5
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	10
Clarksdale—J. H. Johnson	8
Inverness—T. M. Bradley	3
Tchula—W. T. Phillips	4
Vaiden—A. L. Davenport	26
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Guinn	3
Miscellaneous	65

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

(The copy for this page failed to reach us.—Editor.)

"I AM THE WAY"

(John, 14-6)

By Rev. C. B. Powell

If people are saved it will be because of one thing: that they take Jesus into their lives. If they are lost, it will be because of one thing: that they do not take Jesus into their lives. The sound of this truth should go out from every pulpit. There can be no compromise—sin is sin, and the only way out is simply through Jesus, the Way. The pulpit must have a message of certainty, certainty of hope and faith, and one that will challenge the world. What people need to hear from our pulpits is the truth of this message, Jesus the Way. Thousands of those who hear us are discouraged, defeated, often feeling hopeless, their ideals broken and their purposes destroyed, because of too much technical details of the Christian life. It is a fact that too much time has been wasted, or perhaps spent in representing this great truth by symbols or signs, or material ideas. No part of these, nor all of them, is the way. Jesus says, "I am the way." Many men, no doubt, have journeyed to the Jordan, that they might take a bath in its waters, and it is true that early forms of religion consisted chiefly of ceremonies, believing that they would ward off sin and give more light on the truth, but all these have failed, and will continue to fail.

Justification by faith is the underlying principle of the whole system of Christianity, and the way into that great experience is through Jesus, who is the Way, and there is no other way.

Brethren, let us look at this great truth as it is; let it get hold of our lives. Oh, what a message it is! People want to hear it. Many of them will believe it, and many of them will accept it. He that climbeth up some other way is a thief and robber. "I am the Way, the Truth, and the Life." It is here that the message takes its stand.

THE GENERALISSIMO'S SON

By Kiang Wen-han,
Kanhsien, Kiangsi Province, China

Chiang Chin-kuo, the eldest son of Generalissimo Chiang Kai-shek, has his headquarters in Kanhsien. Chiang is head of the Fourth Administrative District, which covers a total of eleven "hsien (towns) with a population of 1,600,000. He is concurrently the magistrate of Kanhsien.

In the past we have heard much about "model provinces." Kanhsien really deserves the name a "model district." Chiang has a simple five-fold objective, namely, to enable everyone to have work to do, food to eat, clothes to wear, homes to live in, opportunity for education. His three-year program is all based on the fundamental idea of protecting the weak and poor and eliminating the exploiters and social parasites.

Quite a bit of legend has been built about Chiang. An outstanding personality can hardly escape being made legendary. But I know that the following are true: A son of a banker was caught in opium smoking. He offered two million dollars for his release. Chiang immediately ordered him to be executed. Every day when I stepped outside the Y. M. C. A. I saw several women engaged in breaking stones on the roadside, and I was told that these were the concubines of wealthy people who indulged in gambling.

Chiang is known to be friendly to laborers and poor people, but unfriendly to profiteers and breakers of the law. Once a week he receives the common people and all can go to him to voice their opinions and air their grievances. At the entrance of the city park there is a box marked "secret reporter," in which anybody can disclose to him anything he might not otherwise hear.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

THE CHURCH GROWS IN AFRICA

By Mrs. Helen E. Springer,
Elizabethville, Belgian Congo

In every one of the five Conferences in Central Africa there are reported increases in native churches, and in congregations. And this in spite of the fact that there are so few missionaries that the training of new members of native Christian leaders to shepherd these flocks is one of our greatest problems.

As I sat in the large church at Wembo Nyama, in the Belgian Congo, during annual conference, I was impressed by the native congregation. I had hard work to realize that when the missionaries came to this Otetela field only 28 years ago, this tribe was one of the most degraded in all Africa. But now look on the keen faces of these fine pastors and leaders; see the fine chapels, a number of them of burnt brick, erected by the same people, at their own expense! It is verily a miracle, showing the power of God unto salvation. The most pessimistic person could not call this field a failure! And it was not only a revelation to us, but also to Jacob Kamilombilo, who was our chauffeur in the Congo. He preached most acceptably and made friends wherever he went. He could hardly believe what he saw with his eyes and heard with his ears.

Another conference was held in Kapanga, central Belgian Congo. It was just thirty years before that Mr. Springer and I had trekked into this capital town. King Mwata Yamvo had welcomed us and allowed us to pitch our tent within the walls surrounding his big harem. We slept then on the ground, and it was bitterly cold at nights. But we went away with warm hearts, for we felt that we had made friends. The king asked for a doctor like "Totolo," Dr. Walter Fisher, who was stationed far away to the south, but whose fame had reached here. And that is why it was a doctor, Arthur L. Piper, and his wife who were sent to Kapanga. They are still there, and were our hosts. Today there are at least sixty preaching out-stations on the large Kapanga district.

The Conference at Luanda, Angola, showed more than ever how much too small the church there is for its congregation, despite the sixteen chapels round about the city. From Luanda Mr. Springer visited the Dembo country, where ten thousand converts have been won by those who have heard the word when working in Luanda. These people on their own have built chapels and churches, one of which seats 2,000. Services on Sunday had to be held out-of-doors, as 3,012 were present. They are begging for missionaries to come and live in their midst to teach and train them.

The contrast in our travel today and thirty years ago is equally great. Then we had to wade the swamps and rivers and were lucky to make 20 miles in one day. This year we made the trip of 526 miles from Kapanga to Elizabethville in two days, stopping for short calls at stations en route. We had one week at home filled with work and then took the train for Umtali, for the gas rationing was too strict to permit our driving. The train was crowded, and we could have driven down much more easily, quickly, and for less money; but these are war times. I wish you could have been with us when we spoke at Josiah Chimbadzwa's church in Salisbury and could have seen the crowd of about 1,000 fine young African men and women, a union congregation of British and American Methodists. It is again hard to realize that I was the first white woman Josiah had ever seen as a child in his grandfather Mtasa's capital. Josiah is now not only a fine preacher and pastor, but an earnest evangelist, winning men to Christ.

WISE OR OTHERWISE

By Rev. James H. Felts, D. D.

"The army needs officers too desperately to set up any nonsense about social standards." The Church needs leaders too desperately to set up exclusive college standards.

Overcoming courage is always orthodox and appropriate and heartening.

A night-club hangover is the unchanging enemy of a daylight job.

I am pleased with the fact that many of our young ministers are doing a better job than I did, despite the fact that it is being done in a different way.

"Peril of the Home Front—Lack of a Sense of Vocation."—New Orleans Christian Advocate of January 21, 1943. Read it again. Ponder. Pray. Read it once more. Now put it in your scrapbook for future reference. I have read no saner, sounder, more important presentation in my day.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Third Annual Meeting of the Woman's Society of Christian Service, North Mississippi Conference.

Wood Junior College, Mathiston, Miss., April 1-3, 1943

Thursday Morning, April 1, 1943

9 a.m.
Worship—Mrs. Roy Bigelow.
Welcome—Dr. E. W. Seay.
Response—Mrs. Ernest Moore.
Organization.
Report of Recording Secretary—Mrs. N. N. Maxey.
President's Messaage—Mrs. W. H. Ratliff.
Vice-President's Report—Mrs. E. B. Nash.
Report of Conference Secretary—Mrs. E. M. Sharp.
Aberdeen District—Mrs. J. G. Carpenter.
Columbus District—Mrs. Z. O. Graham.
Corinth District—Mrs. L. K. Carlton.
Greenville District—Mrs. R. M. Yarbrough.
Greenwood District—Mrs. A. Y. Sturdivant.
Sardis-Grenada District—Mrs. W. G. Gaines.
Meditation and Worship—Mrs. J. W. Mills.
Introductions.
Benediction.

Thursday Afternoon

1:30 p.m.
Worship—Mrs. Z. O. Graham.
Board of Education and Missions—Rev. J. Noel Hinson.
Wesley Foundation M. S. C. W.—Miss Addie Greely.
Wesley Foundation, State College—Mr. Harold Patrick.
Student Work—Mrs. Albert Stuckenschneider.
Scarritt Associates—Mrs. W. C. Galceran.
Young Women and Girls—Mrs. N. J. Golding.
Youth Fellowship—Rev. E. M. Sharp.
Children—Mrs. M. E. Woodson.
Introductions.
Benediction.
Planning Committees.

Thursday Evening

8:00 p.m.
Organ Prelude—Rev. E. M. Sharp.
Worship—Rev. H. D. Suydam.
Address—Bishop John C. Broomfield.
Sacrament of the Lord's Supper—Bishop John C. Broomfield; assisted by Rev. V. C. Curtis.
Benediction.

Friday Morning, April 2, 1943.

7:15 a.m.
Morning Watch—Mrs. D. W. Whitaker.
8:30 a.m.
Worship—Rev. H. E. Finger, Jr.
Order of Business.
Missionary Education and Service—Mrs. Walter Odom.
Wood Junior College—Dr. Roy G. Bigelow.
Malvina—Miss Cora Lee Glenn.
Rust College—Miss May Webster.
Board of Missions—Rev. J. A. George.
Spiritual Life and Message—Mrs. D. W. Whitaker.
10:30 a.m.
Meditation and Worship—Mrs. J. W. Mills.
Christian Social Relations—Mrs. J. W. Hollandsworth.
Narcotic Problems—Miss Ethel McKeithen.
Federal Security Administration—Mr. A. D. Stewart.
Negro Education—Dr. P. H. Easom.
Committee Reports.
Introductions.
Benediction.

Friday Afternoon

1:30 p.m.
Hymn and Prayer—Mrs. Stanton Butts.
Methodist Home—Hon. H. V. Watkins.
Octagon Coupons—Mrs. J. N. Dunn.
Report of Treasurer—Mrs. D. H. Hall.
Life Members—Mrs. E. L. Jernigan.
Wesleyan Service Guilds—Mrs. Jasper Weber.
Committee Reports.
Introductions.
Benediction.
4:30 p.m.
Tea in home of President and Mrs. E. W. Seay.

Friday Evening.

8:00 p.m.
Organ Prelude—Rev. E. M. Sharp.
Worship—Miss Cora Lee Glenn.
Address—Mrs. J. W. Mills.
Address—Bishop John C. Broomfield.
Benediction.

Saturday Morning, April 3, 1943.

7:15 a.m.
Morning Watch—Mrs. D. W. Whitaker.
8:30 a.m.
Worship—Rev. E. H. Finger, Jr.
Literature and Publications—Miss Mamie Jones.
Advocate—Mrs Ernest Moore.
Status of Women—Mrs. E. L. Jacks.
Historian—Mrs. N. N. Maxey.
Committee Reports.
Standing Committee Reports.
Special Committee Reports.
Memorial Service—Mrs. R. P. Neblett.
Benediction.

* * *

Guest Speakers at Women's Conference

Wood Junior College, April 1-3, 1943
Mathiston, Mississippi

Bishop John C. Broomfield, St. Louis, Mo.

Bishop Broomfield, who was born in Scotland, is from the former Methodist Protestant Church. He is a member of the Board of Foreign Missions of the Methodist Church. Bishop Broomfield will deliver an address the first evening of the conference and have charge of the communion service.

Mrs. J. W. Mills, Beaumont, Texas.

Mrs. Mills is the vice-president of the entire Woman's Division of Christian Service of the Methodist Church, and president of the World Federation of Methodist Women. Mrs. Mills will have charge of the mid-morning meditation periods and will, on the second evening, talk on "Building a Just and Durable Peace."

Dr. P. H. Easom, Jackson, Miss.

Dr. Easom, from the State Department of Education, will talk on Negro Education in Mississippi.

Mr. A. D. Stewart, Little Rock, Ark.

Mr. Stewart is the Regional Director of the Federal Security Administration. Mr. Stewart will talk on the problem of Rural Poverty and the F. S. A. approach toward a solution of the problem.

Miss Ethel McKeithen, Jackson, Miss.

Miss McKeithen represents an interdenominational project in the state, seeking to educate the people on the control of alcohol and other narcotics.

Hon. H. V. Watkins, Jackson, Miss.

Mr. Watkins, president of the Board of the Methodist Home in Jackson, will represent the Home and discuss some of their problems.

Rev. E. M. Sharp, Aberdeen, Miss

Mr. Sharp will be the organist for the conference.

Rev. H. E. Finger, Jr., Cold Water, Miss.

Mr. Finger will lead the conference in the morning worship.

Mrs. R. N. Hopson, Clarksdale, Miss.

Mrs. Hopson will be the conference soloist.

Social Feature: Tea in the home of Dr. and Mrs. Seay, on the campus of Wood College.

Reports of all conference officers will be given and new legislation and plans will be adopted for the year.

The element of personal consecration, personal adjustment to the new way of life, personal retrospection and survey to discover what native talents one has that can be used of God in this business of dynamic Christian living. But, alas, so many of us, like the child who fell out of bed in the night, go to sleep too near where we get in. The nominal Christian is the greatest load and the greatest embarrassment of the church.—Christian Standard.

Three Kentucky counties have just gone dry by large majorities. One is Hardin county, in which Fort Knox with some twenty-two billion dollars worth of gold and fifty thousand soldiers is located. It the Federal government does not dry up the camps by adopting the Shepherd Bill, let the states and counties where camps are located go dry, bone-dry. Will the War Department then sell beer in the camps because they are for the time being federal territory?—The Covenanter Witness.

Don't Neglect Slipping
FALSE TEETH
Do false teeth drop, slip or wabble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Department of Young Women's and Girls' Work

To Secretaries of Young Women's and Girls' Work, and all missionary women who are anxious to serve Youth.

Dear Friends:

The first quarter of 1943 is rapidly coming to a close, and the reports will soon be coming in to your conference secretary. Perhaps many of you have just been elected to this office by your local Woman's Society of Christian Service, and there are some questions concerning your work that you would like to ask. While it is true that you were elected by your Woman's Society of Christian Service primarily to promote an Interest Group of Girls (15-17) and Young Women (18-23) who will want to study the work and organization of the Woman's Society of Christian Service, you are also interested in promoting the Methodist Youth Fellowship in your church. Many of you, no doubt, are asking, what should I know about the Methodist Youth Fellowship in order to promote this work for which I was elected by my Woman's Society?

Perhaps these questions and answers will be helpful to you—

1. What is the Methodist Youth Fellowship?

Your Youth Division (Discipline Par. 1143) and your Methodist Youth Fellowship are the same thing. In your church there are children, youth and adults. Taken together, they constitute your church. But the youth now have a distinctive name, that is, the Methodist Youth Fellowship.

In Methodist usage, the word "youth" includes the ages 12-23 inclusive. Your Methodist Youth Fellowship (that is, Youth Division) is for ages 12-23 inclusive.

2. What Youth Groups are included?

All are included. Your Sunday School organization for persons 12-23, your Sunday evening Youth set-up, your week-day youth groups and all others. The Methodist Youth Fellowship is not to be thought of as merely taking the place of the Epworth League. It includes your whole youth set-up.

If you have enough people, your Methodist Youth Fellowship (that is, Youth Division) should be sub-divided into departments by ages. This would give you an Intermediate Department, for ages 12-14; a Senior Department, for ages 15-17; and a Young People's Department, for ages 18-23. The Senior and Young People's Departments are often combined.

3. What determines membership in the Methodist Youth Fellowship?

When one becomes a member in the youth division in a local Methodist church, or of a Methodist student group, on a campus, in whatever way their practice is of receiving members, he is thereby a member of the Methodist Youth Fellowship. A member should wear the emblem (which will be discussed later) only if he prescribes to the purposes, aims and ideals of the Methodist Youth Fellowship.

Thus, membership in the Methodist Youth Fellowship involves nothing in addition to the procedure you follow in receiving members into the youth program of your church. One does not have to be a "church member" to belong to the Methodist Youth Fellowship any more than one has to be a church member to belong to a Sunday school class.

4. How organized?

Each department may be organized in either of the following ways (Discipline Par. 1146):

Plan 1. Provides one unified organization with one set of officers and committees, to carry on all the activities for its age group, whether Sunday morning, Sunday evening, or week-day. A department council (composed of youth officers, department counselor and advisers, teachers, and commission chairman) does the central planning, assisted in the Intermediate Department by short-term committees and in Senior-Young People's Department by commissions in the fields of (a) Worship and Evangelism; (b) World Friendship; (c) Community Service; (d) Recreation and Leisure.

Plan 2. Provides separate sub-organizations within the department. Thus, the group at Sunday school and the group at Sunday evening meeting would each have its separate officers and organizational set-up, including commissions. But both would be correlated through a department council representing both. Plan 2 would apply to only the larger churches.

The three age-group departments (Intermediates, 12-14; Seniors, 15-17; and Young People, 18-23, which make up the Methodist Youth Fellowship are bound together through the Church Council of Methodist Youth (Discipline Par. 1140).

In small churches, where there are not enough youth members to sub-divide into departments, the Methodist Youth Fellowship is organized as one department.

5. Does the Methodist Youth Fellowship exist beyond the local church?

Yes. The church as a whole is organized on different levels, such as local church, district, annual conference, etc. Similarly, the Methodist Youth Fellowship exists on these different levels: Local church, sub-district, district, annual conference, jurisdiction, national. Organized college student work is also a part of the Methodist Youth Fellowship.

6. Who is responsible for Methodist Youth Fellowship?

On every organization level the Methodist Youth Fellowship is sponsored by the Board of Education, which has responsibility for it. But likewise, there is provision for the Board of Missions and Church Extension, including the Woman's Society of Christian Service, to share in responsibility in matters relating to missionary education.

7. What about the "Interest Groups" among girls?

If you have a program going on in each of the four fields of your youth program (1. Worship and Evangelism; 2. World Fellowship; 3. Community Service; 4. Recreation and Leisure), it is normal that your youth will become so interested that they will want to pursue something further. Thus informal "interest groups" may spring up from time to time in all four fields to be followed as long as the interest lasts. In the field of World Friendship it is recommended that special stimulation be given to the interest which girls should have in the Woman's Society of Christian Service, and an interest group be formed to learn of its work and organization. None of these interest groups should be thought of as an organization.

8. What is the Methodist Youth Fund?

With the merging of the youth missionary organizations and programs, it was necessary to give attention to the financial programs of the merging groups. In the main these consisted of two world-wide projects, the World Comradeship Fund and the financial program of the girls and young women's groups associated with the Woman's Society of Christian Service. Each was supporting vitally important work. To maintain this work, the two were simply linked together under a covering term "The Methodist Youth Fund." The money is divided 50-50 between the two parts which make up Methodist Youth Fund and the work made possible by these funds goes on as before.

The two words, "consecration," and "action," may well describe the spirit of the Methodist Youth Fellowship insofar as words can represent a living spirit. This same spirit is expressed in the recently chosen motto, emblem, and benediction. A commission of young people and leaders have been working for over a year in trying to select a motto, emblem, and benediction that would symbolize the high principles and ideals of the Methodist Youth Fellowship. The members of the Woman's Society, recognizing their responsibility in undergirding the total youth program, and their peculiar relationship to the interest group of girls will appreciate the significance of the decisions. (Only wish I had a cut of the emblem. See January 1943 issue of Methodist Woman Page 27.)

The outer design is a combination of the Cross Pattee and the Maltese Cross. And binding the whole together is the Circle. The outer cross has eight points which stand for the eight beatitudes. A Christian exemplifies these eight qualities in his life. The four wings of the outer cross represent the four references in Luke 2:52.

The inner or Latin Cross is empty (as distinguished from a crucifix which includes the body of Christ) and symbolizes Christ's sacrifice and victory over death. We worship a living Christ, who commanded his followers to take up the Cross. As the Latin Cross stands at the center of the emblem, so sacrificial service which it represents is central in all that we do.

The Circle our world-wide fellowship and our fellowship with Christ and with one another throughout eternity. The letters "M. Y. F." stand, of course, for the Methodist Youth Fellowship.

Covenant of Methodist Youth Fellowship (referred to above):

"It is our purpose in the Methodist Youth Fellowship:

"To live clean lives following the highest we know;

"To give our loyalty and service through The Methodist Church, of which we are a part, working with others that she may more perfectly follow the Master and more worthily bless mankind;

(Continued on page 13)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MARCH 28, 1943

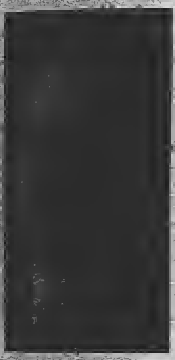
By Rev. W. C. Newman

CHRIST STILL WITH US

Lesson Text: John 19:18-31.

Golden Text: I am alive forevermore.
—Rev. 1:18.

What could have been more natural on that first Sunday after the crucifixion of their Leader than that the disciples should huddle together in consternation? They must have been afraid, for the storm that had broken over the head of Jesus would undoubtedly surge about them. They were to become the current generation of the persecuted. Furthermore they were in a despair that knew no bounds. Their long expected Messiah had not established himself as the vindicator of the Hebrew nation, but had meekly submitted to execution. And most of all, they were consumed with grief; their Beloved was dead and gone from them.

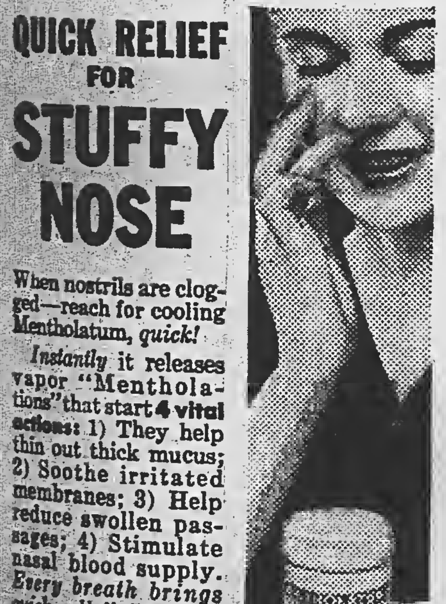


W. C. Newman

Things that Destroy Men

Fear, disillusionment, sorrow—how modern these moods are. Ours is a generation that knows them all. And those of us who have been caught up in them understand something of their terrible destructive power. They are more to be feared in our generation than the armies of our enemies.

A thoughtful young college student, disturbed at the falling of so many hopes and at the abandonment of so many moral principles in her student generation, speaking in an open forum discussion recently, asked why, when we are all talking so glibly of ideals like freedom, democracy, and justice for all, we are at the same time becoming ruthlessly immoral. The answer is that the inevitable result of war is a recklessness born of fatalism. With their education interrupted, their plans frustrated, their lives taken over by the state, and the prospect of death or permanent disability near at hand, the instinctive response is to conclude that nothing really matters. To be moral or immoral is nothing, many are tempted to think, and worse, to live as if it were so.



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MENTHOLATUM

But it is not so! To believe it is to die—spiritually. And that is what the disciples did, for three days. And that is what we are likely to do, for centuries, if we do not succeed in fighting these destructive moods of fear, disillusionment, and sorrow in our generation.

Transformed by a Living Christ

All shades of theological thinkers, liberal, conservative, and reactionary, are agreed on one point—that something happened to change these frightened, disheartened disciples into bold, intrepid, confident preachers who did not flinch from the lash, the prison, or the cross in later years. They died for their faith, and not hopelessly either. Their despair was replaced by an unshakable optimism.

What wrought this change? They became convinced that their Christ was not dead at all, but living. And not only living, but present among them, and mighty to finish the work he had begun—that of establishing the Kingdom of God, though their idea of the Kingdom of God had changed also.

So while we repeatedly celebrate what happened in the "Upper Room," we ought also to celebrate what happened here in this undesignated place "where the disciples were," for that, more than anything else in Christian history, made the early Christian church a strong, victorious church. Truly Christian hope can be dated from this moment.

Unseeing Believers

"I want you to explain immortality to me," said one of my church members recently. As if this were but the simplest thing in the world for a pastor to do. And when I told him that it could not be explained, he replied that he couldn't believe in a thing that could not be explained and proved.

If that were true how little we would believe. Most of all that we live by is unproved and unexplainable. It must have been wonderful to Thomas to see and touch his risen Friend. But as Jesus himself said to Thomas, "blessed are they that have not seen, and yet believed."

Indeed these are the ones who have blessed the world in each generation, who walk "not by sight." And if it seems foolish to my incredulous church member to believe in something that cannot be proved, it is even more stupid not to believe in anything that cannot be proved. For if those who went before us had done that, we would have had no science, no philosophy, no civilization, no art, or music, or poetry. For in the last analysis all these were given us by those who "have not seen, and yet have believed."

LOUISIANA W. S. C. S.

(Continued from page 12)

"To hold the ideals of unselfish service ever before us, striving continually for human betterment, placing the welfare of others above our own;

"And in simple trust to follow Jesus as our Saviour and Lord."

* * *

Items of Interest to Every Secretary of Young Women's and Girls' Work

Two new leaflets just off the press:

1. A Unified Plan for Missionary Education of Methodist Youth." (Free).
2. Missionary Materials for Youth." (Free).

Program materials for Interest Group of Girls:

"I Bind My Heart This Tide." 65 cents.

The above may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Revised Report Blank for secretaries of Young Women's and Girls' Work to be found in corresponding sercetary book. (Please study new report blank carefully before making first quarter's report to conference secretary.

For your information: May issue of World Outlook will be special Youth Number. Picture section will deal with projects of Methodist Youth Fund. These pictures will make nice posters to be used in your work with Young People of your church.

Your conference secretary is looking forward to meeting many of you at Conference in Monroe, March 30, 31 and April 1, at First Methodist Church. There we shall be able to talk over our problems and make plans for the coming year.

MRS. E. A. SARTOR,
Sec. Young Women's and Girls' Work.

"Mamma, I'se got a stomachache," said Nellie, six years old.

"That's because your stomach is empty. You would feel better if you had something in it."

That afternoon the pastor called, and in the course of the conversation remarked that he had a headache.

"That's because your head is empty," said Nellie. "You'd feel better if you had something in it."

THE CHRISTIAN FIRESIDE

CARRIER PIGEONS

By Blanche Funk

All of us are more or less familiar with the heroic war-time deeds of carrier pigeons. But the winged messengers have peace-time assets that are just as great as their war-time value. Physicians living in sections remote from the nearest village are finding it worthwhile to train "homers" for special emergency duty, such as rushing messages to hospitals or drug stores for much-needed serums and medicines.

Carrier pigeons are wonderful pilots. They do not fly a blind, straight course. They navigate. They will swing left or right to go around storms, just as any good flier will do, and then pick up their course again.

No one knows exactly what ability enables them to reach their goal with amazing accuracy. But it is believed their ears have something to do with their true sense of navigation. It is a known fact that if you stuff their ears they can't fly.

Carrier pigeons have a great deal of courage and intelligence. They can out-speed hawks and cover considerable distances. The longest flight known in the United States by these feathered messengers was the 2,150-mile distance between Maine and Texas, at 700 miles a day.

A pigeon's speed at maturity ranges from fifty to fifty-five miles an hour, depending on wind and weather conditions. In the new, improved message bag, these birds may carry as much as three ounces of mail.

A new score for carrier pigeons and a new chapter in the history of enterprising journalism occurred June 3, 1935, when it used a flock of homing pigeons to score a picture "beat" on the arrival of the S. S. Normandie at New York.

The pigeons, bred and trained among the eaves of the newspaper building, were released at five-minute intervals from the liner's deck while it was miles down the bay. Each pigeon wore on its back a special harness containing small metal capsules in which a fully developed film was placed by the newspaper photographer. The first bird reached the newspaper building fifteen minutes after it was released.—Ambassador. Copied from Virginia Methodist Advocate.

WEST INDIAN LEGACY

"Pa's'n, Gran'pa send me ax you fo' come and make him will."

Such was the summons, brought by a bonny black girl in a blue cotton frock, that set me climbing the steep shoulder of the slumbering volcano. Hot and sticky, I came at last to Gran'pa Joshua's little home—a one-roomed wooden shack with a shingle roof, and not quite ten feet wide by ten feet long. Old Joshua welcomed me, gave me the only chair, seating himself upon his humble bed, and then declared his will:

"Dere is four t'ings to leave, pa's'n—de furniture, de garden, de chickens an' de pig."

"You've forgotten the house, Joshua."

"No, pa's'n, de house is rented—an' I owe for some of de rent. De furniture" (one bed, one table and one chair) "must be sold to pay de rent an' make my box for de burying."

"And what of the garden, Joshua?"

"Write dat for Johnny, pa's'n; my son Johnny who go fo' work in Panama when dey making de canal."

"But that was years ago, Joshua. Where is he now?"

"I don't hear from he for long, long time, pa's'n, but de garden is fo' Johnny when he done come home."

I thought of the many graves in Panama, and marvelled at his faith as I wrote the item down.

"De chickens—seven hens wid de cock-bird, or as many as may be when I pass over home—de is fo' my gran'da'ter Alice, who care for me so good."

"That leaves the pig, then, Joshua."

"De pig is to be sold, and de money divide in four parts. One part for Johnny, and one for Alice. De t'ird part give to my ol' friend Peter Jones—him not so well off as me, pa's'n, an' he is old an' sick."

"And the fourth part of the pig?" I prompted.

His old eyes shone with tenderness.

"Dat is fo' de Met'odist Church, pa's'n—dat is fo' de work of de Lord!"

—Methodist Recorder.

FANNY'S COMPANY VOICE

"I have a compliment for you," smiled mother, looking across at Fanny, who sat in her own especial low chair tatting.

Fanny lifted her head, crowned with the thick brown braids. There was a pleased expression on her face. "What was it?" she cried interestedly.

"This. I met Mrs. Webster at the missionary tea today, and she said to me: 'What a sweet voice your daughter has over the telephone, Mrs. Trent! I could not help but notice it. She must have a splendid disposition to be the possessor of so pleasant and musical a voice.'"

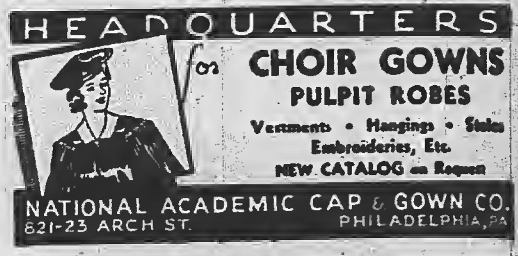
Fanny flushed.

"Of course," went on mother, with a queer little look, "I did not tell her that only this morning I heard you scolding your little brother because he had forgotten to bring you the lemons you wanted from the grocery store, and it was only last evening when you found fault with Nora's biscuit, and it was Thursday, you remember, when you grew so angry at Cousin Amelia because she said you had too much flour in your white cake. You have a sweet voice, dear; but will you not, after this, use it for the benefit of the home circle? In that circle are those who love you most; surely they, rather than telephone acquaintances, deserve your sweetest tones. Don't have a company voice for outsiders and neglect to give the members of your own family the benefit of it. I am glad Mrs. Webster admired your voice. It pleased me very much, for it does sound very sweet over the telephone. But will you not give us at home the pleasure of hearing it, too? Strive, for our sakes, to keep the sharpness out of your voice and the irritability and impatience and quick temper. You may be sure we will appreciate it quite as much as those you talk with over the telephone."

Fanny flushed again. "Mother, I feel so conscience-stricken!" she replied. She paused. "Hereafter my company voice will be used at home," she added soberly.—M. H. S., in Girlhood Days. Wesleyan Methodist.

Jesus Christ was ready to go into any company, but He would never neglect the opportunity to bear witness to the great truths concerning God and salvation. To Him they were always suitable topics of conversation for any occasion. His people are not "of the world" but they are "in the world" and are given His Word to be carried everywhere by them.

—George Bowen of Bombay.



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THE UPWARD REACH

By Ruth Franks Whitton

When storms beset and temptations fall
As shadows across your path,
And you seem to have no friends at all
And you wonder at God's wrath—
Then let not your heart in bitter grief
Condemn both God and man.
Yield not to failure's unbelief;
Still do the best you can.

Give ear unto that inner voice,
Search for some good to see.
In faithful hope make fast your choice,
And in God's love be free.
Keep bright the fires in darkness dense—
With warmth and light be shod.
Dare to place your trust in providence,
And grasp the hand of God.

OUR CONSCIENTIOUS DEFENDERS

By Frederick DeLand Leete

I salute the men of conviction and faith who are fighting for freedom, goodness and God! They are in the sky, on or under the sea, in jungle and fen, amidst ice and snow, on burning sands or muddy wastes—devoting, risking, giving life. Myriads of others are vigorously training, to be transported they know not where; to go to the front or to toil in the rear, to lead or to follow, to strive or die.

There are mere adventurers in the American forces, doubtless. Many more are deeply serious. They know what they are doing, and they do it deliberately. Like the first boy to go to his death from the church I attend. He graduated recently from the local university. When assigned to fly over the seas he wrote home that he realized the peril of the trip, but was prepared for whatever came. He held himself to be in line of Christian duty.

It may be that there are bloodthirsty men among our defenders. Most of them, however, are of totally different nature. They do not wish to fight or kill. He is a defamer and a slayer of truth, contemptibly and treasonably, who calls them murderers, men we know well, of my own kin and yours. They see life threatened and ruthlessly taken, virtue shamefully attacked and wronged, old age and childhood ravaged and slain. They see the world on fire and every good endangered, home, church, liberty, prosperity and happiness. They respond, not with money and labor only, but with body, brain, heart, and all they hold most dear.

What did the navy lad say who recently sat by our fireside? That there is a job to be done. One of the victims of a submarine sinking has been recuperating in our town. Twice he has come through disasters, not without injury. He was one of very few saved when his last ship was torpedoed. "You are surely not going back again," some one said to him. The quiet reply was, "The work has not been finished, and I must do my part." A Marine, discharged because wounds received in the Solomons left him no longer serviceable, wrote his brother here, uttering no word of complaint, but asking the younger man to take his place in the struggle to save the world from inhuman foes.

It seems to be a fact that there is a Christian movement going on in various portions of our armed forces. As I was typing this tribute to defenders, a letter came from a young man very well known to me. He is a graduate from one of our leading universities. After a brief business experience in which he was succeeding, he wrote from somewhere at sea, going he knew not where. He says, "I'm carrying a New Testament with me. Most of the men are reading their Bibles every day. It's a healthy state of affairs."

Conscience? Thank God it does not "make cowards of us all." The man who hazards and mayhap gives up his life in order to destroy destroyers, protecting priceless personalities and values, has a clear right to a "conscience void of offense toward God and men." If freedom, brotherhood, and Christianity perish from the earth he will not be responsible for the catastrophe.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

FIRST EPISTLE TO THE LOUISIANIANS AND MISSISSIPPIANS

By Rev. Walt Holcomb

In the New Testament we find that Paul and Peter wrote several First Epistles to the different churches. They sent these letters by trusted co-workers. I want to follow Paul's plan in contacting the preachers and people of the Louisiana and Mississippi Conferences. I am asking that the New Orleans Christian Advocate bear these tidings to the churches.

The idea that I wish to get across is similar to that of the message that Paul and Peter sent to the churches. It is the Gospel of the Grace of God.

I have just returned from the great Jurisdictional revival held in Knoxville, Tenn., under the direction of Dr. Harry Denman. Thirty-nine churches were engaged in a simultaneous effort. At a noon-day luncheon, where at least 125 ministers from different sections of the Southeastern Jurisdiction were assembled, it was my privilege to talk on "The Relation of Grace to Our Basic Beliefs." I met a number of ministers from your conferences, and they were intensely interested in reviving the doctrine of the Grace of God.

We are facing such terrible and turbulent days that we must use the gospel of grace in all our church activities. We are missionary minded, education minded, and social minded, which is needed today as never before, but unless we can become grace minded we will fail to see the needed results from all these forward programs.

Our people are taking advantage of the gas rationing and staying away from our churches in great numbers, except perhaps the Sunday morning service. Our revival efforts will be curtailed during the duration unless we are on our guard. The grace of God will enable people to walk to church. The best evangelistic services we have had were when the rich people rode in carriages and on street cars, and the poor people walked. If our pulpits and pews can become surrounded, saturated and surcharged with the gospel of the grace of God, our people will come back to God, who is the source of all grace; to the Bible, which is the revelation of grace, and to the church, which is the repository of grace.

Here at Wesley Memorial, I was driven to desperation to know what to preach to meet the existing conditions. I finally found in my Bible that the grace of God is the solution. I put on "1-Day of His Grace" for twelve consecutive Sundays, and preached at each morning hour on some phase of grace. Our congregations increased, our interest deepened, and we received more people into the church by profession than had been taken in during any one previous year.

This is a simple program that any pastor can put on in any church; and if any brother pastor is interested, I shall be glad to send him a complete outline of the "One-Day Revival."

When I was general evangelist, some of the outstanding pastors in the three conferences invited me to hold special services in such places as Greenwood, Water Valley, Meridian, Lake Charles, Mansfield, Shreveport, and many other smaller towns and cities. I often wonder how many of the people I preached to in former days have "fallen on sleep," and how many still remain faithful.

From February 21 to March 3 we are having a United Preaching Mission on the Gospel of the Grace of God at the First Methodist and Snyder Memorial churches in Jacksonville, Florida. May I ask that our preachers and people pray that, in the language of the New Testament, "great grace may rest upon them all." (Acts 4:23).

Wesley Memorial, Atlanta, Ga.

A GALLANT COUPLE

Everyone was talking of British and American successes.

The news was stirring indeed. People were thrilled by it, encouraged by it, eager to talk about it, glad and proud.

Though the year was growing old, the morning was bright and mild. There was sunshine with the good news.

Then it was that word came to the two of them that their boy had been killed in action in North Africa.

They had been about to walk into the town, but they turned back, closed the door, and sat alone with their sorrow.

Two days later he played the piano, accompanying his wife as she sang at a soldier's concert.

Folk whispered among themselves. "How was it possible?" they asked.

Said he to me privately: "It was a blow the like of which we have never experienced. We sat alone. And then we knelt down by the chair at which, long years ago, our laddie lisped his first prayers, and we told God all about it, and asked Him to help us. And He did."

I have never heard anything simpler than that—and never anything nobler and more profound.—Methodist Recorder.

John Fletcher: "If you should live to preach the gospel forty years, and be the instrument of saving only one soul, it will be worth all your labors."

COMFORT FOR THE QUESTING SPIRIT

AT *Eastertide*

● This year, as never before, we turn to the sustaining strength of the Spirit to meet the problems and perplexities of our war-torn world. These pages hold the precious treasure of calm confidence and enduring peace. Select now the books that best meet your individual needs—and those of friends and relatives you wish to remember at this Easter Season.

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OUR DWELLING PLACE—Seidenspinner & Larsen [105]—For those who would call upon the eye to stimulate the worshiping spirit. Masterworks of photographic skill accompanied by unique devotional material appropriate to each subject.

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OUT-OF-DOORS WITH GOD—Alfred J. Sadler—[224] —Prayer isn't limited—shouldn't be limited—to closed walls and the bended knee. At this season when God's great out-of-doors beckons anew, with its promise of Eternal Life, this small book comes as a manual of Quiet Meditations for Restless Humanity. It is unexcelled in illuminating the place of God in all that is good and beautiful in the world about us. **$1.**

WITH GOD AND FRIENDS EACH DAY—Frederick R. Daries—[631]—In addition to the usual Devotional pattern—a theme, a text, a Bible selection, a meditation, a prayer and a hymn for each day—this little book provides space to record Birthdays, Anniversaries and other important occasions in the lives of family, relatives and friends. **$1.**

THE EVENING ALTAR—Carl Wallace Petty—[98]—For a reverent benediction at close of day. Each chapter, with its concluding prayer, is a comforting, inspiring personal meditation. An unusual little book well adapted to individual or group devotion. It will quicken the pulse of many who need comfort and courage. **$1.**

TWO MINUTES WITH GOD—Hoh & Hoh—[81]—This is a Devotional book for the entire family, from the youngest child to the oldest adult. It is unique in its construction, and in its basic idea. For the book was prepared by a father and his twelve-year-old son, with the purpose of binding the family unit closer in the grace of God. All who seek to take daily household or individual interests to the ear of a Heavenly Father will find the topical arrangement of this book a great help. **$1.50.**

THE BOOK OF DAILY DEVOTIONS

Clark & Cram—[888]—For those who would join the Disciples in their plea, "Lord, teach us to pray," this little book will remove many of the hindrances to purposeful devotions. It will help in the solution of your personal problems; will aid you in contributing more richly to the spiritual life of those about you. These materials will put prayer upon your lips and into your life.

There is a page for each day in the year, with additional material for "Special Days." For "Passion Week" there is an entire group of devotions. **$1.50.**

ALTARS UNDER THE SKY

Dorothy W. Pease—[155]—If you are a lover of the open, this book will help you to establish an altar in the presence of God's beauty. If you wish help in leading worship at Camp, at Summer Assembly, at Vacation Conference, these Seventy Daily Readings will meet your need. If you seek a remembrance for a vacationer, this pocket-size treasury of readings is the gift ideal. Classifications: The Mountains, The Sea, Trees and Flowers, The Heavens, Birds, and General. **$1.**

THE SANCTUARY

A Devotional Manual for Lenten Reading

Lucius H. Bugbee, Editorial Secretary, Board of Education, Methodist Church—[179]—Specially designed for the Lenten Period of 1943. In addition to the usual devotional pattern, a "project" is suggested for each day. For example: "Cultivate today an attitude of quiet confidence in God." Here is an ideal pamphlet for all who seek to supplement "official" material issued at this season by the denominational board. Convenient and effective in arrangement. 48 pages. Specially priced for quantity distribution. **Single copies, 5c each; 30c dozen; $1 for 50; $1.85 per hundred.**

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THE LIVING CHURCH

All wondrous things are possible to Thee;
The lame can scale high craggy hills,
The dumb can sing Thy praise,
The sinner can be purged of shame,
The wicked man can lay aside his wrong;
Thou, Lord, canst set the whole world free.
—Tukaram, Tr. J. S. Hoyland.

THE PRAYER-ROOM TODAY

My Lord, I acknowledge that only in Thee can my faith and hope and love be made real and effective. Thou alone canst make the unseen so real to me that I shall live my life in the strength of it. It is only in Thee that I can go bravely on undaunted and undiscouraged. It is Thy love alone that can melt my hardness and warm my coldness, and redeem me from this bondage of self wherein now I lie bound and helpless. Come to me then, O Saviour Christ; let Thine own faith and hope be mine. Amen.

Vol. 90. No. 13.
NEW ORLEANS, LA.
THURSDAY, APRIL 1, 1943.

Doom

By Charles Gustav Girelius

"The Tyrant's rule at last will fall,
Ten million dead sustain his doom"—
So writes the Hand upon the wall,
As flames of wrath his work consume.

The Fuehrer spurned his Maker's law,
Usurping Wotan's barren throne,
And scoffed at those who held in awe
The majesty of God alone.

Against his citadel of hate,
The tortured multitudes will rise,
And he shall meet disastrous fate
When judged before the Great Assize.

They earn their doom who seize the sword,
While embers kindle into flame
A lurid light on deeds abhorred.
The Hand makes record of their shame!

—The Christian Leader.

WALLET OF THE WEEK

THE AMERICAN RED CROSS is putting on a program of instruction in swimming for draftees. It has been discovered that only ten per cent of those entering the Armed Services are expert swimmers, and that ninety per cent are either novices, or unable to swim at all. In peacetime living such a deficiency is not nearly so serious as in war when the lives of large bodies of men may depend wholly upon their ability to keep afloat until rescuers arrive.

* * *

ARTICLES RATIONED TO CONSUMERS, according to a list in **The Voice,** include typewriters, automobiles, washing machines, refrigerators, vacuum cleaners, tires. adding machines, corn shellers, coffee, sugar, meat, telephones, sewing machines, metal buckets, clothes-hangers, tin cans, trouser cuffs, butter, cream, fuel oil, gasoline, and safety razors. The unrestricted articles include **wine, beer, whiskey.** Who is to blame, and why this discrimination in favor of the drink business? Think it over. Another election is coming soon.

* * *

THE ARMY SIGNAL CORPS sent out a rush call for thirty thousand carrier pigeons from the Eastern states for messenger service. The District of Columbia breeders turned in more than five hundred of their finest racing pigeons and their mates in response to the call. The pigeons called for are to be used for breeding purposes. It is said that the young pigeons can be trained to carry messages in two weeks after they learn to fly. They are used to transmit messages where other means of communication are not available or practical.

* * *

A NEW CANON ON THE REMARRIAGE OF DIVORCED PERSONS will be reported to a Joint Commission on Holy Matrimony, appointed in 1940. It will be placed before the Episcopal General Convention in October. It would not be easy to appraise such a proposition by sketchy reports in secular papers, but it seems to us to deal with a touchy situation by erecting a kind of council of legal and ecclesiastical perfection to which applications for remarriage will be passed for adjudication. To that extent it appears to seek a safeguard for the sanctity of marriage.

* * *

ARCHBISHOP OF CANTERBURY, Dr. Willian Temple, holds that, upon the "ground of sheer human sympathy," limited supplies of dried milk and vitamins should be sent to the starving children and expectant mothers of Greece, Belgium, and ultimately to other occupied lands. The Primate admits the possibility of the Germans stealing such "mercy food" supplies, but he thinks that with limited quantities the risk may be taken without aiding the enemy to any great extent. Mr. Churchill has not indicated his position on such a release of mercy food.

ALEXANDER H. STEVENS, a member of the United States Senate before the War between the States, is said to have been the most diminutive member of that body. He was less than five feet in height and weighed less than eighty pounds, but the insignificant looking little Georgian always gave a good account of himself under fire. After all size is only a circumstance in revealing human genius. The much more important factor is to be able to deliver in a time of crisis. Such was the case with Senator Stevens.

* * *

IN THE BELGIAN CONGO, fourteen million Negroes are said to be occupied in agricultural and industrial areas, where they are playing a little known part in the war effort. There are twenty-two thousand workers in the Katanga copper mines, and in the Costermansville province, one hundred and twenty thousand Negroes are busy at war work. The older men keep in repair the forty-five thousand miles of road over which the produce of the Congo must be transported for use in the general war effort.

* * *

THE CASUALTY LIST OF CHURCHES is one of the major tragedies of the air bombardment of England and it will be a major issue of the reconstruction program which will occupy the minds of the British public when the era of destruction shall have ended. Some of the architectural art treasures are gone, but vastly more important than their loss will be the restoration of the broken and battered churches which shall rise and to which the people may return to hear again the Gospel of the Saviour's love.

* * *

FOLLOWING THE RUSSIAN DEBACLE in World War I, the Russians definitely laid aside an imitative role in civilization. It has been pointed out that the Soviets abandoned the Prussian ideals of the ruling class; the Gallic influence upon her literature; and the Byzantine type of religion which had so completely dominated the lives of the people. Under the new regime the laboring and peasant classes have come to express the heritage, the passion, and the genius of the nation. They have given the world a convincing demonstration of the power of a people fighting in its own right.

* * *

GROWING OF SPINACH for commercial purposes used to be largely confined to the middle North. Now it is said that Crystal City, Texas, has become a great spinach-growing center. Recent reports are to the effect that two hundred and fifty carloads were shipped from this section, and that the outlook for more is very encouraging. At least, it is something to know that a good crop of spinach promises to prevent a perfectly empty market-basket for a time. It is not a bad article of diet even though one may not have an enthusiasm for it.

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EDITORIAL

NOT VICIOUS BUT VACANT

A writer in a recent issue of a British periodical made use of the phrase which we have adopted as the caption of this comment. In a study of Isaiah's, "in quietness and in confidence shall be your strength," he was making a plea that we take the time to listen to our own heartbeat to discover the constructiveness or unconstructiveness of our thinking—**thinking**. The implication is that many of us are not thinking at all. We watch the tide and then go rushing pell-mell like drift-wood on the surface. It is easy to fancy that we are progressive because everything is going our way when, as a matter of fact, it is the rankest opportunism—not vicious but vacant. Oftener than otherwise real leadership discovers itself in resisting the tides.

In this connection, Victor Hugo makes reference to the influence of "official and academic **patois**" in the making and unmaking of poets. He used this remark, which is as wise as it is biting: "Dignities do not lessen the length of the ears." He then observes that Octavius Augustus, in commemoration of the victory of Actium, caused Triumphus, the ass of good omen, to be "carved in bronze and placed in the Capitol. That made a Capitoline ass, but still an ass." This seems to us to be no less applicable to modern politics and religion than to poets. The point is that genius cannot be permanently robbed by widely accepted "official and academic **patois**," neither do crowns and titles carry with them an impeccable sapience.

The writer of the article in the British paper thinks that if men might spend even six minutes in silence with themselves, they would make the startling discovery that much of what they had thought of as progress is but agitation and furor—sound, void of everything of value and virtue, including God. It is a response to external stimuli, and in no sense a service expressing the treasures of personal communion with the unseen. Such progress he identifies as "the characteristic disease of the age of noise."

We confess to being a conservative in politics and religion. We believe that the makers of the American Constitution were wiser than its modern **unmakers**. We resisted the crowd following the banner with the strange device, "Nine Old Men," and we are one hundred per cent in favor of the Constitution now. A recent exhibition of unctuous Methodist **patois** deserves to conclude this comment, but we will let the reader look it up for himself and then take six minutes of silence with himself to see if he is doing a constructive job—thinking, or watching the crowned heads.

NOTICE TO DELINQUENTS

We call attention again to the fact that we are under the necessity of cutting off delinquent subscribers. We are having to remove 327 subscriptions which are sixty days past due. We know that many of them expect to renew, but we have no right to assume that. We are sending out "Final Notices" to others. We urge our friends to take due note of their expirations.

MERIDIAN OUTLAWS BEER AND WINE

In an election held on March 16, the voters of Meridian and Lauderdale County, Mississippi, brought to a decisive termination the hospitality accorded wine and beer following Repeal. The result of the voting was 3,262 against the sale of wine and beer to 1,979 for the sale. This ought to be decisive enough to convince even a grog vender.

Drinking and drunkenness are said to have become so notorious in Meridian that the good women appealed to the officers to do something about it. They were told that legalized wine and beer were responsible for the situation and that nothing could be done about it while that was the case. Thereupon the Council of Church Women launched a movement to secure an election under the local option laws of the State. Petition for the election was presented to the Board of Supervisors, and after five months the election was fixed for March 16. The drink interests did all that could be done to prevent the submission of their case to an outraged electorate, even sought a court injunction just five days before the date set for the election. But the Mississippi courts sent them to face their record at the polls.

The good women of Meridian and Lauderdale County took nothing for granted. It was an all-out war with them. They used their own cars and their meager supply of gasoline to get the voters to the polls, and they achieved a notable victory locally and for the cause of Temperance in Mississippi. They have set the pace for Temperance crusaders who will probably make the whole drink question a state-wide issue in the elections of this year.

This is exactly as it should be. On such matters, officers should represent the people, not their own interests, obsessions, or political conceits. To put the matter up to every candidate who offers in the approaching elections, is the quickest way that we know to create an impression upon wet Washington. This editor sincerely congratulates the good women of Mississippi for their victorious attack upon a business which means moral corruption, social degradation, and financial plunder. We are interested in the return of national Prohibition, or in anything else that may put an end to liquor's rule of shame in our country. The women of Mississippi can count on us.

THANKS—WE ARE BETTER

The editor takes this method of thanking the friends for letters and cards which have helped to make endurable the unusual experience through which he has passed. He did not mean to impose such, but it helps to know that there are those who remember us at such times.

COL. WILLIAM L. NUGENT

Dr. A. P. Hamilton

Recently the board of stewards of the Galloway Memorial Church in Jackson, Miss., had read before it the biography of one of its stalwards of another generation, Col. W. L. Nugent. This was done by the Hon. Alf Stone, one of the most distinguished men in Mississippi today. These men were friends for a number of years. It is a curious fact that both were born in Louisiana—one in Opelousas and the other in New Orleans. It is worth while, then, to recall the life of this great Methodist layman, who was well-known in these two states of the deep South, and did so much in the hard years of Reconstruction to rehabilitate his country and his church. In the lawless days of the '70's and '80's Col. Nugent stood for civic righteousness and decency when it took all the courage that a man had to do so. But even though his work as a citizen is conspicuous, his constant fidelity to his church is even more remarkable.

He was superintendent of the Sunday school in his church for twenty-seven consecutive years, besides being the leading spirit in the church and the board of stewards during this time. He not only gave his time, but was most generous in his gifts. I have it from good authority that he gave regularly to all causes of the church one hundred dollars a month, and that, too, in the days when a dollar was one hundred cents. I fancy that one would have to do considerable research today to find any Methodist layman who gives twelve hundred dollars to the church. But he was not ostentatious in giving, or in any good work that he did.

There was another gift of his which, so far as I know, has gone unheralded, and that was to Millsaps College at the very beginning of the campaign to raise funds throughout the state. This consisted of a considerable acreage added to the campus when the college was founded. My authority for this is a statement made to me by Mrs. W. L. Nugent several years before her death.

He was conspicuous as a lawyer, and his portrait hangs in the Hall of Fame; but it is safe to say that he is best remembered today in the hearts of hundreds of those who in childhood were fed the bread of life on Sunday morning in the church school under his ministering hands and life. After all, the only legacy which a man leaves behind him, no matter how much property he may have, is the impress of his life on the lives of others whom he has touched along his way. In this sense, then, Col. Nugent left a rich heritage behind him, in addition to a considerable fortune in this world's goods.

The purpose of this short study is to stress one phase and facet of the many-sided character and genius of this great man, and that is his contribution to Christian education as exhibited in the two channels mentioned above, namely, the church school and the church college. It is as an educator also that he deserves to be remembered, then, and not only as a distinguished lawyer, citizen, and churchman.

And his success as a teacher is attested by its fruits in the Christian life of his charming daughter, Miss Bessie, who in turn became a teacher of young women in that same school over which her father presided for so many years. From this class, through her efforts, came the "Bessie Shands Mission," a mission church in South Jackson, which today stands a living memorial not only to her, but to the vital influence and teaching of her great father.

In a great galaxy of stars—Chas. B. Galloway, Wiley P. Harris, C. K. Marshall, W. H. Watkins, Edward Mayes, Major Millsaps—his own shines with light undimmed by comparison.

A. P. H.

Others Say. . .

WHAT SIN IS

We hear, over and over, the word, sin, and yet how few know what sin is. It is defined clearly and plainly in the following words: "Sin is the violation of the law." In the Bible the word, sin, is the same as the word crime, in human governments. It is simply violating a law of God's government.

A sinful desire is simply and only a desire to violate God's law. If all the desires in any heart were to obey all the laws of God, that heart would not be sinful. Let it be constantly remembered that God is not an anarchist, that He has a government and that all human beings and all angels are under the laws of that government. The angels obey in heaven and such obedience makes heaven the happy home that it is. The will of God is the divine law. The prayer, "Thy will be done on earth as it is done in heaven," means that earth should be like heaven, obedient to the divine law. Such obedience would make earth like heaven in the happiness and security of its inhabitants.

Religion is not a theory, but the greatest system of facts known to men or angels. Sin is not in the realm of dreams but of fact the same as crime. A man steals the property of another. It is not a theory and the grand jury renders a true bill of indictment against him. The trial comes on. The law is cited. The fact of theft is established by proof. The crime calls for punishment under the state law.

A law of God is violated. God needs no proof, for He knows it all. The sin is established and its punishment is fixed by the law of God's government. The word, crime, in the one case means precisely what the word, sin, means in the other case.

The main question is, has God a government for all human beings? He has. This is not a lawless world. All men will find sooner or later that this is true. No one human being will escape the obligation to obey every divine law nor escape the designated punishment for disobedience. Hell is being filled because this is not preached as it should be preached to all human beings on earth.

—Editorial, Baptist Standard.

OUR PROBLEMS ARE SPIRITUAL

By Bishop Arthur J. Moore

It would be a gesture of insincerity and artificiality to deny or ignore the implications the present world situation holds for the future of Christianity. The church faces its greatest danger and its greatest challenge.

Men everywhere are beginning to recognize that the real problems of the hour are not only political and economic but spiritual. Many panaceas are being offered for the healing of the world's sores and the alleviating of its pains. Any of them may have a place in any scheme of progress, but culture, treaties, and disarmament cannot alone produce a safe, friendly world. It is now evident to men of spiritual discernment that the healing of the world's woes will not come through this or that social or political theory or in ill-considered changes in government, but in the regeneration of human nature by the grace of God.

The church must seek to make all the areas of life conformable to the will of God. We will not cease to prepare men for life hereafter, but we will give more and more attention to life here and now. We must look upon all men in the light of their eternal destiny. We must with moral courage and realism resist every tendency to becloud the sacredness of human life or deny to men their inalienable rights as the children of God.

In a time of demoralization such as this, when standards go tumbling and men are tempted to let go of faith, the Christian church is brought under renewed obligation to prove that it is the salt of the earth and capable of saving civilization from disintegration. It must not only bring individuals into the family of God, but the saved of the community must in turn save the community. The age-long struggle of the human race to achieve an ordered civilization is the continuing task of the church. If Christ claimed anything, he claimed to offer life to both men and nations. When we take him seriously the dream of a world-wide fellowship becomes a solid hope which is ultimately to become an enduring reality. No combination of evils can defeat Christ. Out of this night of struggle will come a brave new world. It is, therefore, the business of Christians to put themselves in the way of the sweeping tides of faith, to acknowledge Christ's authority, and to build a church redemptively in contact with human life.

This time of crisis should bring to Christians a fresh discovery of those abiding realities which cannot perish because they have their alliance with the living God. We must be neither fearful nor discouraged. With infinite patience and through a long and painful process God in Christ is leading the world back to himself. To proclaim his way of life is a duty from which his followers must seek no discharge and a service in which we must not become weary.

GEORGE MULLER (1805-1898)

This was George Muller's testimony after long experience: "The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I solemnly state this from the experience of fifty-four years. The first three years after conversion I neglected the Word of God.

"Since I began to search it diligently the blessing has been wonderful. I have read the Bible through one hundred times, and always with increasing delight. Each time it seems like a new book to me. Great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God."

"I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, and thus my heart might be comforted, encourged, warned, reproved, instructed; and that thus, by means of the Word of God, while meditating on it, my heart might be brought into experimental communion with the Lord. . . . After having asked in a few words the Lord's blessing upon His precious Word, I began to meditate on the Word of God, searching as it were into every verse to get blessing out of it; not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul."

Writing after many years of experience on his Bible study as a preacher, George Muller said: "I have found it the most profitable plan to meditate with my pen in my hand, writing down the outlines, as the Word is opened to me. This I do, not for the sake of committing them to memory, nor as if I meant to say nothing else, but for the sake of clearness, as being a help to see how far I understand the passage.

"I also find it useful afterwards to refer to what I have written. I very seldom use any other help besides the little I understand of the original of the Scriptures, and some good translations in other languages. My chief help is prayer."—Sunday School Times.

CHINESE WOMEN MAKE GEOLOGICAL DISCOVERY

By W. W. Reid

Natural resources useful for war purposes were recently discovered near the Tibetan border by a group of amateur women explorers—three geography students of Ginling College, now in Chengtu, and their instructor, Miss Liu En-lan, according to information reaching the United China Relief headquarters in New York.

These four young women started out to explore the famous 18,000-foot Snow Dragon Mountain near the Tibetan border, which was supposed to hold fabulous quantities of rock crystal. An old legend had it that the Snow Dragon was the "abode of the gods," and that the gods rolled down murderous boulders, or "snow balls," on anyone attempting to climb the mountain. Undaunted, these young explorers made ascents up pathless slopes, and for two weeks slept out in the open in sub-zero weather and subsisted through cold and fatigue on a meagre diet of boiled dough and pork.

About 2,000 feet from the top of Snow Dragon, they made their unexpected discovery. Instead of rock crystals, they found large quantities of chalcopyrrhotile crystals, which pointed to valuable deposits of this copper ore. They also found vast forests of a species of Betula wood, used in airplane and glider construction.

Miss Liu En-lan is a Ginling graduate, who received her M. A. degree from Clark University and her Ph.D. from Oxford University, and is now the head of the Geography Department of Ginling College.

Life is a severe and lasting discipline for every individual. If he does not impose it upon himself, society will fix the conditions and impose it on him in ways he may not like.—Theron Clark.

WITH THE PASTORS

HOLY WEEK MEDITATIONS

By Charles O. Ransford

The Hebrew people from the beginning of their national existence by appointment of Jehovah have observed annually certain religious festivals and memorials. Widely dispersed in many lands, the Hebrew people to this day have been held together by their religion and observance of national feast days.

The Roman Catholic Church and the Church of England observe many holy days. Each has a church calendar. The members of each church, in prayer books, are reminded of the church holy days. The Lenten season marks a high season of religious memorials and meditations.

Protestant churches generally now are putting emphasis on the observance of the Lenten season, and particularly Holy Week. In the memorial service for our Lord Jesus Christ, when we partake of the Sacrament of the Lord's Supper, the minister celebrant says, "It is very meet and right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God."

The Lenten season and Holy Week compel a pause in our work-a-day lives—

"The world is too much with us: late and soon,
Getting and spending, we lay waste our powers."

Not until Christian men and women pause and turn aside to worship do they begin to think on their ways and turn their steps unto God's sanctuary. The spiritual refreshing is absolutely essential to our proper living. We cannot know God and serve him as we ought without periods of spiritual meditations.

The entire Lenten season should be directed to special meditations and thoughts of God and his manifold mercies. In no church is it impracticable to have special services. If a man preaches only one sermon per month, he should make that sermon a pre-Easter meditation.

Where it is possible to have special Holy Week services, beginning with Palm Sunday, the sermons and meditations should be on the Passion of our Lord.

Poor indeed is the pastor who fails for himself to have a period of spiritual meditation. The very best way to observe the Lenten season is each year to devote that period to study of the Last Week of our Lord Jesus in one of the gospels.

Beginning with Palm Sunday, one finds ample material and always high inspirations in study. No pastor and no congregation can engage for a week in meditation on these last days in the life of our Lord without profit. We learn of him and our hearts are drawn to him. Concentrated study will increase knowledge, love, and service. Easter Sunday, in particular, will have new spiritual meanings.

The pastor and congregation using such studies will grow in grace. Once using such services, annually at the Easter season their hearts will turn unfilled to Christ for a renewal in spiritual refreshings.

The one who has only half a mind to do something never more than half does it.
—Earl Riney.

CONFERENCE NEWS AND PERSONALS

Rev. R. R. Grant, who is serving the Quitman, La., charge, asks us to publish his correct address. It is Route 1, Eros, La.

Chaplain Rowland W. Faulk, of the United States Navy, is now located at Arlington, Va., and he is hoping to be assigned to ship duty in the near future.

Rev. Jas. W. Gibson, Sunflower, Miss., charge, has exceeded his quota with a list of 22 subscriptions, 18 new and 4 renewal. We appreciate his loyalty and interest.

Rev. Dan P. Yeager is happy in his work at Moselle, Miss., and feels that they have a great deal to be thankful for in spite of the heavy rains and high water in that section.

Rev. J. B. Grambling reports good Week of Dedication services, with a collection of $124, at Crowley, La. Bro. Grambling was scheduled to assist Rev. H. N. Brown in a meeting to begin on March 29.

Rev. J. W. Faulk, who retired at the last session of the Louisiana Conference on account of his health, is so far improved that the doctor has given him the green light for preaching occasionally, but does not consent for him to take a work yet.

Notice has been received of the change of Rev. A. J. Boyles from Lucedale to Moss Point, Miss., to succeed Rev. R. L. Walton, who is at the Chaplains' Training School, in Cambridge, Mass.; and also of Rev. Wm. Fulgham from Biloxi to Lucedale, Miss.

Rev. W. J. Dawson, retired, supply, serving the Harrisville, Miss., charge, in this his 53rd year in the ministry, is getting along very well in his work. He says that Rev. Van Landrum is measuring up to the work and responsibilities of a district superintendent in a very splendid way.

On March 21, the last class of Navy chaplains, to receive their training at the Norfolk Naval Operating Base, completed its work. Chaplains training is being transferred to the campus of the College of William and Mary at Williamsburg, Va. The move is being made on account of crowded conditions in Norfolk.

News coming to the Advocate office is to the effect that Dr. J. T. Leggett, retired member of the Mississippi Conference, is back in the Methodist Hospital at Hattiesburg because of a gall bladder attack. These attacks recur with increasing frequency and along with the enfeebled condition of Dr. Leggett cause his many friends much anxiety.

Rev. R. H. Clegg reports that his work at Yazoo City, Miss., is moving along satisfactorily and that the people have done everything they could to make him and his family comfortable. He is planning a week of services preceding Easter. A list of 35 subscriptions, 32 new and 3 renewal, gives this church eight above its quota, a splendid achievement.

Rev. C. M. Morris, pastor of the Lottie, La., charge, continues his splendid work in carrying to a successful conclusion every detail of the program of his church. Under date of March 22, we received a list of thirteen subscriptions, which brings his campaign total to twenty-five. He is certainly putting the Lottie charge on the map as a going concern.

Miss Martha Pardue, Winnsboro, La., has our deepest gratitude for her message as to what the New Orleans Christian Advocate means to her. Miss Pardue is a charter member of the Laymen's Organization to Preserve the Southern Methodist Church, and she is a member of the Southern Methodist Church in Memphis, but her interest in the paper which has fed her soul through the years does not grow less.

The church at Iowa, La., is making progress under the leadership of the pastor, Rev. Sam Nader. Many improvements have been made on the parsonage. Despite the bad weather, the evangelistic services held recently were well attended. Rev. J. Henry Bowdon, pastor of the First Methodist Church, Lake Charles, La., did the preaching and brought enriching and inspiring messages, which contributed greatly to the spiritual life of the church.

The First Methodist Church, Laurel, Miss., under the leadership of its pastor, Rev. J. W. Leggett, Jr., observed the Week of Dedication with special revival services. Dr. Clovis Chappell, Galloway Memorial Church, Jackson, Miss., did the preaching, and Rev. O. H. Scott, Gibson Memorial Church, Vicksburg, Miss., led the singing and worked with the young people. Both of these men were at their best and rendered a great service. The church could not take care of the people who attended the night servcies. There were 21 additions to the church, which makes a total of 47 received since Conference.

The Rev. Dr. William K. Anderson, son of Bishop W. F. Anderson of The Methodist Church, has been appointed by Bishop Paul B. Kern, resident bishop of the Nashville area, to fill the pastorate of the Methodist church at Brentwood, as a war emergency appointee, the Brentwood pastor, the Rev. C. B. Smith, having entered the chaplaincy of the United States Army. Dr. Anderson, who is educational director of the Commission on Courses of Study of The Methodist Church, will take on his new duties in addition to those of his connectional post. He is regarded as one of the outstanding leaders of American Methodism as a preacher, a scholar and a church administrator. His offices are in the Methodist Building, 810 Broadway. His appointment as supply pastor will stand until the next session of the Tennessee Annual Conference in October.

ROBERT F. GRAMBLING OF CROWLEY, LA.

Mr. Robert F. Grambling, son of Rev. and Mrs. J. B. Grambling, of Crowley, La., graduated from the Army Air Force Technical Training Command on March 11, and was transferred to the Communications Officers Training School at Wayne, Penn., on March 17. After six weeks there, he will be sent to Yale University for six weeks advanced communications work before receiving his commission. "Bobby" was one of thirteen in a class of five hundred to pass the officer training examination. He is delighted with his assignment, and his parents are justly proud of his progress and prospects.

MAIN STREET, HATTIESBURG, HAS GOOD REVIVAL

Dr. Bruner M. Hunt, pastor at Main Street Church, Hattiesburg, has just closed a revival in which he was assisted by Bishop Edwin Holt Hughes. Bro. Hunt says that Bishop Hughes' masterful sermons, delivered in his inimitable style, completely captivated the throngs who came to hear him, and he left an abiding impress upon all who were privileged to hear him. The service of song, in charge of Rev. Frank E. Dement, Jr., pastor of LaBranch Street, McComb, was effective and helpful.

Large congregations attended every service, even during the rainy weather which was encountered. A good class is being prepared for membership and there were a number of accessions by certificate. Bro. Hunt says that Christians dedicated themselves to a more effective service and all are thankful for the great blessing received.

BISHOP OXNAM'S MOTHER DIES

Mrs. Mamie Job Oxnam, mother of Bishop G. Bromley Oxnam, died at Tujunga, California, a suburb of Los Angeles, on March 8. She was eighty-one years old and lived with a daughter, Miss Lois Oxnam. Beside the Bishop and the sister with whom she lived, she is survived by a son, William B. Oxnam, now in war services, and by three grandchildren. Mrs. Oxnam had been ill but a few days. Bishop Oxnam, at his mother's request, read the funeral ritual. The services were held at the Church of All Nations, and Rev. Robert A. McKibben, the pastor, assisted. The Church of All Nations was founded by Bishop Oxnam in 1917, and he served as its pastor for ten years.

LUZIANNE
COFFEE
100% GOOD

GREENWOOD DISTRICT MEETINGS

The missionary institute for the Greenwood District will be held at Greenwood on April 8, opening at 9:30 a.m. We wish to have a representative group of workers and leaders from each local church. Each person will bring sandwiches and the local church will serve the lunch and furnish the drink. We will have a very high privilege in having Dr. Bartak, of Czechoslovakia as the guest speaker.

The district conference of the Greenwood District will be held at Black Hawk on May 4. This will be an all-day meeting, opening at 9:30 a.m. The Black Hawk charge will entertain the conference and spread lunch for all. Dr. W. L. Duren will be the speaker on that occasion.

R. G. LORD, D. S.

REV. J. C. PRICE HAS BIRTHDAY

Rev. J. C. Price, retired member of the Louisiana Conference, celebrated his 73rd birthday at his lovely cottage home in Pelican, La., on February 24. Bro. Price has been a reader of the Advocate for thirty-five years and he finds in it help and strength for the time of his retirement. He has not been idle, but has been officiating at some marriages, burying the dead, pinch-hitting as teacher for the Bible class, and has done some preaching for Bro. Paul, the pastor at Pleasant Hill.

In addition to this, he says that he has been doing real physical work on his beautiful little cottage home and fifty-six acre farm, on which he does not owe a penny. He has an abundance of milk and eggs, he has a good garden started, and he and his son expect to be able to provide the staple articles of food for their support—to be independent of rationing regulations. We rejoice with our friend in his happy situation and we hope that he may have many added years for the enjoyment of the assurance and comfort of his lovely home.

MILLSAPS COLLEGE

Millsaps College has been chosen by the Navy as a site for a Naval Training School. There will be a minimum of 380 trainees, and the school will begin on or about July 1, 1943.

Founder's Day will be observed Wednesday morning, April 14, at 10 o'clock. Dr. J. R. Countiss, of the class of 1902, will be the speaker. All alumni and friends are invited to these Founder's Day ceremonies.

High School Day will be observed on Saturday, April 17, beginning at 10 o'clock. The pastors and school superintendents are invited to be with us and to bring their high school seniors. Thirteen scholarships will be given away on that day.

Commencement and graduation ceremonies will be held on Sunday and Monday, May 23 and 24. Dr. R. R. Paty, President of the University of Alabama, will give the commencement sermon on Sunday morning, and Bishop J. L. Decell will give the Baccalaureate address on Monday evening at 8 o'clock.

LOGANSPORT CHARGE

The fourth year of our pastorate on the Logansport charge, so far, is proving to be the best. February and March have been very busy months. During these months we began our preparation for the Week of Dedication, had special services for the Boy Scouts, and observed Layman's Day, Race Relations Sunday, and Memorial Mercy Home-Hospital Day.

Our Week of Dedication revival was led by Rev. Leland Clegg, former pastor, and now district superintendent of Camden District, Arkansas Conference. In the morning services Bro. Clegg used the Lord's Prayer as his theme. These services were inspiring and deepened the spiritual life of those who attended. All of the heart-searching messages through the week led up to the day of Dedication, March 7, which brought to the altar 54 re-dedications, 4 members on profession of faith, 5 by letter, and a very substantial offering.

The W. S. C. S. of Longstreet and Logansport are doing a splendid work. They plan to send delegates to the Conference in Monroe, March 30, 31, and April 1.

Bethel Church has an afternoon appointment. These are fine, loyal people. Plans are on foot to remodel the one-room church. When completed, there will be four Sunday school rooms and the auditorium. They hope to have this completed by Conference, if material is available.

Our hearts are cheered by the sympathetic cooperation of the people in all three churches. We deeply appreciate this fine spirit and it works to make a pleasant pastorate.

W. O. LYNCH, Pastor.

MERIDIAN DISTRICT

Sunday afternoon, March 21, a very unusual, and very impressive service was held in the Methodist church in Decatur, Miss. The occasion was the formal commissioning of Rev. Donald Russell O'Connor as Ensign in U. S. N. R.

Bro. O'Connor was appointed pastor of Decatur church on June 1, 1942, when Rev. H. W. F. Vaughan was lifted from the pastorate there, and inducted as Chaplain in the U. S. Army.

Bro. Vaughan had the church well organized, and the work was progressing very satisfactorily. Bro. O'Connor began where Bro. Vaughan closed, and builded the work in a most marvelous manner. The church made such great progress that at the Annual Conference at Vicksburg in November, Decatur was elevated to the rank of station. The progress begun moved on and up in such accelerating pace that already the entire financial budget of the church has been raised, with a surplus in the bank, and every department of the church is in fine shape.

Some time ago, Bro. O'Connor and his splendid young wife felt that they should respond to the call of our country, so application was made, examinations were passed satisfactorily, and all necessary papers executed for Bro. O'Connor to be appointed ensign in the U. S. N. R.

Plans were matured to have the ceremonies of installation in the church of which he was pastor. Rev. J. L. Neill, district superintendent, preached the sermon, using for his subject, "Compelling Powers," based on 2nd Corinthians, 5:14: "The love of Christ constraineth us." Chief Lonnie Smith and Ensign Wm. S. Janin then took charge, and after appropriate remarks proceeded to administer the required oath that formally commissioned Bro. O'Connor as a Chaplain in the U. S. Navy.

The spacious auditorium of Decatur Church was filled to capacity with friends of Bro. O'Connor, among whom were several Methodist preachers. One of the most beautiful features of the service was Bro. Neill's having Bro. A. S. Oliver, whose son was recently commissioned an ensign, to sit in the pulpit, during the service, and to lead the concluding prayer.

The plan is for Bro. O'Connor to continue as pastor at Decatur for some weeks yet. He must do a few more points at Emory University, which will require about six weeks, and then certain formalities will be required before he is actually inducted into service as a chaplain.

Bro. O'Connor's case, and young Bro. Oliver's case, both are unique in the fact that both were commissioned before being ordained elder. This ordination and all other requirements will be regularly fulfilled before these young men don their uniforms and go into service in the U. S. Navy.

T. J. O'NEIL, Reporter.

METHODIST YOUTH SET RECORD IN CLARKE COUNTY

Roads blocked by recent rains and overflowing streams failed to discourage Clarke and Jasper County members of the Methodist Youth Fellowship. A record for attendance was set at the regular session of the Clarke County sub-district, held at the Quitman Methodist Church on the night of March 22. There were 187 members and five visitors present. Local churches represented were: Crandal, Enterprise, Orange, Pachuta, Quitman, Rose Hill, Shubuta, and Stonewall. Visitors included Rev. J. L. Neill, district superintendent of the Meridian District; Mrs. J. L. Neill, Miss Mary Alice Bennett, director of Youth Work; and Misses Elsie Denton and Sidna Johnson, of Meridian

The Quitman Fellowship presented an inspirational worship service, using the Cross as a theme. The business session which followed was presided over by Miss Sarah Weaver, president of the sub-district. Miss Bennett brought greetings from the district organization and discussed plans for the district rally to be held at East End Church, Meridian, on April 27. Recreation and refreshments were provided by the Shubuta Fellowship.

The sub-district council held its regular meeting during the recreation hour, under the direction of Rev. V. G. Clifford, of Quitman.

The banner, presented at each meeting to the Fellowship showing the best records for the preceding month, was awarded to the Crandall Fellowship, which had a score of 91 points, based on church attendance, Fellowship attendance, sub-district attendance, daily Bible reading, records, and recreation.

On account of the district rally and other conflicting plans, it was announced that there would be no meeting of the sub-district organization in April. The next meeting will be held in Quitman on May 17, at which time the worship program will be presented by the Enterprise Fellowship, while the Stonewall group will provide entertainment.

J. A. LINDSEY, Reporter.

Let it be burned into the minds of the leaders of the church, that a church which cannot save its own children can never save the world.—W. S. Athearn.

The most precious thing anyone can have is the good will of others. It is something as fragile as an orchid and as beautiful; as precious as a gold nugget and as hard to find; as powerful as a great turbine and as hard to build; as wonderful as youth and as hard to keep.—Amos Parrish.

PERSONAL NOTES AND INCIDENTS

Rev. A. Preston Boyd, pastor at Plaquemine, La., has been indisposed recently, but at last accounts was improved and apparently on the road to complete recovery.

Dedication services are to be held at Amite and Clinton, La., in the near future. Bishop A. Frank Smith is scheduled to be present for these ceremonies of dedication.

Dr. W. L. Doss, Jr., writes that a total of $1,254.32 had been reported on the Week of Dedication offering up to March 25. There were still some charges in the district which had not made a report at that time.

Rev. C. L. Elliott, a retired member of the Texas Conference, reports that things are going fairly well on the Choudrant, La., charge to which he was appointed supply pastor in a series of changes made a short time ago.

Lt. Paul Hutchinson, son of Dr. and Mrs. Forney Hutchinson, 2118 N. Broadway, Shawnee, Okla., has been promoted to the rank of Captain. Captain Hutchinson is in the Chemical Warfare Department, Pine Bluff, Ark.

Mr. Lydel Sims, of Louisiana, has been added to the editorial staff of the Christian Advocate, Chicago, as news editor. Mr. Sims is a Louisiana product and is well known as a leader in the work of the young people of the Conference.

Friends of Dr. John H. Crowe will be happy to know that he was able to occupy his pulpit in First church, Baton Rouge, on Sunday of last week. This was the first time in six weeks. He is regaining his strength rapidly and will soon be able to take his work in full stride.

Dr. J. C. Thoroughman, a former medical missionary in China, and now serving in the medical corps at LaGarde Hospital, New Orleans, made a very impressive and informing address before the adult classes of Rayne Memorial church, on last Sunday morning. His address gave evidence of his understanding of the Chinese situation and the missionary personnel of our great ally in war and faith.

Mr. Charles E. Sprott, chairman of the Debt Campaign Committee, Carrollton Avenue Methodist Church, New Orleans, had a day of great triumph on last Sunday when the mortgage, which was paid off a year in advance of its due date, was burned before the congregation. Rev. E. C. Gunn, pastor, and his people are justly proud of this achievement, and naturally share the joy of Bro. Sprott in the happy culmination.

Ensign Kendall H. Cram, reported "missing in action at sea," was graduated from Tulane University in the class of 1935. He is the son of Dr. and Mrs. W. G. Cram, Nashville, Tenn.; and his wife, the former Miss Dorothy Elise Pecot, is a native of Franklin, La., where she and their child reside with her parents. Many friends will earnestly hope for more definite and encouraging news from this splendid young man.

Mr. W. W. Holmes, Jr., son of Dr. and Mrs. W. W. Holmes of New Orleans, has been commissioned an Ensign in the U. S. Naval Reserve, and is scheduled to leave early in April for Dartmouth where he is to receive training for duty in the Navy. Mr. Holmes is a splendid young man and worthy of the selection. Dr. Samstone Holmes, his elder brother, has already seen service, and was decorated for his part in the battle of the Coral Sea.

Miss Carolyn Gwin of New Orleans was one among twenty-two young women who recently received assignment following a twelve weeks intensive course at Scarritt College. The purpose of the course was to train Church School Extension workers. Miss Gwin, who is a member of Rayne Memorial church, was assigned to New Orleans. The services rendered by these workers will be voluntary and without remuneration. A second group will begin training on June 7.

Two rather unusual statements came to us recently. One said in substance that some charges did magnificently on the Week of Dedication offering, but that some others did little about it. The other said that he did not want to report the work of a certain district because some were doing so little in comparison with others that a fair report would seem to discriminate against them. We do not know a name involved in either of these instances, but we do know that in a great and worthy work, we must get forward together.

REV. W. H. LEWIS PASSES

Rev. W. H. Lewis, retired member of the Mississippi Conference, living at Meridian, Miss., died on Thursday night, March 18. He had been in declining health for some time and his going was not altogether unexpected. It appears from requests which he made concerning the funeral service that he anticipated his going.

The body was carried to Jackson, Miss., on Friday, where it lay in state until ten o'clock Saturday morning when the funeral services were held in Capitol Street Church where he spent four happy years as pastor. Services were in charge of Rev. R. H. Kleiser, pastor of Capitol Street Church. In accordance with a request which Bro. Lewis made to his wife two months before his death, Dr. J. M. Sullivan, a roommate of his at Old Centenary College, made the address based upon the scripture, "And he was a good man, and filled with the Holy Ghost and faith."

Notwithstanding the inclement weather, the church was filled. His brother ministers served as active pallbearers and all the pastors present as honorary pallbearers. Besides his wife, three daughters survive: Miss Alice with whom Mrs. Lewis will continue to live in Meridian; Miss Josephine, a teacher in the public schools of Jackson, and Mrs. Laurie Lewis McGee, whose home is in Eupora, Miss.

REV. W. H. GILES CARRYING AN OVERLOAD AT LAFAYETTE

Rev. W. H. Giles says that he is undertaking to do the work of two men at Lafayette. He is serving First church, and Davidson Memorial full time, is Golden Cross chaplain at State Charity Hospital, gives much time to the Methodist Student Center at S. L. I., and is "on the air" twelve times each month.

In addition to this, he will be host to the Pastors' and Christian Workers' School, with the prospect that he may fall heir to the task of entertaining the next session of the Louisiana Annual Conference. The rationing board has already approved the points for the entertainment of at least one hundred and twenty-five for the Pastor's School.

WELCOME!

"As soon as they saw us coming a great shout of wild joy went up, and they came shouting and laughing and dancing in their joy to see Doctor and Mrs. Lewis again," writes Miss Mary E. Moore, R. N., one of a group of Methodist missionaries recently returned from furlough to Tunda, Belgian Congo, Africa. "They fell at their feet crying and shouting their joy and prostrated themselves on the ground in an attempt to express their great happiness for their return. They brought a great basin of eggs and at least ten chickens as gifts. It takes so little to make them so happy, and it wrings our hearts when we realize that we have been able to give them so little time. We certainly want to do a lot more for them now that we are three, instead of one."

WEEK OF DEDICATION AT WEST LAUREL CHURCH

We feel that the week of February 28 to March 7 was spent to a very good advantage in this church. At the morning service on Sunday, February 28, the pastor's subject was "Christian Stewardship;" at the evening hour, "The Great Covenants of the Bible." Literature, Bible Bookmark Covenant Cards, and Personal Commitment Cards were distributed to the congregation. Each organization of the church was given a week-night (during the coming week) for the purpose of checking upon its activities and pledging itself anew to the Church and to Christ. On Monday night, all the ladies of the church, through the Woman's Society of Christian Service, came together for a service of dedication. Tuesday night the Board of Stewards met with a splendid attendance and a great meeting. Wednesday night was a real mid-week prayer meeting. Thursday night the Board of Christian Education met, with perhaps the best of small organization meetings.

The climax to the week came on Friday night, through a church-wide banquet and inspirational service, sponsored by the Wesley Brotherhood. In addition to a large attendance from the church membership—Dr. and Mrs. B. L. Sutherland, district superintendent; Dr. and Mrs. B. M. Hunt, Hattiesburg; Rev. and Mrs. J. W. Leggett, First Church Laurel; Rev. and Mrs. D. T. Ridgway, Kingston Church, Laurel, were the honored guests. Dr. B. M. Hunt, pastor of Main Street Church, Hattiesburg, was the speaker, and, in his splendid Christian spirit, brought such a timely and challenging message.

On Sunday, March 7, the pastor used as his subject "Complete Dedication," and the membership came to the altar in dedication, leaving their offering as a further expression. Two young boys offered their lives on profession of faith in Christ. At the evening service, Dr. B. L. Sutherland, our district superintendent, preached and again led the church to a high spiritual climax, challenging the people in a personal dedication, with splendid results. Our Week of Dedication offering was $29.50.

AUBREY B. SMITH, P. C.

The confidence we have in ourselves arises in a great measure from that which we have in others.—Earl Riney.

IT WAS "BUSINESS BETTER THAN USUAL" FOR THE LIQUOR INDUSTRY IN 1942

Consumption of legal alcohol beverages in the United States last year reached two and a quarter billion gallons, an increase of 13.26 per cent over 1941, according to government figures, it was revealed today by the National Woman's Christian Temperance Union.

This represented an average weekly consumption for every man, woman and child of 1.3 quarts, the W. C. T. U. pointed out. Expenditure for legally produced liquors in 1942 was about $4,098,235,250.

Consumption of the various classifications of liquor was:

Distilled liquors	147,624,142 gallons.
Beer	1,985,001,920 gallons.
Wines	114,456,848 gallons.
Total	2,247,082,910 gallons.

—National W. C. T. U. News Release.

THE CHAPLAIN

The chaplain has but one work. He is responsible for the moral and spiritual life of his unit. But this is a full-time job. Therefore, the War Department has directed that the chaplain be relieved of all duties which do not have a direct bearing upon his main task.

While the chaplain is a man of one work, his daily duties are of a varied nature. For convenience, let us consider him and his work under five headings.

First, the chaplain is a volunteer. As an ordained minister he is not subject to the draft. But out of love for God and country he leaves loved ones and friends behind. He chooses to follow the armed forces to the ends of the earth.

Second, the chaplain is a soldier. He receives special training at the Chaplain's School. He is subject to military discipline. He respectfully submits all his plans to his commanding officer. He is expected to meet all military formations.

Third, the chaplain is a preacher. He is responsible for providing worship services for the entire personnel of his unit. He is available to administer the sacraments, perform marriage ceremonies, and to bury the dead.

Fourth, the chaplain is a pastor. He visits with the officers and enlisted men alike. The sick and the imprisoned are cheered by his presence. He is the friend of all.

Fifth, the chaplain is a counsellor. The men feel free to come to him at any time. They can count on a sympathetic hearing. A good chaplain will not divulge confidences.

In closing, the chaplain is often thought of as a booster of morale. Insofar as this may be true, it is but incidental. His main task is to persuade men to "trust in God and do the right." When this is done, morale follows as an inevitable by-product.

L. R. NEASE, JR,
Chaplain, First Lieutenant.

"There is an immense amount of preaching which must be called preaching about Christ, as distinct from preaching Christ. . . . Many preachers are always discussing Christianity as a problem instead of announcing Christianity as a message and proclaiming Christ as a Saviour."—Phillips Brooks.

RESOLUTIONS OF RESPECT

In Memory of Mrs. H. P. Lewis

Whereas, a beautiful and gracious soul fell asleep when Mrs. H. P. Lewis was called away from her earthly home to her Heavenly Father's house; and,

Whereas, we realize that her sweet spirit, lovable qualities, attractive personality and Christian character have endeared her to us and proved an inspiration to us; therefore, be it

Resolved, that the Organization of the Ministers' Wives of the Greenwood District has lost a faithful member, and that we have been deeply grieved on account of the death of our friend and sister, and we sympathize most genuinely and tenderly with her stricken family.

Resolved, further, that though her body is now sleeping, we will not suffer the influence of her beautiful life of service to die and that it will be ours to hold the torch high which she has thrown to us.

Resolved, further, that these resolutions be spread on our minutes, printed in the New Orleans Christian Advocate, and a copy be sent to the family of our deceased friend and sister.

Organization Ministers' Wives of
Greenwood District.
MRS. A. W. BAILEY Secretary.

The best part of one's life is the performance of his daily duties. All higher motives, ideas, conceptions, sentiments, in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

—Henry Ward Beecher.

CAMPAIGN ACKNOWLEDGMENTS

Louisiana Conference

Crowley—J. B. Grambling	4
Leesville—A. A. McKnight	23
Loranger—P. W. Sibley	5
Zachary—B. A. Galloway	3
Carrollton Ave.—E. C. Gunn	3
Grayson—C. W. Lahey	6
Baton Rouge—J. H. Crowe	3
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	7
Gonzales	5
Hornbeck—E. H. House	18
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	6
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	25
Ponchatoula—Mrs. Verna Coburn	4
Monroe, First Church—A. M. Serex	7
Houma Heights	8
New Orleans—First Church	4
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	85

Mississippi Conference

Yazoo City—R. H. Clegg	35
Gloster—R. A. Allums	5
Harrisville—W. J. Dawson	3
McComb—F. E. Dement, Jr.	5
Meadville—Wesley Ezell	7
Canton—J. L. Carter	5
Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	15
Homewood—R. E. Case	3
Hazlehurst—C. W. Wesley	19
Summit—T. E. Nicholson	3
Bucatunna—E. D. Simpson	3
Brooklyn—E. E. Samples	3
Moselle—J. A. Bridewell	3
Vaughan—J. H. Grice	4
Meridian—T. J. O'Neil	3
Adams—S. B. Watkins	3
Gallman—W. L. Blackwell	3
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	9
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	12
Centreville—D. M. Ulmer	19
Lucedale—A. J. Boyles	12
Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	28
Cross Roads—D. P. Yeager	7
Brandon—G. L. Oliver	25
Galloway Memorial—C. G. Chappell	14
Madison—L. T. Nelson	3
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	93
Anguilla—E. A. King	5
Satartia—F. J. Jones	9
Silver City—B. M. Lawrance	15
Gibson Memorial, Vicksburg	15
Washington—A. W. Wilson	8
Gallman—W. L. Blackwell	3
Miscellaneous	48

North Mississippi Conference

Dublin—W. R. Crouch	4
Blackhawk—R. E. Wasson	5
Sunflower—J. W. Gibson	22
Victoria—B. D. Benson	3
Baldwyn—A. C. Bishop	7
New Albany—C. T. Floyd	19
Leland—W. B. Baker	3
Lula—J. C. Wasson	3
Becker—W. D. Waugh	6
Okolona—Marlin McCormack	10
Tupelo—W. A. Tyson	6
Mathiston—H. D. Suydam	4
Derma—J. D. Simpson	5
Corinth—W. C. Newman	59
Sidon-Cruger—W. S. McAlilly	6
Nettleton—W. C. McCay	12
Belmont—H. C. Lewis	3
Corinth—W. R. Goudelock	8
Fulton—E. L. Jernigan	5
Iuka—N. M. Mamill	6
Durant—H. P. Lewis	8
Tutwiler—J. V. Stewart	20
Olive Branch—N. N. Maxey	17½
Columbus—T. E. Gregory	7
New Albany—K. E. Clark	11
Arcola—E. S. Lewis	8
Greenwood—W. R. Lott	29
Swiftown—W. W. Brunner	6
Byhalia—W. W. Milligan	36
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	6
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	10
Clarksdale—J. H. Johnson	8
Inverness—T. M. Bradley	3
Tchula—W. T. Phillips	4
Vaiden—A. L. Davenport	26
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Guinn	3
Miscellaneous	65

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Program for the Annual Meeting of the Mississippi Conference W. S. C. S.

The Mississippi Conference W. S. C. S. will hold its annual meeting in Central Methodist Church, Meridian, with the other societies in Meridian as co-hostesses, April 6-8. Each local society may send one delegate, who will be furnished a room and breakfast in a home if her name is sent to Mrs. Jesse H. Graham, 2100 29th Avenue, Meridian, immediately.

Mrs. W. F. Mahaffey asks that every woman who can do so, attend the conference. As Mrs. J. D. Bragg, president of the Woman's Division, said recently, "Why should we feel proud of getting to meetings this year? The people of China have gone to meetings during five years of war."

Following is the program for the annual meeting:

Theme: "The Keys of the Kingdom Open Doors of Tomorrow."

April 6, 1943—Afternoon

Mrs. W. F. Mahaffey, president Mississippi Conference, presiding

1:30—Organ prelude.
Opening of Conference.
Conference hymn: "The Kingdom is Coming."
Scripture and prayer—Dr. T. M. Brownlee.
Greetings—Mrs. Herman A. Shields.
Response—Mrs. L. M. Hayes.
2:00—Organization of Conference.
Report of Recording Secretary—Miss Bettie Ridgeway.
Announcement of Committees.
Hymn.
Report of Vice-President—Mrs. C. E. Mullins.
2:30—"Master Key" (Spiritual Life)—Mrs. E. E. McKeithen, Secretary Spiritual Life.
2:45—"Key to the Alarm Box" (Supply Work): Mrs. L. J. Power, Secretary Supplies.
Reports: Deaconess Sallie Ellis, Moore Community House; Deaconess Maud Fail, Meridian Wesley House; Mrs. J. S. Breyer, President Meridian City Mission Board; Deaconess Ruth Carryer, Wm. Johnson Bethlehem Center; Mrs. R. E. Jones, "Gulfside," Waveland; Deaconess Catherine Ezell, Rural Work.
3:45—Announcements.
Hymn.
4:00—Worship: Dr. Clovis G. Chappell, pastor Galloway Memorial Church, Jackson.
Benediction.

Evening

7:00—Organ Prelude.
Holy Communion—Rev. J. L. Neill, District Superintendent, and pastors of Meridian Methodist churches.
7:30—Special Music.
Offertory.
7:45—"Entering Open Doors": Mrs. W. F. Mahaffey, President.
Hymn.
8:00—Address: Mrs. J. W. Mills, Vice-President Woman's Division.
Benediction.

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April 7, 1943—Morning

8:30—Directed Meditation: Mrs. E. E. McKeithen, Secretary Spiritual Life.
9:00—Conference Hymn: "The Kingdom is Coming."
Business.
9:15—"Key to the Book Case" (Programs, literature and magazines, study courses): Mrs. H. E. Hamrick, Secretary Literature and Publications; Mrs. E. V. Perry, Secretary Missionary Education and Service; Rev. I. H. Sells, Executive Secretary Conference Board of Education; Dr. M. L. Smith, President Millsaps College.
10:15—Hymn.
10:20—"Key to Home, Community, World" (Christian Social Relations: Activities Growing Out of Study): Mrs. Stanley Wilson, Secretary Christian Social Relations and Local Church Activities.
10:50—"The Crisis a Challenge to Church Women": Mrs. Paul Arrington, member National and Southeastern Jurisdiction Boards of Missions and Church Extension.
11:10—Announcements.
11:20—Special Music.
11:30—Worship: Dr. Clovis G. Chappell.
Benediction.

Afternoon

1:30—Hymn and Prayer.
1:40—Business.
1:50—"The Jurisdiction W. S. C. S. Plans for Tomorrow": Mrs. D. L. St. John, Secretary Organization and Promotion, Southeastern Jurisdiction.
2:05—"Keeper of the Keys": Mrs. T. H. Fore, Secretary Organization and Promotion, assisted by district secretaries: Mrs. G. C. Terrell, Brookhaven; Mrs. E. E. Dean, Hattiesburg; Mrs W. B. Fazakerly, Jackson; Mrs. J. C. Porter, Meridian; Mrs. John Cirlot, Seashore; Mrs. P. E. Cunningham, Vicksburg.
3:05—"Keys to the Bank" (increased giving through stewardship education): Mrs. L. O. Todd, Treasurer.
Pledge Service.
3:35—"Keys to the School Room" (young people's and children's work): Mrs. J. B. Cain, Secretary Children's Work; Mrs. Glendell A. Jones, Secretary Young Women and Girls' Work; Miss Mary Thornton Lindsey, Secretary Student Work.
4:15—"The Key that Reaches the Business Woman": Mrs. J. B. Pearson, Secretary Wesleyan Service Guilds.
4:30—Forum: Mrs. J. W. Mills leading.
Recognition of Life Members.
Announcements.
Benediction.

Evening

7:00—Organ Prelude.
7:10—Service of Remembrance: Mrs. C. E. Mullins, Vice-President.
7:20—Offertory.
7:30—Address: Mrs. E. L. Hillman, President Southeastern Jurisdiction.
8:00—Hymn: "The Kingdom of God."
8:10—Address: Miss Elizabeth Lee, Executive Secretary Latin America, Europe, and North Africa, Department of Foreign Work.
Benediction.
Reception (very informal).

April 8, 1943—Morning

8:30—Directed Meditation: Mrs. E. E. McKeithen.
9:00—Conference Hymn: "The Kingdom Coming."
Business.
Reports Standing Committees: Missionary Personnel—Miss Mary Thornton Lindsey; Status of Women—Mrs. Wm. Weathersby; Scarritt Associates—Miss Louise Tucker; Editor Woman's Page, New Orleans Advocate—Mrs. Stanley Wilson; Representative on Orphanage Board—Mrs. Eurie M. Weston; Education Program for Prevention of Lynching—Mrs. L. W. Alford.
9:30—Address: Mrs. Mary Garrett Wagner, Defense Area Worker, Woman's Division.
10:00—Forum: Mrs. E. L. Hillman leading.
10:30—"The Key to Our Records": Mrs. B. F. Lewis, Historian.
10:45—Invitation for 1944 Meeting.
Recommendations.
Hymn.
11:00—Worship: Dr. Clovis G. Chappell.
11:30—Adjournment.

* * *

Reports for First Quarter

Every officer in the local W. S. C. S. should mail her report for the first quarter to her corresponding conference officer by April 1st.

Since many requests come for the names of the conference officers, we are giving them:

President—Mrs. W. F. Mahaffey, Prentiss, Miss.
Vice President—Mrs. C. E. Mullins, Brookhaven, Miss.
Secretary—Miss Bettie Ridgeway, Ellisville, Miss.
Secretary Organization and Promotion—Mrs. T. H. Fore, 105 Arlington, Natchez, Miss.
Treasurer—Mrs. L. O. Todd, Decatur, Miss.
Secretary Missionary Education and Service—Mrs E. V. Perry, Rolling Fork, Miss.
Secretary Christian Social Relations and Local Church Activities—Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss.
Secretary Young Women and Girls—Mrs. Glendell Jones, Florence, Miss.
Secretary Student Work—Miss Mary T. Lindsey, Jackson, Miss.
Secretary Children's Work—Mrs. J. B. Cain, Columbia, Miss.
Secretary Wesleyan Service Guilds—Mrs. J. B. Pearson, 1601 17th Avenue, Meridian, Miss.

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Tentative Program for District Meetings

10-12—Education and Missionary Institutes under direction of the district superintendents and Rev. J. N. Hinson.

12-12:30—Address by Dr. Bartak, missionary from Czechoslovakia.

12:30-1:30—Lunch.

1:30-3:00—Woman's Society of Christian Service, under direction of the district secretary.

1. Hymn and Prayer.
2. (a) District Secretary's Report of 1942; (b) District Secretary's Report for 1943.
3. District Parsonage report.
4. Wood Junior College—Dr. E. W. Seay.
5. Departments of work presented by the Conference officers in the district.
6. New Emphasis for 1943, by Mrs. Ratliff and Mrs. Sharp.
7. Offering for District Secretary's expense to Training School in June.

3:00-3:30—Closing message by Dr. Bartak.

* * *

Dates and Places

April 6—Cleveland.
April 7—Sardis.
April 8—Greenwood.
April 9—Pontotoc.
April 13—Starkville.
April 14—Baldwyn.

* * *

Hernando Zone Meeting

The first quarter meeting of zone 2 was held at Horn Lake on Sunday afternoon, with the chairman, Mrs. J. F. Barber, Lake Cormorant, presiding. Six societies were represented with a total of 43 present.

Reports for the quarter just nearing an end showed activity among the women. An interesting program was given, and the conferences soon to be held in Mathiston and Sardis were announced. Much interest was shown in them and we hope to be represented.

MRS. ERSKINE WIYGUL,
Secretary.

* * *

Some weeks ago this letter came from Mrs. Talbert to me. It has a June, 1942. date, but in its interest and information concerning situations our workers have to face it is dateless. Suppose you read it and see if you do not agree with me:

Lovetch, Bulgaria, December 25, 1941.
Received in New York June 3, 1942.

Dearest Folks:

These last few weeks have been very hectic, what with our going into war and then Bulgaria declaring war upon U. S. A., getting ready for vacation, getting in and out of quarantines for scarlet fever, etc.

Now this is Christmas day, but do you suppose it feels like it? We are sending our girls home today. It is one big rush.

Last night the teachers gave a party. It was hurriedly gotten up, but was the only time we felt as though it were Christmas. We talked, ate and sang carols. The senior girls serenaded us. We were glad to be here rather than in Turkey or on the way to India.

December 28.—For three days after war was declared by Bulgaria on U. S. we sat here wondering what was going to happen. When the Legation called at noon on Tuesday and told us that everyone was preparing to leave I talked with Mr. Black to see if schools would be closed, and he hadn't been able to find out yet, so I went to Sofia that night. Travelled all night sitting on my suitcase in corridor because train was crowded with soldiers going on leave.

Those two days in Sofia were a nightmare. Just hated to think of leaving this country for some unknown destination. Some of the other Americans who stayed through the other war were planning on leaving, so I thought we had to. But when it was decided our school could finish the year and Mr. Black decided to remain, I thought we could, too. Esther was determined to stay here. But I said we ought to think of our parents and maybe they'd want us to leave.

When I returned to Lovetch, the town people were all against our departing. They said this was the safest, quietest place to be and they'd look after us. Some people I never dreamed of urged us to stay. They didn't like the idea of two women starting off on a journey into the unknown.

So we sent you a cable which we hoped you'd get for Christmas. However, four days later it was returned from Berlin, saying there was no communications with U. S. A. We were very sorry, and hope you did not worry too much about us. It seems the other Americans are waiting for permission to leave the country, but we feel much relieved since we decided to stay. We have relaxed and unpacked and put the house in order. We shall be under the care of the Swiss Legation, and hope we can keep in touch with U. S. through them.

On Christmas day I announced to the girls that we were staying here and the school would function the rest of the year, and they were very glad and clapped. Poor things, they had been nervous over the situation, too, wondering where they would go to school if our's closed down.

I put this letter aside for a little. There was no hurry, as no one could leave the country. We asked for permission to go to Sofia for part of the vacation. It took fifteen days for the permit to come. I hope I'll be able to go in March, when my passport has to be renewed by the Swiss.

If you get this letter, please let Miss Lee know where we are. It's a good thing we got the last money from the Woman's Division.

Some of the other Americans have changed their minds and have decided to stay—Mrs. Woodruff for one. But there are still 12 who are going whenever the government decides to let them travel, and I'm sending this letter by one of them. You may get it next Christmas or for your birthday.

We had the Fodorovi here for their Christmas dinner. The next day the Delcheir had us over for the second day of Christmas. We had them for New Year's. Their daughter, Roina, didn't go to Hungary after all to study but registered for medicine in Sofia. She is home for the holidays. Our school doctor is staying at our house, for she works also at the State Hospital, and they wouldn't give her a vacation now.

We didn't receive your Christmas letter. Wish the war hadn't been declared so soon. I wonder when the clipper stopped making trips across.

Just trust everything will be all right, even though you don't hear. We are going to see this war through. As long as we can continue our work we shall have plenty to do, so there is no time to think what is happening in the world.

January 29, 1942.—This letter has traveled to Sofia and back. No one leaving yet to send it with. If I had known about a student leaving for Turkey I would have given it to him, but I learned about him too late. Now the train services are all upset by the heavy snowfall. I have the address of Dr. Fowle, of American Board in Istanbul, through whom I shall try to get word to you. You may not be able to return one to me, for conditions change so quickly over here. Anyway, I know you folks are safe, so don't worry. I want you to know that the week before the Christmas vacation ended I got my special box (radio) back again through the efforts of our member of Parliament. I didn't ask him at all, but he has a daughter here and he heard about it and interceded for me. The government schools opened on the 19th and then on the 22nd closed again because of the cold wave. Our girls had already arrived on the 21st—those that could get here—so we remained. Many schools have no coal, but we are O. K., for the present at least. However, if this spell keeps on much longer we'll have to take some different measures. This is the worst winter since 1928—just when it is so difficult to get coal. But we have much to be thankful for, so we are not complaining.

Esther asked in Sofia if we could receive letters or money through Swiss Legation, and they replied no personal business could be done. Mr. Pratsch is having a hard time finding means to pay pastors. If it were not for the apartment house built on church property he would be absolutely destitute. Now he gets some income from the apartments which some of his church members fought against.

Esther's last air mail letter home was returned from Berlin, but mine wasn't, so hope you get your Christmas letter. Twenty organizations have had to close up, including Pen Club, Rotary, Y. M. and Y. W. C. A., International Institute for Peace, etc.; only purely Bulgarian nationalistic organizations are permitted.

Now we are preparing program for valentines. Our supply has run out, but we shall make something—maybe a heart cookie—for everybody. Easter Vacation is early this year, the end of March; the girls think because they study now they will go home earlier. They do love to talk and spread rumors. That's life in a boarding school.

MELLONY TURNER.

The man who would lift others, must be uplifted himself; and he who would command others must learn to obey.

—Charles K. Orr.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Louisiana Methodist Children Finding Friends in the Caribbean

Cuba, Santo Domingo, and Puerto Rico—these small, lovely, sea-washed islands lying under a tropical sun—are today one of the important cross-roads of the world. Stepping-stones between the continents of North and South America, the place where Latin and Anglo-Saxon cultures have long since met, these islands as well as all of those of the West Indies group are wide awake, and ready to make their contribution toward bringing about greater understanding and unity among all people of the Americas. The Christian church has had a large part to play in the development of the friendly spirit that binds these islands of the Caribbean to their neighbors, both north and south.

Among the enterprises which The Methodist Church has conducted in the Caribbean Islands there are three which carry on quite different kinds of activities, but which reveal work done in Christ's name that has had far-reaching results in terms of friendliness among the people themselves. One is the George O. Robinson School for girls in San Juan, Puerto Rico; another is the Hospital Internacional in Trujillo City, Santo Domingo; and the third is the work in the rural centers of Omaja and Baguanos in Cuba. The work of these missionary enterprises is being made vivid and alive to many by letters from the field as well as by contact with missionaries from them on furlough in the States.

Among the latter in recent months was Mrs. Estella Howard, the principal of the George O. Robinson School in San Juan. In conversation with friends at the headquarters of the Board of Missions and Church Extension in New York City, Mrs. Howard talked about the school, and answered numberless questions just before she left to get the plane at Miami for her return to Puerto Rico. She discussed the new building which will enable this school for girls to serve more effectively than it has in the past. She gave glimpses into the life of the school that showed it to be a friendly place to which children and their families would delight to go.

At other times Miss Lorraine Buck and Miss Agnes Malloy, both on furlough, talked about their work with the boys and girls in Baguanos, in one of the rural sections of Cuba. They told of play hours with the children, of friendly visiting in their homes, of the Sunday school, the first to which the children had ever gone; of the new home in which the missionaries live, and in whose building the children were so interested. To the listeners the small community at Baguanos and at Omaja, Oriente, where Miss Buck also worked before going to Baguanos, became real and full of friendly folk whom one wished to know. Letters from Miss Frances Gaby, as well as from Miss Sara Fernandez, who now carry on the work at Omaja, also help to complete the picture of the many things done in the spirit of the Master in these two centers in Cuba.

Dr. Barney Morgan, the General Field Superintendent of the Hospital Internacional in Trujillo City, Santo Domingo, has not been in the United States recently. However, through interesting letters he has so clearly described the big hospital built near the edge of the city, to whose clinics many go each day, and in whose wards men, women, and children are being made well, that it is easy to imagine that a visit has been paid there, and that the staff of doctors and nurses, all Dominicans, have been seen at work. One is glad of the things that The Methodist Church, in cooperation with other denominations, is doing to bring health and happiness to the people of the Dominican Republic.

It is about these activities of the church in the Caribbean Islands, as well as some elsewhere in Latin America, that the children of Methodism will study during the spring quarter. In doing so they will come into touch with many new friends whom their church through these varied missionary enterprises is trying to serve.

George O. Robinson School in Puerto Rico Described by Former Student

Rachel Lopez, who was for many years a pupil in the George O. Robinson School in San Juan, Puerto Rico, and who is now studying in the United States, writes concerning her days in the school as follows:

Dear Friends:

Perhaps you have wondered as to what kind of work The Methodist Church does in providing educational opportunities for thousands of children in Latin America. You may have heard about the schools and churches, but perhaps your idea about them is rather vague.

May I take this opportunity to tell you about the George O. Robinson School in San Juan, Puerto Rico? The George O. Robinson School is supported by the Woman's Division of Christian Service of The Methodist Church. It is a school for girls up to the eighth grade.

I went to Robinson School when I was about seven years old and liked it so much that I went to no other school until I graduated from the eighth grade. When I entered the school there were only about sixty girls, and when I left there were nearly eighty. More could not come because there were no accommodations for them.

George O. Robinson School is situated in one of the loveliest places of San Juan, its nearness to the sea and its many tropical palm trees and flowering shrubs adding to its beauty. There is a large swimming pool, and a playground with swings, slides and all sorts of recreational facilities that children like.

We had religious services every morning, in which the students as well as the teachers, took part. In school we were taught the same things that children learn here in the United States. In addition to the regular subjects, we had home economics and Bible. Our Bible study was not all theory but practice, such as doing things for other people whenever possible, making toys and scrap books for children in the hospital, and during the Christmas season giving toys to children whose parents could not afford to buy them anything.

On Sundays we went to Sunday school, which was very much like it is in the United States. On Sunday evening we always had a minister come to the school for the evening service.

Occasionally we went on picnics and hikes or visited old Spanish castles, such as El Morro and San Cristobol, or San Geronimo. Since the ocean was so near the school, many times on Saturday nights we would go to the seashore, roast marshmallows and sing songs and hymns. It was such a beautiful sight to watch the waves as they dashed upon the shore. The tropical moon and twinkling stars are something a person in Puerto Rico never forgets. We especially enjoyed climbing up Lunquilla Mountain, as we did not go very often since it was quite far from San Juan.

I am very glad to say that the George O. Robinson School has one of the best, if not the best, system of education for a school of its kind in Puerto Rico. When the girls leave the school they have not only a good foundation for a future career, but for whatever they choose to do in life.

I am especially grateful for what the school has done for me, both educationally and spiritually. Some day I hope to go back to Robinson School as a teacher and teach many more children as well as I was taught.

Sincerely yours,
RACHEL LOPEZ.

• • •

Gifts for Supplies

In addition to the regular missionary offerings of children on World Service Sunday and in additional sessions which help to carry on the work of the church at home and abroad, groups of children at times may wish to make specific gifts to some missionary enterprise in this country or in other lands. The Supply Work of the Woman's Society of Christian Service offers some interesting possibilities at this point. When desired, requests for information regarding such opportunities may be made through the local secretary of supply work, or through the district or conference secretaries.

Gifts through this channel may be made in one of two ways:

1. **Concerning gifts for supplies in the United States.** The local, district, or conference secretary of supply work will always be glad to mention specific things that are needed in missionary work in their own or adjoining conferences, or in other sections of the country. They will also be able to give clear directions as to how these gifts should be sent.

2. **Concerning gifts for supplies in foreign countries.** (a) Because actual supplies cannot be sent abroad now, all gifts for needed supplies in foreign countries must be sent in cash. The secretary of supply work of the Woman's Society can furnish a list of needs upon request, which the cash gift may be used to meet. (b) There are always many needs for supplies in foreign countries that may not be listed.

To meet these emergency needs a gift of money for supply work in any country may be designated, and forwarded through the regular channels of the Woman's Society.

• • •

Address all communications about chil-

(Continued on page 13)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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Copy for this page failed to reach us.—Editor.

LOUISIANA W. S. C. S.

(Continued From Page 12).

dren's work to Mrs. Ed Conger, Arcadia, La.

* * *

The third annual meeting of the Woman's Society of Christian Service will be in session in Monroe, March 30-31 and April 1, 1943. Special guests will be Bishop C. C. Selecman, Miss Edith Fredericks, missionary of Hong Kong, China; Dr. Edgar Godbold, president of Louisiana Moral and Civic Foundation; Dr. Dana Dawson, member National Committee for Study of Japanese Problem; Mrs. George Sexton, Jr., president of South Central Jurisdiction; Mrs. W. M. Ledbetter, secretary of Joint Division of Education and Promotion of Board of Missions and Church Extension.

RESOLUTIONS

Whereas, on March 6, 1943, the valiant and courageous spirit of Mrs. John Stracner, our beloved friend and co-worker returned to the Giver of life; and

Whereas, Mrs. Stracner was a faithful member of the Lahey Chapel Methodist Church and Sunday school, and for the life of the church has served as only a Christian could; and

Whereas, her unfailing courage, her loyalty and her trust in God were an inspiration to those who knew and loved her; therefore be it

Resolved: First, that in entering the open door of heaven she has left behind pain and sorrow, and while we mourn our loss we rejoice with her in that she has entered into the blessed life our Lord prepared for those that love him.

Resolved, second, that the memory of her invincible will to overcome obstacles will be encouraging to everyone of us to follow her example.

Resolved, third, that we extend our heartfelt sympathy to her loved ones and pray that God be ever near them to comfort and sustain them.

The Adult S. S. Class of Lahey Chapel
Methodist Church of Wilda La.
MRS. J. R. HOYT, Teacher.

GUARD OUR BOYS WITH YOUR PENS

Pastors who edit church bulletins and parish papers, as well as publishers of more pretentious religious journals, are cautioned by the Office of Censorship to exercise particular care in printing news concerning men in the Army, Navy, and Marine Corps which might inadvertently provide information of value to the enemy.

The code is, of course, well known to newspaper and magazine editors, but has not been adequately communicated to publishers of smaller church papers and newsletters. N. R. Howard, assistant press director of the Office of Censorship, has asked the Commission on Public Information of The Methodist Church to aid in passing on this information and impressing its importance:

Do not identify military units which have gone overseas or about to do so.

Do not link naval personnel with names of their ships.

"Smaller religious publications are printing, very properly and patriotically, lists of their men in service and various items of news about such men," Mr. Howard says. "There is no objection to the publication of such news, but the above precautions are vitally necessary."

THE ORDINARY FOLK

By Mrs. Irvin Rowland

"Follow me and I will make you fishers of men."

It is not necessarily the most talented persons who will prove to be outstanding in the work of the Kingdom of God. It will be those who try the hardest and consecrate themselves more fully. Few people ever reach the peak of their capacity—most of us say, and probably think we do the best we can, but do we? How often it is that we attempt our Christian service only half-prepared or half interested!

Some of the greatest things in life are accomplished by ordinary folk, people who dare to live to the fullest, keeping faith and hope alive. They do not consider their achievements superior—they feel they have but done their duty, realizing that others were just as capable though not quite as persistent. Wouldn't we all like to be like that, humble and unassuming? If we observe closely, it is only those who are God-fearing and simple in faith and trust who make the greatest spiritual gains.

Jesus chose simple folk for his closest friends and companions, yet their memory will always be revered and loved. The apostles dreamed not of their names being remembered by all generations—they thought only of being true to the Great Commission. So, when we have an opportunity to serve or witness for our Lord, even though we feel unequal to the task, let us remember that in his hands our lives can prove more useful than any of our expectations.

WISE OR OTHERWISE

By Rev. James H. Felts

When a man makes his own bed he should sleep on it without complaint.

If all the wind bags in congress were deflated Hercules might be reborn.

Denominational snobbery is the most inconsistent and least praiseworthy of all the hallucinations that afflict some preachers.

Prowlers in the garden of decency no more enjoy the light than bugs that live under logs.

Christ was heard gladly by the common people because his sympathies were as broad as humanity.

When a man offers advice that he himself is known to ignore we are not greatly impressed.

One of the best trained and best loved young preachers of the North Mississippi Conference, whom I had addressed as Doctor, wrote me recently, "Just noticed that you addressed me as D.D., and I want to remind you that my theology hasn't got sick enough to have it doctored. Otherwise I might buy myself a "Pee Wee Degree."

When a man blames everyone else and everything else save himself for his troubles his case is nearly hopeless.

If and when labor organizations get everything some of their leaders seem to desire, there will be nothing left for anyone, including labor.

The baby that caught a wasp got what it wanted—but! Beware of the attraction that carries a poisonous sting or "biteth like a serpent."

Windy radio announcers are becoming more and more unpopular. Public sentiment may ultimately force saner advertising.

True or false? We go part of the way to heaven on the road to hell.

LOUISIANA CONFERENCE

Baton Rouge District—Second Round

Plaquemine, Mar. 21, a.m.
Ponchatoula, Mar. 28, a.m.
Springfield, at Lee's Landing, Mar. 28, 3 p.m.
Hammond, Mar. 28, p.m.
Gonzales Circuit, at Carpenter's Chapel, Apr. 4, a.m.
Blackwater, Apr. 4, p.m.
Lottie Circuit, at Port Barre, Apr. 11, a.m.
North Baton Rouge, Apr. 11, p.m.
Covington, at Covington, Apr. 18, a.m.
Amite, dedication service by Bishop Smith, Apr. 25, a.m.
Clinton, dedication of education building by Bishop Smith, Apr. 25, p.m.
Angie Circuit, at Sun, May 2, a.m.
Columbia St., May 2, p.m.
St. Francisville, at New Hope, May 9, a.m.
Baker, at Baker, May 9, p.m.
Greensburg Circuit, at Center, May 16, a.m.
Slaughter, May 16, p.m.
Jackson, at Ethel, May 23, a.m.
Istrouma, May 23, p.m.
Walker Circuit, at Mangum, May 30, a.m.
Denham Springs, May 30, p.m.
Pine Grove Circuit, at Killian's Chapel, June 6, a.m.
Live Oak, June 6, p.m.
Tickfaw Circuit, at Tangipahoa, June 13, a.m.
Kentwood, June 13, p.m.
Pearl River Circuit, at Talisheek, June 20, a.m.
Bogalusa, June 20, p.m.
Fisher Circuit, at Mt. Hermon, June 27, a.m.
Franklinton, June 27, p.m.

The district conference will convene in a one-day session at 9 a.m. on Friday, May 28, in the Blackwater church. The district conference sermon will be preached by Rev. John H. Crowe, of the First Methodist Church, Baton Rouge. Our goal is fifty per cent of all finances, with district work in full, by the meeting of the district conference. Let everyone work in that direction.

Where no dates are announced for charges, the district superintendent will be glad to arrange dates for holding conferences, if these be desired.

W. L. DOSS, JR., D. S.

THE CHRISTIAN FIRESIDE

THE SNUB

By Rev. Vivian T. Pomeroy, D.D.

I once knew a girl whom I shall call Clarice; and this story begins with her thirteenth birthday. Clarice had a present from an aunt; it was a pretty little book bound in cream and gold. It was called "The Secret of Beauty;" and Clarice's brothers made rude jokes about it. If any of you have snub noses and brothers, you can guess how rude the jokes were. Clarice was a very jolly girl and rather clever. She had freckles and brown eyes and a funny little nose. A stumpy, useful little nose it was—a delightful nose in every way, but most certainly not a beautiful nose. Clarice's brothers would sometimes push it and make a noise like a bell ringing inside a house. I think few people understood Clarice's feeling about her nose as well as I did. My nose, although far from being stumpy and small, is also a useful nose.

But when the book arrived and Clarice looked into it, she was most excited. It said in "The Secret of Beauty" that beauty was just a matter of thinking. If only you thought beautiful enough things, you would become beautiful in every feature. And there were, if I remember correctly, pictures of ladies and gentlemen "Before Thought" and "After Thought."

Now there was only one thing which everybody said was wonderful about Clarice's nose. She could balance things on it. She could hold Father's walking stick on it for quite a long time. Also books, bottles or balls. She could do really clever tricks. So, if anyone dull or cross came to the house, and things were not going well, Clarice could always do her tricks. Babies especially laughed a lot at them. Grandma said that it was better to be able to balance properly than to play the piano very badly, and that these funny things were Clarice's "little bit for others." But Clarice did not think so. She was ready to give up the nose which could balance for the nose which was beautiful.

So the very night after her birthday, which was on December the thirty-first, she wrote in her handsome new diary, which also was a present: "Got a wonderful book, which says that if you spend half an hour every morning and every evening thinking beautifulnesses, you will grow beautiful. It gives pictures of people who have done it. I am now going to think. I hope it won't take long to make my nose more like ——'s (the name of her favorite screen star, a lady with a most elegant nose)."

There were things Clarice wrote in her diary on other days in January, although the writing became shorter and shorter, as it usually does in one's new diary. Then on January the twenty-seventh she wrote this: "Been thinking beautifulnesses for more than three weeks. It won't work. Father says something about being a flashlight if you can't be a star. I don't care about that. I shan't be able to balance when I'm twenty; so what's the good? The book is silly."

Early in February, Clarice's mother asked ten women to tea. They belonged to a sort of Mothers' Club at the church, and all were quite poor and lived in a shabby part of the village. They all brought their babies. They seemed very hungry. Even the babies ate large quantities of cake. But it was all very lovely. After tea they had some music, and then Mother said something to Clarice about her balancing tricks. Clarice went a little red, but she did her part. Everybody laughed and clapped their hands; and the babies, who had eaten so much cake, were very pleased. Clarice laughed, too.

That night she wrote in her diary: Such a happy day. Shan't trouble about S of B. Will try the flashlight business."

It must have been just about that time that I gave Clarice's hand an extra squeeze; and I remember thinking that, if only I could write a real adventure book one day, I would put at the beginning what book-writers call a dedication. And it would be this: "To Clarice, who did her best with a snub, and was content to be a flashlight instead of a star, and when people knew her they laughed and simply loved her."—Reprinted by special permission of the author and The Christian Leader.

BRIGHT AND CLEAR

There is a day in the early spring known as the Ching Ming, or the Bright and Clear Festival. This is one of the most sacred of the ancient ceremonials of the Chinese people. The living family cleans and adorns the graves of its forefathers. Sacrifices are offered, while the children play in the bright sunlight on the grassy hills, where flowers grow in profusion. There is a sense of returning life after the eclipse of winter.

Thus for thousands of years our Chinese friends have preserved a feeling of continuity with the past. Through a hundred crises, of war, and famine, and pestilence, every spring they have honored the accomplishments of their forbears, and have pledged anew their loyalty to the highest ideals of Chinese civilization.

This ancient custom has taken a new significance in these difficult times, when China is completing her sixth exhausting year of total war. It would be so easy for the moment just to give up, but China remains loyal to herself, and to her highest aspirations.

There is also a meaning for us in this old custom. We who are younger in our racial heritage sometimes tend to overestimate the significance of things of the moment. The continuity of that which is good can not be broken by the storms of today. Our Chinese allies at their best have taught us that no personal loss or sacrifice is too great to preserve the highest values we know.

Our Christian world and its institutions are today beginning to feel the effects of total war. The Christian colleges in China are struggling to meet rapidly growing needs with inadequate resources. There is no certainty that the morrow will not bring far greater sacrifices than they yet have known.

But this is certain, that the vitality and enthusiasm for a united Christian world which is the foundation of the Christian colleges is invincible because it is compounded of the best we have to offer, and the best of Chinese civilization. There may be more defeats and suffering before this war is over, but the Chinese are accustomed to tribulation. If we keep faith with them, they will keep the ideals we mutually profess Bright and Clear.—The China Colleges.

WHEN RED CROSS PACKAGES ARRIVE IN CHINA

"Bless the American Red Cross!—they have just sent us two bales of sheeting!" exclaims Dr. Ailie S. Gale, of the Methodist Hospital at Tzechung, West China.

"When word came that the sheeting was across the river," she says, "I became so excited that I must have acted strangely! From the expressions on the faces of some of the staff they must have thought I was trying to do a highland fling, or some such performance! But when I tell you that we had only sixty-six sheets for forty beds, you can imagine how I felt when that sheeting arrived.

"It didn't take many minutes until some of it was cut into sheet lengths, and until a tailor and his machine were here on the job. And the sheeting will have to make nurses' aprons, doctors' operating gowns and caps, bed spreads and comforter covers, and many other uses. The Red Cross also sent us some heavy blue drill that we used for mattresses, and quite a supply of cotton, and some ether. Since all these things are hard to get and the price is almost prohibitive, when they can be found, we feel as if showers of blessings had dropped on us from the homeland!

"We have a dear little fellow, eleven years old, as hospital page. When I arrived I found I used up so much energy calling nurses or servants that I began to look around for some feet to help. I heard of this little fellow, whose mother is a widow with two children. They were so poor that some of their meals consisted of boiled sweet potato peelings. When I offered the child the position as page for his board only, they jumped at the chance. And it was just what the little fellow needed—a chance to eat "till he is full," as the Chinese say. He is as bright as a whip, clever in getting things done, helping whenever he can find something to do, and seems to be perfectly honest in all his work. With the Red Cross dark blue cloth, we have made him two little suits trimmed with bright red. One of the ladies gave him a belt. He is about the proudest little fellow you ever saw as he struts off to his "poor school" each afternoon. And the good food and exercise seem to have developed his mind and body until we are all wondering what his future will be. Will he decide to be a doctor since he has found himself by coming here? I pray that he may have the opportunity to prepare himself for service to his country."

—Arkansas Methodist.

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WHEN YE PRAY, SAY . . .

(Part 2)

By Rev. Charles E. McLean

Our Father, who art in heaven,
Hallowed be Thy name.

Here are words which signify much if my heart can speak them truly. But if my heart cannot speak them, then how can I pray to Thee? For they confess a conviction and a faith in Thee, the Father of my spirit, radiant in holiness and exalted above all that I may touch of earth's concerns, and yet close to me—so close that Thou dost share my burdens and dost know, also, the torment of my fears. Does my soul revere Thy name, and Thee, my Father, as becomes a trusting child, else, how can I pray to Thee?

Thy Kingdom come,
Thy will be done, on earth, as it is in heaven.

Here, at once is a confession and a great resolve. And only as these words are a confession and a resolution will they support prayer. I acknowledge that it is most fitting that thou shouldst reign in all the universe which thou hast made and also in the lives of men, wherein, most of all, Thy will has been abridged! I resolve to give myself to the bringing in of Thy Kingdom for my neighbor and for myself. As I thus confess and thus resolve, thus I pray.

Give us this day our daily bread.

No matter how I toil, it is Thou whose fingers feed me still! Oh, feed me with food convenient for me (Prov. 30:8)—food which I need, both in body and in soul! Nor let me in softness ask for sweets when in my heart I may require that which is, for the moment, bitter! Let Thy wisdom and Thy providence, and not my biased will, decide.

And for this day Thy daily care I seek, remembering that Thou dost give grace as we need grace and that we need grace only as we use grace.

Day by day, as thou shalt need,
Thy son, thy guest, thy self to feed,
Thy vessels with their oil and meal,
God's care for you and yours reveal!
(1st Kings, 17:16).

And forgive us our trespasses as we forgive those who trespass against us.

Forgive us . . . as we forgive . . .

Here is a prayer formula much too simple for question or debate. If I take pen and write out my attitude to my brother man, I have but written down Thine attitude to me! If I have no pardon in my heart for those who use me ill, I have no power or right to seek that grace of Thee!

Lead us not into temptation but deliver us from evil.

This seems so strange a boon to ask of Thee, O God, whose very Nature is the surest pledge of Thy intentions for Thy children's good! Does such a Father require that He receive such a petition? Not so! But thou dost require that Thy children should offer it! The question is not, where Thou mayest lead me, but, where I may wish to be led. Perhaps the whole meaning of life, for me, may hang upon my attitude at this point.

Have we not watched over our own children for twenty years and with a constant concern endeavored to keep beyond their ken the threat of danger, the torment of fear, the anguish of pain and the pang of regret until their unfolding minds should comprehend something of life's meaning? What vigilance and exertion has been necessary to keep every thing from them and them from every thing that meant a threat of hurt to their lives, but which their untaught and injudicious minds might want and their eager hands reach out to grasp! Have we required that this care should first be sought by our children? By no means! And yet, the attitude of the children to our thought for their developing capacities and the real dangers which surrounded them had a great deal to do with our ability to help them and with their own approach to the larger problems of life. One defiant gesture might invalidate the considered care of years and bring ruin to every happy expectation they have ever known!

And Father, before Thee, I am but a little child! However quick I may be to learn, I shall never quite comprehend the mysteries of the spirit world. I shall never get beyond the need of Thy guiding presence if I would avoid the unseen dangers and pitfalls which beset the paths of men. If I would be worthy of Thy leading, I must first sincerely desire it. If I would be sure of doing right, I must fear and shun the chance of doing wrong. I, too, with one defiant gesture, can make fruitless all Thy loving care and, like a tiny lad I knew, can run with the sharp brightness I have craved clutched tightly in my fist, and—like the lad—I, too, can stumble and pierce myself through the heart!

Man's frailty in the face of temptation has brought the spectacle of the Cross to the earth and the agony of Calvary to Thy great heart! Help me to remember my share in my Lord's suffering and death so that my revulsion from sin might carry me into the safeguard of vigilance against temptation itself!

For Thine is the kingdom, and the power, and the Glory forever.

Can we thus acknowledge Thee to be Lord of Thy creation even as we execute our own design upon the earth, of which Thou hast made us trustees only? Can we thus acknowledge Thee when we lay out our plans for days and years and even for the destinies of our fellows while we resolutely bar Thee from our council chambers?

It may be that we shall pursue our weary, unrelenting round as wandering waifs on the deserts of time, plodding from one phantasm of hope to another, polluting the waters of refreshment, hewing down the forests of beauty and protection, sapping the strength from the earth beneath us, warring without conquering, winning without gaining, learning without comprehending, and never reaching a haven of security and peace. And, one day, when the smoke of the final conflict has cleared away, when the tinsel of our pomp has tarnished, when the last green leaf has withered, when the last rosy cheek has faded, and the last trusting smile has vanished from the faces of our disillusioned children, the Baton of Power will fall from our nerveless fingers, as, from the midst of the relics of our desolation and ruin, the wind bears up the murmur of our faltering confession:

"For Thine is the kingdom, and the power, and the glory, forever. Amen!"

Or, some day, perhaps, a prodigal race will come to itself and on island and on continent, on mountain and on prairie, on desert and on watercourse, on the highways and on the high seas, men will turn to Thee for pardon and for guidance and for fellowship, and will go forth into God's wide, waiting garden to make it beautiful and glorious and to make every shrub and fruit and creature to become what Thou hast designed that it should be! Then, when the rose has reached its crowning beauty, when art shall partake of Thy holy idealism, when knowledge shall exalt the common good, when truth has struck off the shackles of the soul, when brotherhood has bound up the bruised and the broken and has put bread into every empty mouth, and when government has become the handmaiden of righteousness and an instrument of Divine order, we shall offer up the world to Thee as the footstool of Thy presence where Thy happy children shall proclaim with the works of their souls that,

Thine is the kingdom, and the power. and the glory forever!

And how truly does this simple realization bring peace to our own souls when we are confronted by responsibilities and challenges far above our apparent strength! As we face the fact that every worthy effort of man reaches out beyond the immediate circumstances involved to blend into the radiant and eternal pattern of Divine purpose and glory, we find a capacity for service or suffering sufficient for the hour!

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Secretary Supplies—Mrs. L. J. Power, 824 Camp Avenue, Gulfport, Miss.

Secretary Literature and Publications—Mrs. H. E. Hamrick, Collinsville, Miss.

Secretary Spiritual Life—Mrs. E. E. McKeithen, Utica, Miss.

All of the reports are important, but it is most necessary that the report sent to the conference treasurer and to the district secretary be accurate.

In reporting to the treasurer, be sure to list separately the items included in the amount of money sent.

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RESOLUTIONS ADOPTED BY THE WOMAN'S SOCIETY OF CHRISTIAN SERICE, BUNKIE METHODIST CHURCH

Whereas, God, in his infinite wisdom, has been pleased to remove from our midst our beloved friend and co-worker, Mrs. W. D. Haas, on March 8th, day of our Lord 1942, we bow in humble submission to His holy will.

Whereas, she was a charter member and first president of Bunkie society, a loyal and faithful member of our church. Loved and recognized by many less fortunate than herself for her frequent acts of kindness and charitable gifts, and,

Whereas, however deeply grieved we may be over her passing, be it

Resolved, that we, in our humble way, express our love and appreciation for such a true Christian character; and be it further

Resolved, that a copy of these resolutions be sent to the family, a copy be spread on the minutes, and a copy be sent to the New Orleans Christian Advocate.

MRS. E. G. SEWELL,
MRS. S. E. LESTER,
MRS. J. D. CHAPMAN.

WEAVER AND OAK GROVE W. S. C. S.

Dear Dr. Duren: The following report is from the Weaver and Oak Grove W. S. C. S. for the first quarter of 1943:

Our meetings are held on the first and third Mondays of each month, the society giving one Monday in each month to the Red Cross work. Both societies were represented at the first quarterly conference, which was held on January 31 by Rev. R. R. Branton, who gave a really inspirational message. Every one enjoyed the business meeting and both churches were paid up in full. Both societies pledged themselves to strive for a better year than last and will do extra war work too, by serving, making bandages, and other things in the war effort.

We were happy to have Mr. and Mrs. Breedlove with us and hope they will come again. They have two circles out at their Oak Grove church and gave a nice report, financially as well as otherwise.

With a heart full of desire to have a good year in both charges with our pastor, Rev. L. A. Bodie, preaching two Sundays a month at each church.

Respectfully submitted,
MRS. B. F. ROBERTS.
Mrs. T. R. Lawson, Pres.,
Mrs. S. S. Williams, Sec.

THE WILES OF THE DEVIL

By Rev. W. T. Bazzel

When the risen Christ commissioned his disciples to go into all the world and preach the gospel, the devil stood nearby, listening in. Full well did he know that this gospel would constitute a major threat to his tyrannical dominion over this world; therefore, he hastened to summon all the fiends of hell into a supreme council of war, wherein they agreed upon strategic plans for combatting and destroying Christianity.

The grand strategy adopted consisted of two simultaneous campaigns: First, persecute, torture and kill Christians, and make Christianity unpopular, painful and unendurable. Second, create divisions among believers.

All the forces of hell were mobilized in an all-out war, and this two-fold strategy was relentlessly pursued for about 280 years. Hell's First Army, with "Bloody Persecution" as its battle cry, endeavored to conquer and crush Christianity by brute force—imprisonment, stripes, torture and death; while the Second Army, using more subtle methods, stirred up divisions and fostered sects and schisms. It was a long and terrible war. Many Christian leaders were slain, but Christianity lived on, and grew ever stronger and continued to spread abroad among the nations like a tidal wave. Toward the close of the third century Generalissimo Diabolus realized that ultimate defeat was certain if he did not adopt a better strategy; so he called another great council of war.

Reports from the field showed that both armies had done their utmost, but that one army had been neutralizing the work of the other! While one had been promoting divisions among Christians, the other, by its cruel persecutions, had compelled all Christians to stick together!

So this great war council adopted a new plan of grand strategy, which was outlined in the closing speech by Generalissimo Diabolus, as follows:

"Generals and Fellow-Fiends: We have unanimously agreed that Christianity can never be overcome by persecution and violence from without, because such attacks by our legions cause all sects and creeds among Christians to stand together and make common cause against a hostile world. We have furthermore agreed that the only way the gates of hell can ever prevail against this religion is by corrupting and dividing the church.

"Therefore, in order to corrupt and divide, we shall declare an armistice, and pursue a policy of appeasement and compromise. We shall make the Christian religion popular and pleasant and fashionable; we must put the church under the protection of the Roman Empire and, as soon as possible, cause Christianity to be adopted as the official religion of the state.

"When this is done, it will be proclaimed that Christianity has overcome the world; but we shall see to it that it merely **compromises** with the world; for we, ourselves, will join the church and form a fifth column to bore from within.

"Then divisions will arise; sects and schisms will multiply; and, being at peace with the principalities and powers of the world, these sects will inevitably turn their swords against each other! Aye, we may confidently expect that Christian sects will go to war against each other, and persecute and kill—all in the name of Christ, of course!

"Go ye forth to the task before you with all confidence; for, even though our strategy may not utterly destroy Christianity, it will prevent Christianity from conquering the world."

The result of the foregoing Satanic strategy is history, but the battle still rages, and the end is not yet.

In A.D. 312, Constantine placed the sign of the cross upon his banner and won the victory which made him sole emperor of the west. He placed Christianity under the protection of the Roman state, and endowed the church with the strong instrument of worldly power. Corrupt men joined the church for worldly ends, and greedy men for gain. Many tares were sown amongst the wheat.

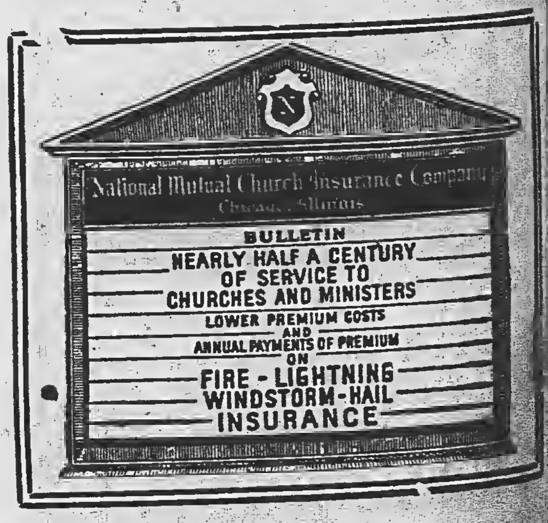
Divisions arose, and **intolerance** reared [illegible] ugly head. Arius, who had won a large [illegible]lowing, was denounced as a heretic, and w[illegible] excommunicated in A.D. 320. From that da[illegible] down to recent times the history of the Christian Church was often marked—and marred—by schisms, heresies, and merciless conflicts between Christian sects. Christi[illegible] excommunicated, tortured and killed Chr[illegible]tian—in the name of Christ! The de[illegible] dirty work was being done by church m[illegible]bers, far more effectively than Satan [illegible] all his legions could do it themselves. Ver[illegible] sectarian intolerance and "better-than-th[illegible] exclusiveness is the devil's best wea[illegible] against the way of Christ.

Jesus knew this would be the great[illegible] danger to the success of his gospel when he prayed so earnestly, for all his followers, "That they also may be **one** in us, that the world may believe that thou hast sent me." (Jno. 17:21). He knew that if all his followers continued to love one another, and to fellowship one another as brethren, that the world would believe; and he also knew that if they split up into intolerant groups and denounced each other the world would **not** believe on him.

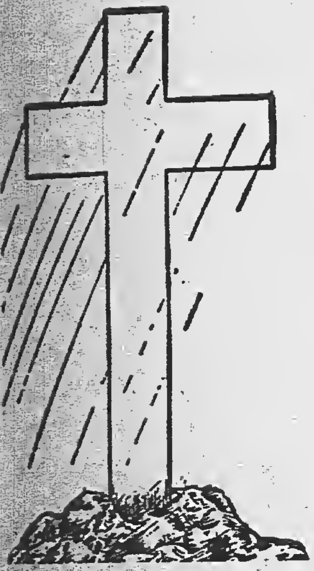
Divisions into varying groups, and diversities of opinion were inevitable—probably desirable; but if all groups and parties who believed in Christ and sought to follow his way of life had only tolerated and loved each other, and cooperated together against the common foe, how different would have been the course of history! Beyond all doubt, if Christians had remained one, as Christ repeatedly prayed they might, this whole world would have been brought to the Saviour long ago.

Today, Christian sects no longer seek to exterminate each other by force and violence; but sectarian exclusiveness and intolerance still exist in many denominations, and they continue to be the devil's most potent weapon against the progress of the Kingdom of Christ. When any group or organization begins to say, "My church is **the church**; it is the **only** church that has Christ's authority to administer the sacraments or ordinances"—then and there the said group or organization is doing the devil's dirty work. It is using in his behalf the most effective weapon for keeping the world away from Christ that was ever devised by the devil.

Patiently, nobly, magnanimously, God waits; waits for the man who is a fool to find out his own folly; waits for the heart which has tried to find pleasure in everything else to find out that everything else disappoints, and to come back to Him, the fountain of all wholesome pleasure, the wellspring of all life fit for a man to live.
—Charles Kingsley.


National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Perhaps . . . we are being pulled by God and through the present despair of things out of a ditch and on to a main road, which we are about to discover is the very road which Christ recommended to the human race two thousand years ago.
—Dr. John A. Hutton.

THE PRAYER-ROOM TODAY

Come, Lord, even now into Thy temple, all unclean as it is, and so thronged that there is scarce room for Thy coming. I cannot cleanse my heart, or empty it of self and sin. Yet here is the door wide open for Thee. Come as Thou wilt; come to bear witness against the evil that has so long dwelt in this heart. Come to show me what I am. Come to drive out the things that offend Thy holiness. And then, when Thou hast made Thy temple less unworthy, fix Thy sacred presence there, ever to abide. Amen.

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NEW ORLEANS, LA.
THURSDAY, APRIL 8, 1943.

The Good Shepherd

By Clyde Edwin Tuck

I walked in Palestine one summer day,
A flock of sheep gazed at me with mild eyes,
And cropped the green banks where still waters lay
Beneath the peaceful skies.

From out my world the shadows seemed to flee,
From off my heart the burdens seemed to roll;
The spirit of the flock encompassed me
And peace reigned in my soul.

Then passed time's pageant of the crowding years
To days when on those hills the Shepherd trod—
The Christ who came to soothe our griefs and fears
And lead us back to God.

I saw Him searching for the one lost sheep,
I heard His voice still pleading, "Follow me;"
He knows His own, and these His love shall keep
To all eternity.

Today, as far away in Palestine,
He leads His flock as in the days of old,
And offers to your wayward soul and mine
The shelter of His fold.

WALLET OF THE WEEK

THE ADDITION OF DIDYMIUM to a welder's glass is said to increase the productiveness of the welder by enabling him to see more clearly just what he is doing. This rare metal also helps to protect the eyes against the cloudy yellow flames of sodium vapors and prevents the absorption of dangerous ultra-violet and infra-red rays generated during the welding process. The new glass was announced by Dr. E. D. Tillyer, research director of the American Optical Company.

* * *

WOMEN DRINKERS are reported to be crowding England's public bars, and are manifesting a "provocative spirit of independence," according to a story appearing in the secular press. The chief constable of Cardiff, in Wales, reported an "enormous increase in the number of women, particularly young women, who now frequent public houses." A part of the inevitable cost of war is the moral slant which will be given to conduct, and the moral losses of civilization will recognize no armistice, nor will they be restored by the terms of peace.

* * *

SILVER PRODUCTION in the Western Hemisphere for 1942 is said to have dropped more than eighteen million ounces, most of the loss being in the United States. Of the total production of 183,600,000 ounces, it is said that sixty per cent of it went for war uses. The total holdings of the Treasury for 1942 was still the largest volume of silver in the world, despite the fact that the Treasury stopped buying foreign silver late in 1941. Silver coinage in 1942 reached a new high record. A bill before Congress seeks to make some of the Government's store available for commercial use.

* * *

WOMEN IN WAR INDUSTRIES are said to be causing serious repercussions in the home life of the nation. Because of the absence of mothers in war work, children are growing up without proper parental care and are being led away into vice and crime. It is argued that patriotism has its place, but its limitations as well, and that the function of the mother in the making of a home and the rearing of her family cannot be overlooked without disaster to civilization. The responsibility for keeping the mother's vital connection in the home rests largely upon the church.

* * *

GOVERNMENTS IN EXILE have a pathetic meaning in these days of world-wide war, but the maintenance of an administrative skeleton fails to convey any real conception of the heroic sacrifices which such peoples are making against the aggressor nations. It is said that when Germany overran Denmark a large part of the Danish merchant fleet was away from home. The captains and crews of these vessels voted to join with the Allies in the fight for freedom. Five thousand Danish seamen and eight hundred thousand tons of shipping joined with the Democracies. One thousand of the seamen have lost their lives in the struggle.

THE WESTMINSTER CONFESSION OF FAITH, the charter of Presbyterianism, has been purchased at an English auction and is to be presented to the Presbyterian Historical Society. The document is an authoritative manuscript copy in the writing of Henry Roborough, signed by the five officials, as presented to Parliament. The presentation of this historic document will be made at the meeting of the General Assembly of the Presbyterian Church of England in May. The price paid for the document was not mentioned.

* * *

THE THREATENED CURTAILMENT OF PAPER had as one of its earliest repercussions the proposal to eliminate religious news. Against this proposal, the New York Presbytery of the Presbyterian Church, U. S. A., went on record to the effect that religious news be not sacrificed. The presbytery expressed the feeling that the secular press is doing an excellent service by its comprehensive reporting of the news of the churches. It is manifest that the detailed service by the secular press could not be effectively taken over by the church press.

* * *

MASS PSYCHIATRY EXAMINATIONS is a method now being tried out for solving some of the problems discovered in the eighteen and nineteen year-old draftees. The plan is to brief the health, the emotional and the student records of each man through questionnaires filled out by three teachers of the persons involved. By this method it is believed that each draftee may be card-indexed in a manner to save time in determining his fitness for the army and to be fairer to the draftee. All this would be in the files before the draftee appears for induction.

* * *

NAZI SUBJUGATION OF CHRISTIANITY, according to Rev. Stewart W. Herman, Jr., was undertaken by a process of clothing political movements with religious ceremonies which pushed the churches into the background in such a manner as to confuse the minds of the people. This was followed by the suppression of religious news, the confiscation of church bells, and other methods for exalting the Nazi philosophy to the hurt of the Christian religion. Rev. Mr. Herman says that much progress has been made, but the church has not been smashed, and the contest is still undecided.

* * *

SPEAKER, CAPTAIN E. A. FITZROY, who died on March 10, was the first Speaker of the English House of Commons to die in office since 1789. Captain Fitzroy had held the office for the past fifteen years and he exhibited admirable poise and wisdom in restraining Parliament in such a manner as to preserve gentlemanly conduct and good taste and at the same time preserving the Commons tradition of free and fearless debate. He upheld admirably the reputation of the Speaker of the House of Commons as "the first gentleman among Commoners and the first Commoner among gentlemen."

New Orleans
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EDITORIAL

YOU CAN'T SHOOT ABSTRACT ENEMIES

It appears that from time immemorial there has been a disposition on the part of men to reduce their adversaries to an abstraction. It is a tendency written out upon the pages of the religious history of mankind. In Proverbs it is bluntly stated thus: "Fools make a mock at sin." In the disordered world of which we are a part, it appears in an effort to distinguish between the leadership and the rank and file of the enemies whom we face on the longest battle line in human history.

In our opinion nothing could be more unwise than to hide from ourselves the hard realism of facts as they are. Such a philosophy tends to conceal the treachery of an enemy's heart and to strip the proponent of such a theory of every semblance of protective caution. During the progress of the war, it has appeared to us that there has been an increasing volume of literature which travels in that direction. In our judgment, there has never been a time when the Christian Church needed so much to realize the sternness and the very practical reality of its problem. The enemies of mankind are not abstract and we must be prepared to deal with them, whether inside the church or on the field of battle, realistically.

From Moses to Christ the legions of faith made a frontal attack upon sin. Throughout the history of redemption, the enemy of souls has been an objective reality, and it was in that faith that the conquests of the church were achieved. But unsure minds have more and more shown a disposition to recede from the Scriptural interpretation of evil. We have come to a time when we try to dismiss sin as a theological bogey which emerged from an age of superstition, and the whole world is at war and crime of every kind is rampant throughout the nations.

It is time that we were done with soft and apologetic patter. The Church must recover a militant evangelism if it is to hold the respect of a bleeding world. For the battle-scarred soldiers of Tunisia, the objective reality of the enemy is recorded in blood, pain, and death. They understand full well that he is clad in fire and steel and that their own argument must be in kind. It is sheer nonsense for the agents and evangels of redemption to reduce evil to an abstract idea. It is vain for anyone to imagine that the veteran enemy of mankind, who has operated since Eden, can be driven into the limbo of inert and harmless nothingness by a philosophy of negation. You cannot feed the world by shooting clay pigeons and no more can you cleanse it by shooting popguns at moral abstractions. Sin and its author are objective realities and must be dealt with as such. Evangelism which fails to recognize this fact is a betrayal of the Son of God, no matter from whose pulpit it may be preached

TAX PROPOSALS IN CONGRESS

The hectic debate in Congress over tax measures seems to us to be puerile in its nature and tragic in its consequences. We are not a tax expert and we have no suggestion to make in that matter. It is alleged against the Ruml Plan that it would result in the relief of the top-bracket taxpayer at the expense of the nation's income. In our opinion, it would be easy to make that plan fair and equitable if it were not for political jockeying. We do not believe that the plan sponsored by Secretary Morganthau is at all feasible. Anyone knows that, in ninety-nine per cent of the cases, the "1942 income tax" is a 1943 tax bill based upon the 1942 net income, and paid out of the 1943 earnings. With the five per cent withholding tax the wage-earner taxpayer is now paying something like twenty-three per cent of his income, and if this withholding were raised to twenty per cent, he would be paying approximately thirty-eight per cent in direct levies in addition to the "hidden taxes" for which our system is famous. In our opinion, such a stiff direct levy would have a very unfavorable reaction upon the financial program of the nation at war.

It is reported that Treasury officials are disturbed over the heavy cashing of bonds, presumably to meet income tax payments. The figures given out are that $90,588,849 worth of bonds were cashed between February 1 and March 3, 1943; and, along with this, that there was a drop in bond sales of approximately forty-five per cent for the first three days of March 1943, as compared with the first three days of March 1942. Numerous factors doubtless contributed to this change, but we do not believe that the average citizen cashed his bonds out of a spirit of disloyalty. He may have been improvident in the handling of his income, but March 15 brought him face to face with a situation which he could not avoid.

The claim that remitting a part of the so-called 1942 taxes would benefit a few top-bracket tax payers seems to us to be only an excuse. As it appears to us, the tragedy of the situation lies in the fact that literally thousands of wage-earners are squandering their money right and left and in the end will escape their legitimate share of the tax burden altogether. We can think of no more fair and just manner of distributing the war cost than to collect at the source—a withholding tax, or even a sales tax. We know that Congressional dallying will result in irreparable inequities. It might be possible to carry through Mr. Morganthau's proposal, but we believe that its psychological effect would be to create hysteria of alarming significance, whereas a courageous course in this matter would help to promote understanding and progress. Joseph in Egypt "gathered corn as the sand of the sea," but he left a land of poverty-stricken and homeless peasants. We believe that Congress can work out a satisfactory method of tax distribution which will get results without generating a disastrous reaction, or wrecking the financial structure of our national life. This can be done through courage and statesmanship, not by petty political jockeying.

HEALTH DAY

B. P. Brooks

The President of the United States has proclaimed the first day of May as Health Day. Never, probably, in the history of our country have we become so health-conscious as we are today. We have known for a long time that certain epidemics, such as typhoid fever, were a reflection upon a community, but never before have we had so forcibly impressed upon us as now the fact that our very freedom, our national existence, depends upon the sound physical condition of our people. The universal fight against venereal disease, the protection against other communicable diseases, the school program for the study of nutrition and health, the alarming statistics showing the number of our boys rejected in the armed services because of poor health, the vital part good health plays in the essential war industries—all these are indices of the growing demand for a healthy community.

Probably not since colonial days have the communities of America worked more closely together than at this time. In colonial days, communities lived in small fortified areas, built compactly so that they might protect themselves from wild beasts and wilder men. They cleared lands together, "raised" houses and barns together, fought the Indians together. Now, it is school clinics, nurses' aides, first aiders, workmen's compensation, industrial hygiene, public health service, health education, safe water supply, proper food supply, proper sewage disposal, etc.

As a result, infections of various kinds—respiratory, intestinal, epidemic—have ceased to take the huge toll of life as formerly. The campaigns for pure food, pure milk, pure water, good exercise have resulted in great benefit in awakening the public generally.

Every community, every family in every community, should cooperate in this great enterprise. It is the sensible, the patriotic, the Christian thing to do. While the state has taken over some of the functions of the home in this great matter of health, the family is still paramount. The appreciation of the part played by family life in the survival of democracy has led to the efforts now being made in American communities to develop plans for strengthening and improving family life. Every community should study local conditions affecting family life, should discover the problems of local families, and should work to interpret these problems and find ways of solving them. No community is safe as long as there is one joint of iniquity or one source of infection in it. Mr. A's home may be the epitome of cleanliness, the last word in sanitation, but if B's home is a breeding place for crime or disease, Mr. A's family is menaced almost as though these conditions existed on his own premises.

Let us not forget the great fundamental truth of American civilization—every child has a right to be wellborn—spiritually, culturally, and in respect to health.

B. P. B.

Others Say. . .

THE KEYNOTE OF ADVERTISING

When all the technical rules have been learned, there remains the big fact that no advertising is good unless sincerity runs clear through it; and you can't invent sincerity. It's there, or it isn't there. Four-square statements in four-square words are impossible to men who lack it. The advertising that is to be genuine investment must have such integrity that its yesterdays remain fruitful assets through its tomorrows.

The one permanent asset of advertising is the respect that it creates. To create such respect, the advertising of a business institution must be conceived in terms of usefulness to the customer just as the factory product must be conceived.

This kind of advertising is inseparably related to every part of the business. It is not made in a publicity department. It cannot be. It is made, must be made, at the desks of the executive officers, at the desks of the factory management, at the doors where raw material is inspected and accepted, at every workbench in the establishment, at the shipping doors where the finished product departs to meet its test of fulfilling the sales department's promise to the buyer.

However varied such printed matter may be in externals, it always has the one powerful keynote. It may range through all the territory of expression. But always the mere attention-creating device or the occasional "good idea" holds place only as a minor accessory.

Advertising that is to stand as a permanently fruitful investment must not be made to depend on any fugitive interest. However brilliant any piece of printed matter may seem, it has no place in the scheme unless it contains, beyond the shadow of a doubt, the keynote —CHARACTER.

—Linotype Magazine.

WHEN THE BREAKING POINT IS NEAR

The times are out of joint and as a result the stresses and strains under which we labor are enormously increased. This is true not only of the millions who are pulled out of their normal environment, either because they are in the country's service or because they have found a job in some other community; that is true also of those who still are at home.

Hours of work have been shifted, upsetting the routine of the home. The pace of work, due to shortage of manpower, is terrific. The increased cost of living, plus higher taxes, requires a readjustment of budget. Rationing further complicates matters, especially in families where individual tastes have been catered to. Add to that the fact that every good citizen will want to do his or her share in civilian defense—a further drain on time and strength—

and life has become quite complicated and wearing, if not hectic and crazy.

Under such conditions people easily grow irritable and get on each others' nerves. They may even go to pieces completely.

What shall we do when we find ourselves cracking? For Christians the answer is easy. They have a Rock on which they can lean, even their heavenly Father. The everlasting arms support and steady them. The thing to do is to set aside a definite period every day when we rigorously exclude from our thinking all current problems, no matter how pressing, and concentrate altogether on that mighty God whose love to us is assured in the Gospel of Jesus Christ. We have the Scriptures, so rich in gracious promises: let us read them. We have the throne of mercy where we can pour out all that troubles us: let us pray more insistently. We have the services of the Church, where through the ministry of the Word and Sacrament God comes directly into our harassed lives: let us not fail to avail ourselves of this privilege.

Strength to bear life's ordinary and extraordinary burdens can come only from on high. Neither our own resources nor the help which others might give are sufficient to see us through. But with God we can carry on triumphantly. We shall not break down.—American Lutheran.

LIQUOR ON RADIO CONDEMNED BY MILLIONS

When a stirring appeal from the Government is made for Red Cross aid, or on behalf of new enlistments in the WAACS, the WAVES, or SPARS—or when, just as a beautiful musical program reaches its climax, or a wholesome Christian service concludes with a moving prayer for individual consecration and national unity—could anything be more crude or devastating to decency, good taste, and the goodwill of patriotic listeners in millions of homes, than the sudden intrusion of a blatant "Got your 'Blank' Beer? If not, get it," or "Use Chapel Chimes wines with your next roast," asks the American Business Men's Research Foundation in "It's Hard to Believe" series of illustrated news releases.

"More and more, increasing thousands, if not millions of listeners, are taking the quickest means at hand to protect their home life against the greedy invasion of the brewers and wine makers—**they turn off their radio.**

"The everlasting condemnation of such advertising by the National Congress of Parents and Teachers, composed of 27,000 local associations with 2,500,000 parents as members, should not be overlooked, nor the protest of the National Education Association, speaking through Dr. Howard A. Dawson as Director of Rural Service, who has pointed out "We do not see that the advertising of alcoholic beverages is very compatible with the position that we should teach them harmful effects."

"The majority report of the Committee on Interstate Commerce presented to the United States Senate April 28, 1939, by Senator Johnson of Colorado, summed up the indictment:

"The testimony before the subcommittee clearly indicated that the radio advertising of alcoholic beverages is peculiarly objectionable to the family circle, as for example: Sunday morning of this week, a sermon from the Church of the Air was enjoyed, and immediately at the close of this there came an invitation to drink bock beer. This is highly offensive to users of liquor as well as to total abstainers."

—American Business Men's Research Foundation.

YOUNG ADULTS—ENLIST IN THE C. S. E. C.

Last fall a call was issued to qualify women willing to do church school extension work in congested areas around war industries to enlist in the Church School Extension Corps. Twenty-two volunteers took three months intensive training at Scarritt College, beginning January 6, 1943. These women are now at work in fourteen states.

The Division of the Local Church is now issuing a second call for volunteers who are willing to give a year of service on subsistence basis from June, 1943, through May 1944. Those who become members of this group will have a three months period of special training at Scarritt College and at Fisk University before beginning the work.

There is no rigid age limit but the call is for mature persons who have experience and training which will enable them to represent the church in these new communities. Each person who applies is expected to have a bachelor's degree or its equivalent, and practical experience in church work.

If you wish to volunteer for this important service of the Church School Extension Corps, write to your conference executive secretary for full information.

EASTER BROADCAST FOR HOLY WEEK, 1943

The Methodist Church, through its General Commission on Evangelism, is presenting a program in observance of Holy Week in cooperation with participating radio stations throughout America. This Easter message is designed to bring the blessed reassurance of immortality and the joy of sustaining faith to Christian people everywhere, and to Methodists in particular.

The speaker on the program is Bishop W. W. Peele, of the Richmond area who is presently the President of the Council of Bishops of The Methodist Church. The prayer is offered by President Hubert T. Quillian, a member of the Commission, and the hymns are sung by the quartet of the First Methodist Church of Atlanta, under the direction of Harry Armstrong, Minister of Music. The hymns are Beethoven's lovely "Hymn to Joy," and "Victory," with "Alleluhia," by Palestrino.

The program will be broadcast by transcription from some two hundred radio stations throughout America, either on Palm Sunday or during Holy Week. For the time that your local station will carry the program, please consult your newspaper. If a copy of Bishop Peele's address is desired, please send a card to the General Commission on Evangelism, 166 Eighth Avenue North, Nashville, Tenn.

IS THIS TRUE?

In this crisis time, when they are crying for airplanes and ammunition and the people are begging for bread in the Southern Pacific and Northern Africa and in slaughtered China, the liquor traffic has graciously consented to permit ships to carry half liquor and half of these necessities. The great American republic, the mightiest nation on earth, appreciates this condescension on the part of its masters!

—Religious Telescope.

WITH THE PASTORS

THE PASTOR BEARING EASTER GREETINGS

By Charles O. Ransford

The test of a pastor and the value of his pastoral visiting is in the kind of service and religious inspirations he may bring to the homes he visits. For what purpose does he visit these homes? Does he make a religious impression on the parents? Does he incline the children to like him, so that they will speak well of him and have pleasure in his services?

There are many folk irregular in church attendance. A large number are indifferent toward the church school. Some neglect to urge their children to attend regularly the church school and preaching services.

When sickness and trouble, sorrow and death, invade their homes and the pastor seeks to comfort and strengthen them in the Christian faith, he discovers some have no ground of religious appeal. They know not God, they have no vital religious experience, and some have not been converted.

The Easter season offers invaluable privileges to the conscientious pastor. He has a way of approach, a point of contact, and a very important subject for discussion. The church and religion are much in the mind of all people at Easter time.

In homes where sorrow has come, he can talk about Jesus and new life. In homes where there has been trouble and disappointment, he can talk about the comforts of the gospel. In homes where some member of the family has been ill, he can talk about Jesus as he healed the sick. In homes visited by death, he can talk about Jesus and the resurrection.

When he visits the aged and shut-in, he can talk about God and heaven and eternal life. A spiritually-minded pastor is often surprised at the number of aged people he finds who have no sense of God and religion. Life to them is gloomy. Their horizons are very low. They have no uplook. Sorrowfully they sit in loneliness and disappointment through many long hours.

Then there are the multitudes, "having no hope, and without God in the world." If they are young people, they are worldly-minded. Should they be middle-aged folk, they are in confusion. Older folk without hope and without God are in despair.

No pastor in these days should ever pass a home of his church, having a son in the military service, without bringing to the hearts of fathers and mothers some comfort of the gospel. The hearts of such people just now are very tender and sensitive.

The gospel preacher is the messenger of good tidings. The Easter season magnifies that gracious message, when the good pastor goes forth bearing Easter greetings.

This Easter period should bring to every pastor manifold opportunities to speak a good word for his Lord and Christ, and, particularly, a good word to him "whose heart is weary."

The only way to make the mass of mankind see the beauty of justice is by showing them in plain terms the consequences of injustice.—Sydney Smith.

CONFERENCE NEWS AND PERSONALS

Rev. T. D. Lipscomb, pastor at Kinder, La., reports satisfactory progress in his work there. We appreciate his message concerning our recent illness.

Prof. John McConaughy, of the East Central Junior College, Meridian, Miss., is asking for license to preach at the district conference which will meet at Quitman on May 11.

Dr. John H. Crowe, pastor at First Church, Baton Rouge, La., will be the district conference preacher at Blackwater church, near Baton Rouge, on the morning of Friday, May 28.

Rev. W. F. Ragsdale, pastor at Provencal, La., reports continued progress in his work. He is planning a homecoming day service at all the three churches of his charge during this month.

Lieut. W. Ralph Cain, of the Louisiana Conference, has completed his Army chaplaincy training and has been assigned to Camp Ogden, Utah, where he is connected with an air corps unit.

Rev. J. L. Nabors, Jr., says that he believes that all the subscriptions now going to the Tishomingo charge will be renewed and that some others may be added to the list. Bro. Nabors expresses his delight in his new work.

Rev. E. H. Cunningham, pastor at Water Valley, Miss., says that credit for the Advocate progress in First Church, is largely due to the faithful work of Bro. C. C. Bennett, who remains on the job for the Advocate cause all the time.

Lieut. and Mrs. George D. York, of the Maritime Service, stationed at Pass Christian, Miss., were pleasant callers at the Advocate office on Wednesday afternoon of last week. Lieut. York is a member of the North Mississippi Conference.

Mr. A. B. Friend, lay leader of the Sardis-Grenada district, is diligently looking after the affairs of the laymen in his field. Bro. Friend is one of the most capable, interested, and effective laymen whom we know and he is said to be a fine man to work with.

Mrs. N. E. Cunningham, Advocate representative, Gibson Memorial Church, Vicksburg, Miss., adds to a business communication a word concerning our illness which we greatly appreciate. The Advocate and its editor has no better friend than Mrs. Cunningham.

Rev. Sam E. Ashmore, pastor at Indianola, Miss., is being assisted in a meeting by Dean R. E. Smith, of Centenary College. Rev. S. T. Kimbrough, pastor of First Methodist Church, Scottsboro, Ala., is leading the singing. Much interest is being manifested in the meeting.

Mrs. Alma V. Burris, Franklinton, La., says that she tried to discontinue her paper as a measure of economy, but found that she could not do without it. She now proposes to economize in some other way. It is always a pleasure to know that the Advocate means so much to its friends.

Rev. Mathis E. Armstrong is very happy at Jonestown-Coahoma, where he feels that he has one of the most delightful charges in the North Mississippi Conference. All organizations of the church are doing good work. The church at Jonestown has installed an electric organ and has a vested choir.

Rev. E. M. Allen reports things going well on the Sallis, Miss., charge and an increase along all lines. Bro. Allen has three sons in the armed services, two in the Navy and one in the Army, and also a son-in-law in service. The editor acknowledges with appreciation Bro. Allen's invitation to preach for him some time.

Dr. J. R. Countiss, of the class of 1902, will be the Founders' Day speaker at Millsaps College at 10 o'clock, on April 14, according to announcement sent out by Pres. M. L. Smith. The editor appreciates an invitation to be present for the address of his classmate and long-time friend, and for the Founders' Day ceremonies as well.

Rev. W. C. Galceran, Jr., Crenshaw, Miss., and Rev. W. W. Milligan, of Byhalia, have been appointed official representatives of the Advocate in Sardis-Grenada district. We appreciate the leadership of these two good friends in the Advocate cause. Bro. Milligan has already indicated his faith by his works. He has a credit of 36 subscriptions in the campaign at the present time.

Rev. B. H. Andrews, district superintendent at Lake Charles, La., writes that Rev. Lastie N. Hoffpauir has given up Indian Bayou charge, which he was serving as supply, and that Bro. T. J. Holladay has been changed from Lake Arthur to Indian Bayou. Rev. J. W. Waltrip, from Tabernacle church, Jennings, will serve both his church and Lake Arthur.

Rev. J. G. Snelling and the editor of the Advocate ran up to Ponchatoula on Wednesday of last week to pay a brief visit to Dr. H. T. Carley. They were amazed to find the house closed and to learn that Dr. Carley had gone to Satartia. Well, we are glad that Dr. Carley was able to go, but we do not think that he should report his illness and then leave before we could pay a visit to him.

Deserving of special mention was the Dedication Day offering on the Springfield, La., charge, of which Rev. M. D. Felder is pastor. The offering, which amounted to $100, is probably the best offering in proportion reported from our territory. Springfield is a country charge, and the splendid response made to this cause shows both a capable and an interested leadership upon the part of the pastor.

Rev. R. A. Thornton, pastor at Shuqualak, Miss., is one of the very best friends the Advocate has and we do not know a more conscientious and effective worker anywhere. Of the 25 subscribers on the Shuqualak charge, 21 have already been renewed and the other four are guaranteed when their expiration date arrives. This is a magnificent record for that little charge, and we appreciate our friend, Bro. Thornton.

District Superintendent C. A. Parks reports a splendid spirit of cooperation among the people of the Sardis-Grenada district. Every charge in the district except one has increased the assumption on benevolences; the total will exceed the assumption of last year by something more than 22 per cent; 18 of the 28 charges have increased their pastor's salary; and the goal established is one-half of everything paid by the district conference on May 5.

Rev. Algie Martelle Oliver, son of Rev. A. S. Oliver, of Hawkins Memorial Church, Meridian, Miss., has been commissioned as Reserve Naval Chaplain, as has Rev. Donald O'Connor, of Decatur, Miss. Both of these young men will be transferred to the Florida Conference, where Bro. Oliver will be received on trial and both of them elected to orders. They will then be transferred to the Mississippi Conference, and the ordination of both young men will be held in Hawkins Memorial Church, Meridian, on the night of June 11.

MISSISSIPPI CONFERENCE PASTORS' SCHOOL

The Mississippi Conference Pastors' School will be held at Millsaps College, Jackson, Miss., May 31-June 5, 1943. The following courses will be offered: "The Pastor and His Task," Dr. William K. Anderson, Secretary Commission on Courses of Study; "The Ministers' Message for the Needs of Today," Dr. J. T. Carlyon, member of the Faculty S. M. U.; "The Church and Rural Welfare," Dr. A. H. Rapking, Associate Secretary Town and Country Commission; "Understanding People," Dr. W. G. Henry, pastor, North Alabama Conference.

Miss Ocie Sanders, Woman's Division, Board of Missions and Church Extension.

A fuller program will be given later. Ample provision will be made for the comfort and welfare of all, and we are looking for a large attendance.

I. H. SELLS,
Executive Secty, Board of Education.

Henry Drummond said: "Ten minutes spent in Christ's society every day, aye two minutes, if it be face to face and heart to heart, will make the whole life different."

LUZIANNE
COFFEE
100% GOOD

DR. CLEANTH BROOKS AT REST

News of the death of Dr. Cleanth Brooks at his home in Baton Rougè, La., will bring sorrow to a wide circle of friends in Louisiana and Tennessee. His passing occurred on the afternoon of Monday, March 29, following a long illness. Funeral services were private and the body was interred in Roselawn Memorial Park, Baton Rouge, with Rev. W. E. Trice conducting the services.

Dr. Brooks was admitted on trial into the Memphis Conference at Hamboldt, Tenn., in 1894, and served charges in that conference for twenty-nine years, when he was transferred to the Louisiana Conference at its session in Crowley, La., in 1924. In the Louisiana Conference, he served First Church, Alexandria, four years; Noel Memorial, Shreveport, two years, and Haynesville, three years. On account of failing health, he took the retired relation at the Conference in Winnfield in 1933, having served thirty-eight years in the itinerant ministry. Following his superannuation, he made his home in Baton Rouge. His health grew steadily worse, and he had been very ill since some time in January. Dr. Brooks was a modest, but thoroughly capable man. He had a good mind and he gave to the church of his choice a worthy life as his best offering. He is survived by his wife and two sons.

DEATH CLAIMS MRS. OTIS

Mrs. Viola Amelia Carre Otis, wife of the late J. S. Otis, for decades a leading and prominent citizen of Logtown, died at the age of 84, on March 22, 1943, and was buried in Logtown the following day. Like her husband, she was an influential and faithful member of the Methodist Church and an excellent worker.

She leaves five children—Mrs. Clara Lawrence, Orlando, Fla., Miss Ethel, Lamar, Sidney, and Waldo, now in the service of the U. S. Army. She also leaves five grandchildren—Minnie, Mildren, Thelma, and Henry Otis, of Logtown, and Sidney Lawrence, Orlando.

W. B. JONES.

HATTIESBURG DISTRICT NEWS

First Church, Laurel, has just closed a most successful revival meeting. Dr. Clovis Chappell was the preacher. Rev. O. H. Scott led the singing and worked with the young people. Both were at their best, and great crowds attended. Twenty-one were added to the church membership.

Bishop Edwin Holt Hughes was the speaker, and Rev. Frank E. Dement, Jr., led the singing in the revival at Main Street, Hattiesburg. The whole city was uplifted by the services.

Many improvements are being made on the property at West Laurel. A new roof is being put on the church. The church and parsonage will be painted and the parsonage refurnished. Rev. Aubrey Smith is the pastor.

Court Street and Broad Street, Hattiesburg, are planning pre-Easter services. Rev. J. D. Slay will preach at Court Street, and Rev. L. D. Haughton at Broad Street.

The Week of Dedication was observed over the district with good programs and offerings.

A city-wide census is being taken in Hattiesburg. All our charches there are participating.

Our district superintendent, Dr. B. L. Sutherland, reports that our preachers are all busy and prospects are good for one of the best years the district has known.

Pastors and laymen are urged to forward news items to the writer, 701 Southern Avenue, Hattiesburg, Miss.

L. D. HAUGHTON, Reporter.

MERIDIAN DISTRICT

A unique meeting was held at Newton, Miss., at 2:30 p.m., Sunday, March 28, 1943. It was unique in the fact that, so far as the writer knows, it is the first of its kind to be held in the State of Mississippi.

The service was a Farmers' Program and Religious Service combined for the dedication of the seed, the soil, and the sower. The ritual used is one prepared by Rev. James W. Sells, pastor of the Methodist Church in Crystal Springs, Miss., and presented, with his compliments, to the Department of Town and Country Work of the Methodist Church, of which Dr. A. J. Walton is president. This Department has printed thousands of copies of this very admirable ritual, and will use it very freely throughout the country, both North and South.

At Newton, Rev. George H. Jones, pastor of the beautiful church in which the service was held, presided and led in the reading of the dedicatory ritual, and in the dedication.

The speakers were Joe C. Taylor, of Decatur, Miss., County Agent of Newton County; Henry Bending, Soil Conservationist, Laurel, Miss.; Fred J. Hurst, Administrative Assistant of A. A. A., Jackson, Miss.; L. I. Jones, Director of State Extension Service, State College, Miss.; Rev. J. L. Neill, district superintendent, preached the dedicatory sermon. Claude Norman, of Hickory, Miss., presented the seed, and W. R. Allman, of Newton, Miss., presented the soil for dedication. The soil and the seed were placed in bowls on the church chancel, and the open Bible was placed on these bowls for the dedication.

The choir, with Mrs. C. F. Hester at the console of the piano, sang "Land of Our Hearts." The entire congregation joined in singing of "America," "This is My Father's World," "We Plow the Fields, and Scatter Good Seeds," and "God Bless Our Native Land." Rev. Donald R. O'Conner, pastor of the Methodist church in Decatur, led the dedicatory prayer. Rev. G. E. Allen, pastor of the Poplar Springs Methodist Church in Meridian, Miss., led the invocation prayer.

A large company of people from Meridian, Decatur, Hickory, Garlandsville, and Newton, and from the rural districts near Newton, attended this service.

This service is very appropriate and timely, as it gives dignity to agriculture, and helps to bind the church and agriculture together affectionately, as they should be at all times, and more especially just now, when there is a clarion call from our own country and from our allies for more food and feed.

T. [illegible] O'Neil, Reporter.

SEASHORE DISTRICT NEWS

Bishop J. L. Decell preached at the Picayune Methodist Church on Sunday, March 21, and dedicated the building, which had been cleared of debt since the Annual Conference under the leadership of the pastor, Rev. J. H. Morrow. Participating in the service were the district superintendent, Rev. J. F. Campbell, and two former pastors, Rev. J. O. Ware, of Rolling Fork, and Rev. H. A. Wood, of Louise.

Rev. S. E. Flurry, retired member of the Mississippi Conference, whose home is in the bounds of the Mentorum charge, spent some time recently in the Methodist Hospital at Hattiesburg. Since his retirement he has made his home within the bounds of the charge from which he was admitted into the Conference and which charge he served for a total of eleven years during three separate pastorates.

Bishop Decell has authorized several changes in the appointments of the Seashore District: Rev. E. E. Samples has gone to Bay St. Louis to take the place of Rev. A. M. Ellison, who becomes a chaplain in the Army; Brooklyn will be temporarily supplied. Rev. A. J. Boyles has gone from Lucedale to Moss Point, succeeeding Rev. R. L. Walton, who has also gone to the chaplaincy. Rev. W. C. Fulgham, who hs been minister for camp service at Keesler Field, will be pastor at Lucedale, leaving his former position to be filled by some lay worker.

J. B. CAIN.

KOSCIUSKO STATION

Some of the high-lights of the reports made at the second quarterly conference, held Sunday, April 4:

The Week of Dedication program was carried out, and our church was greatly benefitted. An offering of $210 was remitted.

A gracious revival was conducted March 14-23. Twenty-nine came for church membership, twenty-three on profession of faith and six by letter. Dr. John L. Horton, pastor at Riverside Park Methodist Church, Jacksonville, Fla., did the preaching. Rev. A. P. Stephens directed the music and young people's work.

One-half of the year's apportionment on benevolences, $500, has been remitted to the Conference Treasurer, along with other Conference items.

All salaries and local finances are current.

A two-teacher training school, with Rev. J. Noel Hinson and Mrs. Burrow as teachers, will be held the week of May 3 to 7.

A Daily Vacation Bible School, with Miss Muriel Gregory as director, will be held May 31-June 11.

The Woman's Society of Christian Service and Wesleyan Service Guild are carrying the full connectional program and taking excellent care of the local work, including parsonage improvement.

T. B. THROWER, Pastor.

THE BAR

The place where strong drink is sold is sometimes called a BAR. That's true:

"A bar to heaven, a door to hell;
Whoever named it, named it well.
A bar to manliness and wealth;
A door to want and broken health.
A bar to honor, pride and fame;
A door to grief and sin and shame.
A bar to home and bar to prayer;
A door to darkness and despair.
A bar to honored, useful life;
A door to brawling, senseless strife.
A bar to all that's true and brave;
A door to every drunkard's grave.
A bar to joys that home imparts;
A door to tears and aching hearts.
A bar to heaven, a door to hell;
Whoever named it, named it well."

—Church Bulletin.

PERSONAL NOTES AND INCIDENTS

Dr. E. R. Smoot, pastor at Ripley, Miss., reports that everything goes well in his charge. He is delighted with his people and with the manner in which the church carries the program of Methodism.

Word comes to us that Rev. E. S. Lewis, pastor at Arcola-Murphy, in the North Mississippi Conference, is in the hospital at Jackson for a check-up. At the time of our account Mrs. Lewis was expecting that he would be out in a few days.

Returns from the Week of Dedication offering for the Greenville District totaled $1,200 on April 2, and Rev. J. W. Ward, the district superintendent, expected that other charges still to report would bring the collection approximately to $1,500.

Rev. J. H. Holder, pastor at Winona, Miss. reports good progress at that place. He is having the best congregations that he has had, and finances are better than for a number of years past. A campaign for Visitation Evangelism is being planned for the last of May.

Mrs. S. M. Richardson, whose home is at Blue Mountain, Miss., is now 82 years old and is a staunch reader and friend of the Advocate. The editor greatly appreciates her word of commendation and her message concerning his health and the continuance of his editorial leadership of the paper.

Dr. L. Edward Mattingly, of Emory University, Atlanta, was the preacher at First church, Natchitoches, La., on last Sunday morning. Dr. Mattingly was there on the annual campus visitation program of the Methodist Student Movement, according to the calendar sent us by Rev. Carl Lueg, the pastor.

The Week of Dedication offering made by First church, Natchitoches, amounted to $136. On Palm Sunday night the church will present a program of religious music and on Easter Sunday afternoon a special service will be conducted for the infants and children of the church who have not yet been baptized.

Dr. A. A. Hunter, Methodist pastor in Ohio, is visiting his brother, Mr. David Hunter, and his wife, Mrs. Hunter, on St. Charles Avenue, New Orleans. He will be the preacher at the Napoleon Avenue Methodist Church, on the morning of April 11. Mr. and Mrs. David Hunter are members of that congregation.

CHURCH DEDICATION AT AMITE LOUISIANA

Rev. A. T. Law, pastor, announces the dedication of the Methodist church at Amite, La., for Easter Sunday, April 25. Bishop A. Frank Smith will preach the dedicatory sermon and follow with the dedication of the building. All former pastors and district superintendents are invited to be present for the service and the dedication.

THE WESTERN METHODIST PROGRAM FOR 1943

Oquoyah Camp, June 7-11.
Mozark Institute, June 21-27.
Short Leadership School, June 29-July 5.
School of Missions and Mission Conference, July 6-15.
Long Leadership School, July 21-August 3.
Young People's Leadership School, Aug. 5-18.

S. M. YANCEY, Supt.

REV. AND MRS. WILLIAM H. WALLACE, JR., IN CITY

Rev. Wm. H. Wallace, Jr., and family were in New Orleans last week-end for the marriage of Wm. H. Wallace III, which occurred on Saturday night. While they were in the city, the Rev. and Mrs. Wallace were entertained by a number of friends, among them Mr. and Mrs. Harry Allsman, Mr. and Mrs. Henry Walther, and Mr. and Mrs. D. M. Hayes. Dr. Wallace returned to Corpus Christi by plane for his service Sunday morning.

MATHISTON, MISSISSIPPI

The Mathiston Methodist Church observed its Annual Fellowship Night on March 26. A covered dish supper was arranged by the Wesley Fellowship Class, with Mrs. Douglas Willis serving as Committee Chairman. M. S. Suydam, brother of the local pastor, who is a business man of Atlanta, Georgia, was the principal speaker and entertained the group with wit and wisdom in verse. Community singing was led by the Rev. S. M. Butts.

The Finance Committee of the Board received the offerings and gifts and reported that a substantial amount was received, which indicated that mid-year obligations would be fully met.

President Edward Seay of Wood Junior College, who is Chairman of the Board, presided. Nearly one hundred members and friends of the church were in attendance.

R. G. BIGELOW.

DISTRICT CONFERENCES

North Mississippi Conference

Aberdeen—Not announced.
Columbus—Eupora, April 28.
Corinth—Not announced.
Greenwood—Black Hawk, May 4.
Greenville—Indianola, May 12.
Sardis-Grenada—Batesville, May 5.

Mississippi Conference

Brookhaven—LaBranch Street, McComb, May 4.
Hattiesburg—New Augusta, May 5, 6.
Jackson—Pelahatchie, Shiloh Campground, May 6.
Meridian—Quitman, May 11.
Seashore—Epworth, Biloxi, May 12.
Vicksburg—Gibson Memorial, May 7.

Louisiana Conference

Alexandria—Camp Brewer, May 21.
Baton Rouge—Blackwater Church, May 28.
Lake Charles—Sulphur, June 1.
Monroe—Sterlington, May 20.
New Orleans—Not announced.
Ruston—Arcadia, May 11.
Shreveport—Mangum Memorial, June 1.

HOSPITAL SERVICE, LAFAYETTE, LA.

The weekly average of Protestant patients in Charity Hospital here is about 25, of whom about one-third are Methodists. We make two scheduled visits each week, and special visits in between when critical illness and comforting of relatives is needed. We have distributed several hundred booklets, including New Testament Gospels, Upper Room, Christian Home, Readers Digest, News Week, and numerous pictorial magazines and "funnies" for the children. Personally, we have purchased candies, gum, soaps, wash rags, stamps and postal cards, and run errands for the patients. Our bedside visits are closed with words of comfort, scripture quotations and a prayer. We enjoy this work.

W. H. GILES, Chaplain.

BOARD OF MISSIONS—NORTH MISSISSIPPI CONFERENCE

I have been advised that the meaning of one paragraph in the report of the Board of Missions at the last session of the Annual Conference is not clear to all concerned. The paragraph was loosely drawn, but the committee that had the responsibility of

THE END OF THE ITINERANT TRAIL

HOME OF REV. J. C. PRICE, PELICAN, LA.

writing the report did not anticipate any confusion as to its meaning.

This paragraph announced the policy of the Board of Missions in guaranteeing that the minimum salary of a member of the Conference (that is, the assessment) should be $700. We are glad to announce that we now have the prospects of being able to make the minimum this fall $1,000. The appropriations were made on the $700 minimum. When this report was adopted by the Conference, it became the order of the Conference, and the Board itself has no authority to change it. After the appropriation is made to a charge it is not within the province of the Board to say who shall serve it. The pastor who serves the charge, whether he be a member of the Conference or a supply, is entitled to the full amount of the appropriation.

Since the appropriations were made before we had the report of the treasurer, it was agreed that we would make the appropriations on the same basis as the preceding year, with instructions to distribute anything additional on a percentage basis. After Conference had adjourned, and the reports were all in, it was decided that the amounts could be increased sixteen and two-thirds per cent. This order was given the treasurer.

We think we can establish a minimum of $1,000 for a member of the Conference and $750 minimum for a supply this fall. This, of course, applies to the assessments, since the Board could not guarantee that the churches served will pay their full assessment.

The persistence in keeping this before the Conference is bearing results at last.

V. C. CURTIS, Retiring President,
Board of Missions, North Miss. Conf.

ST. PETER EXHORTS THE ELDERS

(I Peter 5:1-4)

During my four-year pastorate in Lafayette, I was invited by a colored pastor to occupy his pulpit at the evening hour. I gladly accepted the invitation, and a date was made for the special service. A few days later I received a letter, quite well written, suggesting that I preach on "Ministerial Support." Again I was more than willing to comply. I selected Psalm 50:14, 15—"Offer unto God thanksgiving; and pay thy vows unto the Most High." After a consideration of private and public vows, I faced the pastor and addressed him about as follows: "Remember, you and I have made ministerial vows, and the question is, have we kept them? Do you remember what St Peter said many years ago? His words are just as binding as when first spoken—'The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but ensamples to the flock, and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.'" My effort, though feeble, was not without effect. The pastor arose and said, "We've had a good sermon, and, Parson, I took home the part that fit me." Let us in all things be "ensamples to the flock" by our "upright walk and Godly conversation," a "pattern in all good works." Then our reward will be great, when our Lord returns to "reckon" with his servants. The above scripture, when properly read, needs no comment.

I. T. REAMES.

CRUCIFIXION NOW

By Ruth Franks Whitton

How very long ago it seems—
Remote as half-remembered dreams—
When nightmarish passions ran fiercely high
And intolerance cried, "So, let him die."
"But that was long ago," we say.
"It couldn't happen here today."
Then blindly pass the open door
Of God's own house, while we deplore
The incomprehension of other men
Bewailing stupidity and sin.

Hope we to absolution find
In bar, or tavern, or hid behind
Ambitious walls of ruthless greed?
In science, or theory, or fanatic's creed?
Christ in men's souls is crucified
Unnumbered times ere they have died.
Hung upon the cynic's cross
Heaven suffers eternal loss.
The Son of God condemned anew—
Sentence passed by me or you.

CAMPAIGN ACKNOWLEDGMENTS

Louisiana Conference

Gueydan—C. W. Quaid	5
Crowley—J. B. Grambling	4
Leesville—A. A. McKnight	23
Loranger—P. W. Sibley	5
Zachary—B. A. Galloway	3
Carrollton Ave.—E. C. Gunn	3
Grayson—C. W. Lahey	6
Baton Rouge—J. H. Crowe	3
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	7
Gonzales	5
Hornbeck—E. H. House	18
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	6
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	25
Ponchatoula—Mrs. Verna Coburn	4
Monroe, First Church—A. M. Serex	14
Houma Heights	8
New Orleans—First Church	4
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	85

Mississippi Conference

Fannin—Norman Purvis	4
Collins—T. R. Holt	7
Yazoo City—R. H. Clegg	35
Gloster—R. A. Allums	5
Harrisville—W. J. Dawson	3
McComb—F. E. Dement, Jr.	5
Meadville—Wesley Ezell	9
Canton—J. L. Carter	5
Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	15
Homewood—R. E. Case	3
Hazlehurst—C. W. Wesley	19
Summit—T. E. Nicholson	3
Bucatunna—E. D. Simpson	3
Brooklyn—E. E. Samples	3
Moselle—J. A. Bridewell	3
Vaughan—J. H. Grice	4
Meridian—T. J. O'Neil	3
Adams—S. B. Watkins	3
Gallman—W. L. Blackwell	3
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	9
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	12
Centreville—D. M. Ulmer	19
Lucedale—A. J. Boyles	12
Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	28
Cross Roads—D. P. Yeager	7
Brandon—G. L. Oliver	25
Galloway Memorial—C. G. Chappell	14
Madison—L. T. Nelson	3
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	93
Anguilla—E. A. King	5
Satartia—F. J. Jones	9
Silver City—B. M. Lawrance	15
Gibson Memorial, Vicksburg	18
Washington—A. W. Wilson	8
Gallman—W. L. Blackwell	3
Miscellaneous	48

North Mississippi Conference

Moorhead—S. A. Brown	3
Ripley—E. R. Smoot	4
Longtown—G. L. Nicholas	4
Shuqualak—R. A. Thornton	21
Winona—J. H. Holder	3
Como—W. H. Mounger	8
Itta Bena—R. T. Hollingsworth	3
Sallis—E. M. Allen	9
Jonestown—M. E. Armstrong	3
Potts Camp—Z. A. Jumper	4
Verona—W. C. Mattox	3
Water Valley—E. H. Cunningham	11
Rienzi—B. F. Bullard	4
Dublin—W. R. Crouch	4
Blackhawk—R. E. Wasson	5
Sunflower—J. W. Gibson	22
Victoria—B. D. Benson	3
Baldwyn—A. C. Bishop	7
New Albany—C. T. Floyd	29
Leland—W. B. Baker	3
Lula—J. C. Wasson	3
Becker—W. D. Waugh	6
Okolona—Marlin McCormack	10
Tupelo—W. A. Tyson	6
Mathiston—H. D. Suydam	4
Derma—J. D. Simpson	5
Corinth—W. C. Newman	59
Sidon-Cruger—W. S. McAlilly	6
Nettleton—W. C. McCay	12
Belmont—H. C. Lewis	3
Corinth—W. R. Goudelock	8
Fulton—E. L. Jernigan	5
Iuka—N. M. Mamill	6
Durant—H. P. Lewis	8
Tutwiler—J. V. Stewart	20
Olive Branch—N. N. Maxey	17½
Columbus—T. E. Gregory	20
New Albany—K. E. Clark	11
Arcola—E. S. Lewis	8
Greenwood—W. R. Lott	29
Swiftown—W. W. Brunner	6
Byhalia—W. W. Milligan	36
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	6
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	10
Clarksdale—J. H. Johnson	8
Inverness—T. M. Bradley	3
Tchula—W. T. Phillips	4
Vaiden—A. L. Davenport	26
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Guinn	3
Miscellaneous	65

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"God has redeemed me through His Son, our Lord Jesus Christ. Have I shown forth by my lips and life my thanks to Him for His unspeakable gift?

"God has set before me an open door into His presence ,through worship and prayer. Have I daily entered it?

"God has bestowed upon me particular gifts of body, mind and spirit. Have I used these gifts and all others from His hand in obedience to His holy will?"—From 1943 World Day of Prayer Program.

* * *

A Message From Mary Thornton Lindsey

Dear Student Secretary:

Present conditions are opening new doors of opportunity for secretaries of student work in local societies. Many of you have written that there is no student work to be done in your church, as no young person from your church is attending college.

Now, however, the war program is affecting every community, every church, and student secretaries must see to it that every boy and girl from our conference is constantly reminded of their church's interest. We must let them know the church is asking God's protection of her members who are absent for a time. We must help keep their minds on the faith which overcometh the world.

With so many of our youths in camps and defense work, there is danger of our forgeting the boys and girls in college. We must continue to give constant attention to maintaining a close relationship with our students. If your church has not adopted the "$5 plan," urge it to do so.

I am registering at Scarritt College, so please send your reports for the first quarter of 1943 to Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, Miss.

Thanking you for your cooperation and wishing for you a successful year in student work, I am,

Yours sincerely,
MARY THORNTON LINDSEY,
Conf. Secty. Student Work.

* * *

Zone No. 4 Holds Meeting

Zone No. 4, Jackson District, held its first quarter's meeting with the W. S. C. S. of the Canton church.

Mrs. W. D. Mansell presided and Rev. A. S. Byrd led the opening devotional.

The program on officer training, as outlined by the conference secretary of Organization and Promotion, was used and ably presented by Mrs. G. P. Cook, Mrs. Mollie Brister, and others.

Mrs. W. H. Wood conducted a quiz on the work of the W. S. C. S. and explained the "Seven Keys to Progress."

Mrs. W. B. Fazakerly, district secretary, spoke to the zone members concerning plans for future meetings, and called attention to the annual meeting of the Mississippi Conference W. S. C. S., to be held in Meridian on April 6, 7, 8.

Mrs. John Talmage, wife of the Presbyterian minister in Canton, who was formerly a missionary in Korea, told interestingly of that country.

In the afternoon, groups were formed for special study of the different departments of work, and Mrs. J. W. Ewing led the dedication service.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

* * *

News From the Newton W. S. C. S.

The Newton W. S. C. S., Meridian District, has started the year enthusiastically under the leadership of Mrs. H. McMullan, as president.

The year-book committee, of which Mrs. W. K. Prince was the chairman, worked out an interesting year-book, which was mimeographed and sold at 10 cents each. "They went like hot cakes" and prove helpful in keeping up with the members and programs.

Fifty-two members are on roll, as against 56 last year; while several new members have been gained, others have gone to work or moved away. Recently a beloved member, Mrs. C. H. Rew, passed away.

The membership is divided into neighborhood circles, and the money comes in "without a struggle"—more than enough to meet conference obligations and to care for local needs.

Under the direction of the secretary of C. S. R. and L. C. A., Mrs. W R Stricklin, two rooms of the parsonage have been redecorated, and Rev. V. H. Hawkins, of Birmingham, spoke at the Negro school.

Mrs. W. E. Hunt, secretary of Spiritual Life, and Mrs. G. E. Hicks, secretary of Missionary Education and Service, cooperated in planning the study of "Will a Man Rob God?" and Rev. Geo. H. Jones, pastor, led the study, using the approved methods.

The Spiritual Life Committee promoted the observance of the World Day of Prayer, with the Presbyterian and Baptist women cooperating. This committee also assisted the pastor with the Week of Dedication.

The Wesleyan Service Guild, organized in the fall of 1942, is active and enthusiastic, meeting once a month. Miss Mary Okey is the president.

Eleven members on roll and $20 as an offering for the first quarter!

The latest addition to Baby Life Members is Bobby Jean Waldrop.

* * *

Lauderdale County Votes to Ban Beer and Wine

In August, 1942, the members of the Council of Meridian Church Women went before the City Council to express concern because of the increasing drunkenness in the city and to offer their assistance and cooperation to the city officials.

Both the city and county officers stated that the greater part of the drunkenness was caused by the drinking of beer and wine and, since these beverages were sold legally, their hands were tied. They stated that if the sales could be stopped, the situation could be improved.

Immediately the women began a movement to call an election, and after five months of consideration, the Board of Supervisors set the date of March 16. The beer interests fought every step which the women made, applying for an injunction just five days before the date for the election.

However, the election was held, resulting in 3,262 votes to ban beer and wine, and 1,979 to continue its sale.

At the March meeting of the church women, plans were made to follow up the election with law enforcement.

In every community in Mississippi women have an opportunity this year, for we will elect county and state officials. Let us take our Christian citizenship more seriously and demand of those asking our vote commitment on certain issues which affect our community life.

* * *

Soldier Recreation

Central Methodist Church, Meridian, has added two new features to the weekly program of its Soldier Center.

Answering an appeal from the young officers stationed at Key Field, Monday evening of each week has been designated as "Officers' Night," and on Tuesday afternoons Open House is kept for the wives of soldiers stationed at the base.

This Center has constantly grown in popularity, and is now serving capacity crowds. The young people of the church are enthusiastic in their cooperation.

* * *

Pan-American Day

Have you made plans for the observance of Pan-American Day on April 14? You doubtless have on hand plenty of material left from your study of "Latin-American Missions." Make this a church-wide affair and an occasion for fellowship. Emphasize the good-neighbor policy of our Methodist missions.

CHANGE

By Ruth Franks Whitton

Let resurrection begin today—
Begin, and then, oh, let it stay
Within men's souls a living flame,
To steadfastly glow and thus proclaim
Peace to earth's aching heart,
One love from whence we'll not depart

Let us have done with foolish words,
Embracing truth which undergirds
Souls dedicated to destiny,
And knowing end futility.
Let our allegiance His crown adorn,
Risen today, divinely born.
This life surrendered our certainty
Of life become eternity.

It is usually not so much the greatness of our trouble as the littleness of our spirit which makes us complain.—Jeremy Taylor.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The World Day of Prayer Program—March 12, 1943

First Baptist Church, Cleveland

Theme: "Father, I pray that they may all be one.

Prelude—Mrs. H. H. Elmore, organist.

Congregation Stand and Sing: "Sweet Hour of Prayer"—No. 186.

Invocation—Rev. T. M. Bradley.

The Story Behind the World Day of Prayer—Mrs. B. B. Seawright.

1. Out of the Depths—A Litany of Petition and Intercession. Leader, Mrs. R. A. Bolling; Prayer, Rev. R. A. Bolling.

2. Glory Be to Thee—An Act of Adoration and Thanksgiving. Leader, Mrs. W. R. Suggs, assisted by Mrs. John Worthington.

Solo—Mr. W. M. Ferrell.

3. O Lord Forgive—A Litany of Repentance. Leader, Mrs. S. A. Norwood, assisted by Mrs. Lee Treft.

Prayer, on the Leaflet, in unison by the congregation.

4. Love Never Fails—A Litany of Love. Leader, Mrs. McIlwain, assisted by Mrs. Crager.

Sentence Prayers by congregation, closed by Rev. R. C. Crager.

5. Have We Not One Father? Has Not Our God Created All? Leader, Mrs. Leo Shoenholz, assisted by Mesdames Kent and Hyman.

Prayer by Rabbi Louis Josephson.

Duet—Mesdames House and Walker.

6. We Offer Unto Thee—Leader, Mrs. Sam Dunn, assisted by Mesdames Smith, McKeithen, Graves and Logan.

Presentation of Offering Specials—Mrs. Troy Odom.

Offering—Soft music by Mrs. H. H. Elmore, Organist.

Solo—Miss Lindsay.

7. The Lord Reigneth—Litany of Praise. Leader, Mrs. W. A. Carpenter, assisted by Mesdames Davis, Muller, and Miller.

Doxology—Congregation standing.

Benediction—Rev. C. F. Treadway.

Seven churches took part in this lovely program which came to me from Mrs. Sam Dunn of Cleveland, who planned it and won the cooperation of the church people of Cleveland. We are sure the meeting was a great success and meant a great blessing to a people who took time to make this a worthwhile service.

* * *

Seven Keys to Progress

Cleveland Society

"Seven Keys to Progress" was the topic for study Monday afternoon in the Methodist groups. A large poster representing a key ring holding seven keys, was used by the Circle leader to illustrate the use of these keys throughout the year, with the assurance of growth and achievement if the keys are kept bright with use. The seven keys:

First, the Master Key—the key that will unlock all doors; that will deepen our prayer life and our spiritual life and bring to us a realization of the meaning of personal service and giving. Second, Key to the Bookcase—this means a study of the monthly programs of our church literature and our magazines and our study courses, learning the demands of Christian service and Christian Gospel. Third, the Key to the Home. By using this key, it is suggested that through visiting the homes the life of the individual is enriched and the Society's membership is enlarged. Fourth, Key to the Community—practical activities, such as church recreation, beautification projects and other community needs were emphasized. Fifth, Key to the Bank—this stresses the five principles of Christian giving: systematically, proportionately, generously, cheerfully, and sacrificially. Sixth, Key to the Schoolroom. This embraces young people's and children's work. Seventh, Key to the alarm clock. This treats of supply work and reports and all emergency cases that the regular budget does not provide for.

Circle Number One met at the church with an attendance of six. Mrs. L. E. Dakin gave the opening prayer and Mrs. Herman White the lesson and closed the study period with prayer.

Mrs. F. C. Odom was hostess to Circle No. 2 with eleven present. Mrs. T. H. Stout gave the lesson. The hostess served an iced fruit nectar, open-face sandwiches and fudge cake. Mrs. G. M. Moore will entertain this group next Monday.

Circle No. 3 was entertained by Mrs. J. O. Fowler, having nine members present. Mrs. Bradley gave the opening prayer. Mrs. Woodyear, assisted by Mrs. V. Park and Mrs. McDearman, presented the lesson. Mrs. Fowler served coffee and hot chocolate with wafers. Mrs. McDearman will be hostess to this group next Monday.

Circle No. 4 met with Mrs. Harry Ward, with a membership of seventeen. A prayer by Mrs. Cliff Fletcher opened the meeting. The lesson was given by Mrs. Dunn, Mrs. Walt, Mrs. Valentine, Mrs. Liddell, Mrs. Escue, Mrs. Langston, and Mrs. Fletcher. Mrs. Ward served toasted cheese sandwiches and tea. Mrs. Charlie Fletcher will be hostess to this group for the next meeting.

* * *

New Study Plans for Cleveland Society

Circle No. 1 met at the church with an attendance of eleven. The leader, Mrs. Leon Logan, being absent, her place was filled by Mrs. W. P. Gewin, who discussed briefly business and plans for the beginning of the new study book, "A Just and Durable Peace." The opening prayer and the devotional service were given by Mrs. Mitchell. Mrs. W. E. Walker and Mrs. Vernon Hull gave interesting talks on church conditions in war-torn China, after five years of fighting. Colored pictures of Biblical scenes were shown, demonstrating China's devotion to art at crucial times like these.

Mrs. Maurice Moore as hostess to Circle No. 2, with ten members present. Mrs. Milton Brock and Mrs. Wirt Williams gave the lesson, the topic being, "Plans for Peace." Mrs. Milton Brock will entertain this group next week.

Mrs. Charlie Fletcher entertained her group, Circle No. 4, Monday afternoon. Sixteen were present. The opening prayer was given by Mrs. Sam Dunn and Mrs. Herman White presented a beautiful lesson on "Peace." The Circle benediction closed the study period and the hostess served refreshments. Mrs. Ion Kelso will be Monday's hostess for this group.

MADAME CHIANG MADE HONORARY PATRON OF W. S. C. S.

The highest honor that can be conferred upon any woman member of The Methodist Church—that of honorary patron—has been awarded to Madame Chiang Kai-Shek of China by the Woman's Society of Christian Service, in recognition of her contribution to the womanhood of her nation and to The Methodist Church of which she is a member.

Announcement of the award was made at a luncheon in Columbus, Ohio, on March 16, under the auspices of the Columbus District W. S. C. S. and the executive committee of the national organization, by Mrs. J. D. Bragg, national president. The certificate of award was given to Miss Sallie Lou MacKinnon, an executive secretary of the Woman's Division of Christian Service, who was principal of the McTyeire Girls' School, Shanghai, where Madame Chiang Kai-Shek received her early education. It will be presented to her in person by Miss McKinnon at a later date.

THE CHRISTIAN AND COURAGE

By Mrs. Irvin Rowland

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

It takes courage to live a consecrated, Christian life—courage of the highest order to hold up the banner of the Lord Jesus Christ. One cannot be an effective witness without the courage that braves the pitfalls of persecution. Yet, when one dares to step out on the promises of faith, he finds the necessary strength to carry on. So, in order to have the courage to stand against the evils of today, we need to have a closer walk with God and trust completely in His word. We do not stand alone upon the battle fields of life; Jesus, our constant companion, promises that He will go with us even unto the end of the world. If only we could fully realize the great meaning of this!

It is always easy to follow the crowd or succumb to our own inclinations, or follow a well-traveled highway. But, what is accomplished in either case? It takes struggles, disappointments, the trail into unexplored regions, the direction upstream, the straight and narrow way to develop human personality and, always, courage must be exercised. Which shall we choose? There is but one way for the Christian; so, be of good courage, and trust God for His leadership.

Little minds are so much wounded by little things; great minds see all and are not even hurt.—Earl Riney.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Supplies for Children

It is advised that whenever the children of our Church Schools ask to send Supplies, that they be told about MacDonell French Mission School at Houma. It is one of the Church School projects for children, and we are especially asked to send supplies to nearby Houma Mission Institutions during war time. There are about one hundred children at MacDonell School and needs are many. They would appreciate small gifts such as soap, wash cloths, hand towels, bath towels, tooth brushes and crayolas. Your group of children might select something from this list that they would like to send to the children at Houma, addressing their packages to Miss Ella Hooper, Houma, Louisiana. Please report the value of the package to your Local Supply Secretary.

The Special Aim of the Supply Department for this year is to have each local society take an interest in and participate in supply work.

The Seven Keys of Progress have been presented to your society. Supply work is the seventh key—this means that each society that meets the Efficiency Aim does Supply work.

Let me urge every Supply Secretary to subscribe to the Methodist Woman. This is the women's trade journal. Frequent articles about supplies are published in the Methodist Woman—look for them.

Some few societies still report gifts sent to their own ministers, and to church institutions, expecting this to count for supplies. But this would be duplication in reporting. For supply reports, we include supply gifts for home mission institutions, that is for MacDonell French Mission School and Wesley House at Houma, La., St. Mark's Community Center in New Orleans, and others listed under supply recommendations. If you wish to give ministerial supplies which means helping some minister in an emergency, this should first be approved by his district superintendent, and the Conference secretary of supplies should be contacted. Foreign supplies are now always cash offerings given or sent directly to the Conference treasurer, and are directed by requests coming from the Woman's Division of Christian Service and the Jurisdiction. Please put your first quarter report in the mail before April 10, if it has not already been sent.

If you have a Wesleyan Service Guild in your church, please include their supply work in your report. In the WSG 1943 handbook, their supply projects are listed and explained on pages 24 through 31 inclusive. Wesleyan Service Guilds are asked especially to make cash gifts for medical supplies for China. For home institutions they are often asked to send money gifts to buy the supplies needed for their special projects. Cash should be sent through regular financial channels (the local treasurer of local W. S. C. S.) designated as "cash supplies" for the institutions or projects it is desired to help. The amount should be listed on the treasurer's report under "Supplies for Mission Projects."

It has been suggested that local societies get globe banks from the ten cent store and pass them at meetings for an offering for foreign medical supplies for China. This offering should be sent to the Conference treasurer quarterly.

Supplies are **necessary** in order to keep our institutions running, and are especially a **free-will offering,** over and above our pledge, but these second mile gifts are so **greatly needed.** Let us do all in our power to keep the channel open and needed supplies going to our institutions, that the deaconesses and workers and missionaries may make Christ known to all lives which they touch, and may take His teachings and His spirit into all areas of life in their communities.

May each of you have joy in your service in supply work this year of 1943.

Miss Ella Hooper is carrying on as usual at MacDonell French Mission School in spite of the many difficulties of war times. She is ever grateful to each one of you for your part in helping to clothe and care for the children of MacDonell School as educational opportunities are provided for them.

Cash supply gifts are constantly needed to buy shoes that fit, and to get needed dental and eye care for the children. The school needs medical supplies: milk of magnesia, iodine, mercurochrome, bandages, tape and such simple remedies as are constantly needed in any home first aid kit.

With spring fast approaching, MacDonell School is already looking forward to Commencement. At this time, the boys wear white shirts and pants, the girls white wash dresses. For everyday, the boys always need work shirts and the girls all kinds of wash dresses.

Many of you heard Madame Chiang Kai-Shek when she spoke over the radio as she addressed the House of Representatives in the Capitol. If you wish to give to China Relief, please remember that the Woman's Division asks us to make our gifts through our foreign supplies. Just send the offering from your women to Mrs. Gilman McConnell, 2562 Terrace Ave., Baton Rouge, and be sure to mark it "Foreign Supplies for China."

"It takes little effort to watch the other fellow carry the load," said Madame Chiang, "Let us be humanitarian in our action" and be load carriers, that our ideals may be made real.

* * *

1600 S. Gayoso st.,
New Orleans, La.
February 19, 1943.

Dear Mrs. Jones: For the benefit of Louisiana friends I wish to have published in your Advocate page a letter received from Louise Avett, my co-worker of 1939-40, in Huchow, Che., China.

Late in 1941 I sent Miss Avett $100.00 through the Church Committee for China Relief. That was sold for more than $1,800 Chinese currency, and it is that of which she speaks in her letter. A large portion of this $100 was given to me as I traveled over Louisiana, January through August, 1941, giving information on China to our churches, schools and camps, as a love gift to China. I want the people who gave the money to know what it is doing.

I had a letter from Louise previous to the one enclosed which was written May 4, 1942, soon after she received the money. She said, "When I read your letter with the enclosed I was so overcome that all I thought of doing was to say, 'Thank You, God!'" She is a busy missionary worker, and a very fine girl. We lived together for several months in 1939. I trust her to make the best possible use of the money that we sent to her.

Both of these letters came "air mail," via Calcutta, Africa, South America, etc. The one mailed in May had $3.15 postage, and this one $10.50, (Chinese currency). Note increased postage rates.

I am still working at the Charity Hospital. Have been in the Tubercular department since August. I find a great field of service there. I am working hard but it seems to agree with me, as my health has never been better. My husband and I enjoy our working with and for the many suffering ones. We also enjoy our little home, the keeping of which without hired help, and our full-time duties, makes our daily schedule so full, we have little time for social life or friendly correspondence. However, our friends are not forgotten, and they are still dear to us. Their many Christmas and New Year greetings were much appreciated.

Sincerely,
AVA MORTON ALFORD.

* * *

Bei Tze Dsen, Sze., China.
Nov. 20, 1942.

Dear Ava:

I've been planning for weeks to write you. Thought probably you would like to hear about this country trip we are on now. My co-worker and I left Suining almost three weeks ago. Had a week in a small town where we taught in our primary school, visited, and had one P. M. of games with church people.

Two preachers and I walked sixteen miles—the distance from the pastor's home to a large country home beyond this little village where we are now. That was an interesting family, numbering 56 people in the one courtyard. We had three services in the home, visited, and spoke in two little country schools, and after one night in that home came back here. Had planned to stay another night or two, but rumors of robber bands prowling in that section caused us to change our plans. Our host and hostess were anxious all night while we were there. It seems that there is a good deal of robbery taking place in the country these days.

We have been spending the nights in this village and walking to the homes of Christians during the day. Excepting market days when families come to the village and we hold services in the church, we have walked to and from these country homes. I think we have averaged from five to eight miles daily (Eng. miles). I enjoy the walking, though I am tired by nightfall. This sort of work is new to me. We find Christians of former years who tell us of happy

(Continued on page 16)

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, APRIL 11, 1943

By Rev. W. C. Newman

Note: In justice to Rev. W. C. Newman, we wish to say that the Church School lesson for last week was sent to us by air mail special delivery, but it failed to reach us until Tuesday morning, when the paper was on the press. This is an indication of the troubles which we are constantly having with mail deliveries. It is a situation which is beyond our control.—Editor.

SEEING THE GLORY OF CHRIST

Lesson Text: Mark 9:2-8; II. Peter 1:16-18.

Golden Text: There came a voice out of the cloud, This is my beloved Son: hear ye him.—Mark 9:7.

I do not pretend to understand what it was that happened to Jesus and his three disciples selected for that unusual experience on the Mount of Transfiguration. Nor has anything that I have ever read or heard on the subject been an adequate explanation. Indeed, I do not think the three disciples really understood all that it meant, for their speech and conduct indicate that they were very greatly perplexed, as well as wonderfully inspired, and the Scripture says plainly that "they became sore afraid."

W. C. Newman

But I believe that some comparable experience has come to many people, perhaps to most people, and could come to more of us with greater frequency if we only had the eyes to see.

You Have to be Close Enough to See

At their best, our natural eyes are extremely limited in their range of vision. They must be supplemented by spectacles, field glasses, microscopes, telescopes, etc.; and even with the use of the very best of these instruments we are unable to bring into our sight the most of the things that are in our universe. But we can and do often go to ingenious people to get them to help us to see better.

And what is true of our natural eyes, is even more the case with our spiritual perceptions. We are so obsessed with the world of size and shape and objects that we have not developed our capacity to see and understand the things of the spirit. Most of us cannot appreciate the best music, poetry, art, and literature. We do not become experts in beauty, truth, and goodness.

So, many of us have not ever really seen Christ at all, much less have we seen his Glory. We live in a world so different from his, we think in a realm so foreign to his mind, we spend so little time and effort cultivating his fellowship, that we may well be said to be too far away from him to see him.

The Transfiguration is strange and hard for us to understand, because we refuse to come up close to where he lives.

And the church, sermons, prayer meetings, religious books, periods of meditation and prayer—all these things are the devices by which our spiritual vision is enlarged that we may see more clearly. Perhaps it isn't such an intelligent thing after all to say that one can be just as religious without attending religious services. It might just prove that we are really blind, and cannot see.

Visions that Affect Conduct and Character

Quite on the other hand, there are people who see too much—that is, they see things that are not really there at all. They give uncontrolled flight to their imagination and emotions so that they live constantly in the unreal atmosphere of artificially stimulated ecstacy. Religion, to them, is an unbroken series of emotional transfigurations.

But the only visions that are real are those that have a marked affect upon the seer's life.

Swept away by what he had experienced in this unique adventure, Peter wanted to take up his residence on the top of the mountain, and perpetuate the "feeling" of that hour. But Jesus knew better than to allow that. He led the disciples down the hill, where there was a crowd of needy people, some of whom were wicked, and some selfish, and some sick—a sordid contrast to the beauty of the mountain. And he gave them a practical lesson in Christian service, in their responsibility for helping to alleviate the wrong and pain that abound in our world. It was not enough—it is never enough—just to see a vision. Unless the vision spurs us to good living and good work it is useless.

In my first year in the ministry I held a revival in a certain church. On Wednesday morning the meeting grew so warm that the whole congregation broke out shouting, and shouted until one o'clock. I went home that day sure I was a great preacher. Later I learned that it was their custom to shout on Wednesday of their meeting—no matter who the preacher was or what he had preached. And it had never transformed their living.

Common Glory

"The Glory of the Commonplace" was the subject of a sermon that became famous years ago. Our great American preacher thrilled his century with that message. It's theme was that there are perfectly ordinary things all around us that are glorious—only we have grown so accustomed to them, accept them so matter-of-factly, that they have lost their glory for us.

When you get down to it, Jesus' glory was in doing the will of God in an ordinary life situation. He was no more glorious on the Mount of Transfiguration than he was talking to the woman at the well in Samaria. The glory of his death on the cross was not in his dying. Other men had died. It was in his voluntarily dying because he felt that was the will of God under the circumstances. He was glorious always and everywhere—because he lived as the true Son of his Father.

In a much less degree, every man can have glory of the same kind, in the same way.

TRAVELERS

By G. H. Corry

There passed two lads at break of day,
And just at dawn passed on their way;
One bowed his head with downward gaze,
But one his eyes to heav'n did raise.
Me thought how fair the road must be
To youths so fair, so fresh, so free,
And said, "I'll watch their journey through
To see what each of them may do."

The first youth fared forth strong and gay;
The sun did brighten all the way.
All nature seemed to be in tune,
As fine as brightest day in June.
Then came the clouds and events dire
To try the youth so as by fire—
Said he, "I can't pass through
These circumstances and stay true.

"I don't have strength to win the fight,
To right life's wrongs, and gain the right;
The world's injustice is too great;
I'm weak and must submit to fate.
The friends I had in weather fair
Have shown themselves of virtue bare;
There is no good in friends or life;
I'll make my exit from the strife."

The other trod with step more sure,
As clouds his pathway did obscure.
With eyes aloft and spirit high,
When trials came, he passed them by.
"I lack the strength," said he, "to win
The vict'ry o'er wrong and sin;
But He who made the earth and skies
Doth give me strength and make me wise.

"Some friends, 'tis true, have me forsook,
But friends I have where'er I look.
The friends that now may seem untrue
Have virtue still on closer view."
And thus I watched them as they went,
Each on his way diversely bent;
The one a slave to earth and time,
The other heir of life sublime.

Junior Partner (to pretty stenographer): Are you doing anything on Sunday evening, Miss Dale?

Stenographer (hopefully): No, not a thing.

Junior Partner: Then try to be at the office earlier on Monday morning, will you?

THE CHRISTIAN FIRESIDE

A RICH BOY

"Oh my," said Ben; "I wish I was rich and could have some things like some of the boys that go to our school."

"I say, Ben," said his father, turning around quickly. "How much will you take for your legs?"

"For my legs?" said Ben in surprise.

"Yes! What do you use them for."

"Why, I run and jump and play ball, and oh! everything."

"That's so," said the father. "You wouldn't take $10,000 for them, would you?"

"No, indeed."

"And your arms—I guess you wouldn't take $10,000 for them, would you?"

"No, sir."

"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for $10,000, would you?"

"No, sir."

"Nor your good health?"

"No, sir."

"Your hearing and your sense of taste are better than $5,000 apiece, at the very least. don't you think so?"

"Yes, sir."

"Your eyes, now. How would you like to have $50,000 and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; $50,000 is a lot of money. Are you very sure you wouldn't sell them for that much?"

"Yes, sir."

"Then, they are worth that much, at least. Let's see, now," his father went on figuring on a sheet of paper—"legs, ten thousand, arms, ten; voice, ten; hearing, five; taste, five; good health, ten; and eyes, fifty—that makes a hundred. You are worth $100,000, at the very lowest figures, my boy. Now, run and play, jump, throw your ball, laugh and hear your playmates laugh, too; look with those fifty thousand-dollar eyes at the beautiful things about you, and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson that Ben never forgot, and since that day every time he sees a cripple or a blind man he thinks how many things he has to be thankful for. And it has helped to make him contented.

—From Southern Christian Advocate.

"WALKING IN HEAVEN"

He lived on top of a little hill. The land was his own. Surrounded by taller hills, it yet commanded a glorious view of the fertile valley, rich with small cultivations of yams, corn, sweet-potatoes, and peas.

His minister climbed the steep ascent to the two-roomed cottage that crowned the hill to pay a visit to the old man, who was now confined to bed, in age and feebleness extreme. He knew the old man would be alone, so, calling "Good morning," he pushed open the door and entered the cleanest, neatest and brightest room one could wish to see. A rough wooden bedstead with spotlessly white clothes; a small chest of drawers of shining mahogany; a cane-seated chair and a table covered by a snowy cloth, a vase of gay flowers and a medicine bottle and glass was about all the room contained, save for the old saint himself, whose black face, surrounded by grey hair and beard, rested on the pillow. It was obvious someone cared for him.

"My granddaughter," he said, "she looks after me, when her work's done, parson."

Presently: "Parson, I want to tell you"—and now his face was radiant with a glory not of this earth. "Last night, parson, I couldn't sleep. The pain was bad, parson. I pray, 'Oh God, take me home, the pain too much.' But it don't ease, parson. Then I think on my Jesus, what Him suffer for me, and by and by I see Him come and the room fill with light. He takes me by the hand, and I was walking in heaven."

He described what he saw—green grass, shady trees, running streams, birds, flowers and a glassy path leading up to the Throne of God.

"It was just round the corner, parson. I couldn't see it, but I knew it there and I hurry, 'cos I want to thank Him for His Son. But, parson, just as I going turn the corner, all go dark and I back here in bed. The pain gone and joy and peace in my heart—peace passing understanding. Parson, Him been good to me; Him help me all my life; Him forgive my sin; Him comfort my sorrow. Soon, soon I shall see that throne and I shall tell Him, Thank you, Thank you, Father."

A week later he did.—Methodist Recorder.

LIVIN' UP TO BRAGGIN'

By Richard T. Perry

Once upon a time the young man finished high school, looked forward to choosing his life's work either by immediately entering into some kind of public work or by entering college and preparing himself for some professional vocation. But now the choice has already been made for him—by "Uncle Sam." He has no choice, if physically fit, other than to enter the armed forces of our country. However, whether a person is choosing a life's work or entering the armed forces, these facts remain true. A person is doing more than deciding what he will be doing the next few years or the rest of his life. He is saying what he is to be.

About the only thing man has not improved is the thing which has needed it most —**himself.** At least it seems that his own improvement has not equaled that of his perfecting different inventions that have made work easier and given him more leisure. It is nothing unusual to hear people boasting about what they have done, the success they have attained. But in reality they either had their good fortune given to them or else they are just plain bragging. In most cases, the person who gets on top of the ladder of success is the one who remains quiet about it. His living reveals the truth.

Scattergood Baines gives a good summary of this in American Magazine:

"The wust thing about makin' b'lieve you're bigger'n you be is that some day you're goin' to be asked to live up to it. A counterfeit reputation's like a rotten board over a puddle—the minute it gets stepped on it busts.

"If you're a five-foot-two feller with five-foot-two abilities and live up to them nobody's agoin' to snicker at ye. But if you're a twenty-two caliber 'n' fool folks into thinkin' you shoot forty-four bullets you're goin' to git laughed at the fust time you pull the trigger.

"A body with real ability can't conceal it no more'n he can red hair, but if you tetched up your reputation with hair dye it's bound to come off fust time it gits exposed to the weather. The best way to convince folks ye can bake the best pies is to let 'em see ye take 'em out of the oven.

"The most doleful words that kin be heard by a feller that's let him be inflated bigger'n his bigness is, 'Let's see ye deliver the goods.' "—Arkansas Methodist.

CHOOSING A COLLEGE

What college to attend is a question which at this season is prominent in the thinking of many high school seniors and their parents. Sometimes the selection of a college is made without due understanding or consideration of all the problems involved, and sometimes the choice turns in favor of work rather than college when there is every reason why the student concerned should avail himself of the further training that would multiply his usefulness and his vocational opportunities. In either case, easily accessible guidance material might help to swing the decision into more constructive lines.

Under the theme, "Choosing a College," the March-April issue of Christian Education Magazine, just off the press, endeavors to provide such guidance. With an attractively decorated cover and with content which makes it a ready source of information concerning Methodist colleges and universities and their offerings, and which includes a very complete and practical array of suggestions for choosing a college, this special number is designed to aid high school seniors and other prospective college students in making their college plans. It is also intended to be of use to pastors and others who stand in a counseling relationship to young people.

Typical of its content are articles under the following titles: "There is a Methodist College for You," by John O. Gross; "Guideposts in the Choice of a College," by G. Herbert Smith; "Preparing for a Profession," by Goodrich C. White; "Financing Your Education," by J. F. Blair; and "Accreditment, its Significance in the Choice of a College," by Guy E. Snavely.

Other writers are Horace G. Smith, Henry Nelson Snyder, Clarence P. McClelland, Boyd M. McKeown, M. S. Davage, and Jesse P. Bogue.

Christian Education Magazine is a promotional publication of the Division of Educational Institutions of the Board of Education. It goes without charge to Methodist ministers and to persons who contribute $1 or more to the Race Relations Day or Methodist Student Day offerings.

While the supply lasts, copies of this special issue may be had by writing Christian Education Magazine, 810 Broadway, Nashville, Tenn.—News Release.

Police Officer: Judge, this man tried to commit suicide.

Judge: By what means?

Police Officer: He was watching a newsreel at the movies. When the picture showed Hitler—he started to applaud!

—Foreign Service, V. F. W.

MARY ELIZABETH BISHOP ERWIN

Mrs. Mary Elizabeth Bishop Erwin was born on December 31, 1855, near Brooksville, Noxubee County, Miss. Her parents were John L. Bishop and Sarah Pratt Bishop. In August, 1869, she joined the Jim Creek Baptist Church, on the Tombigbee River.

She was twice married, first to John William Lindsay, on December 23, 1874, of which union four children were born, one of whom, Mrs. Annie Josephine Lindsay Erwin, survive her. She was married the second time to Joe Erwin, of Starkville, on October 20, 1896, who died on July 9, 1910.

After the death of her second husband, she made her home with her son-in-law and daughter, Mr. and Mrs. Eugene Edgar Erwin, in Starkville until 1916, when they removed to Louisiana and settled near Lake Providence, La., where they lived until her death, on March 14, 1943.

Mrs. Erwin, affectionately known as "Aunt Betty," soon united with the Baptist Church and remained a consistent member of that communion until her death. Her family were all Methodists, and she early was attracted to the New Orleans Christian Advocate, and was specially attracted to the writings of "Gilderoy," and she was a regular reader of that paper all her life. She has been on the subscription list of that paper and the Lake Providence pastor has always known that her name would be in his club.

Hers was a beautiful Christian faith, and she counted all the pastoral calls at her family home as from her pastor. Her influence in the community has been as ointment poured forth.

Her funeral was in charge of her pastor, Rev. A. L. Russell, assisted by Rev. H. N. Brown, pastor at Lake Providence Methodist Church. She rests from her labors, and her works do follow her.

H. N. BROWN.

MRS. MINNIE B. HALL

Mrs. Minnie B. Hall died at her home in Jackson, Miss., November 17, 1942, following an extended illness. She was born November 24, 1863, and reared at the old Tinnin home, fifteen miles northwest of Jackson. For the last 35 years of her life she resided at Jackson, where she had many friends and acquaintances.

Mrs. Hall received her education at the public school of Tinnin and also attended Hillman College at Clinton, Miss. She was a faithful member of the Methodist Church since childhood. At the time of her death, she was a steadfast member of Glendale Methodist Church in Jackson. She was a Methodist of the "old school," and it could be said of her, as Wesley said of the Methodists of his day, she "died well."

She was married to J. A. Hall, of Bolton, Miss., on November 7, 1883, and was the mother of six sons, all of whom survive. They are: Clarence A. Hall, Silver City, Miss.; J. Carl Hall, Ernest R. Hall, Asa G. Hall, and Clayton B. Hall, of Jackson, Miss.; and Brown T. Hall, of Biloxi, Miss. There are also six grandchildren, three great-grandchildren, and one sister—Mrs. Charles Ratliff, who resides at the old family homestead at Tinnin, Miss. Glendale church has lost a staunch and valuable member and the pastor has lost a genuine friend.

J. A. WELLS.

SECRETARY STIMSON'S ORDER ON SABBATH OBSERVANCE

The Secretary of War has taken further action by directing that the Army regulations concerning the observance of the Sabbath be amended as follows:

e. Sabbath Observance and Religious Services

(1) Chaplains are required by law to conduct appropriate religious services for the commands to which they are assigned. Commanders must give these activities due share of their attention and must insure the effectiveness of their performance by rendering every practicable aid to chaplains. In order that military personnel may be free to attend such services as they may desire, commanders will reduce military duty and labor on Sunday to the measure of strict necessity. Such duties as are required by the military situation and any athletic or recreational activities that may be held on Sunday will, if practicable, be so scheduled as not to interfere with attendance on services of worship.

(2) In addition to services on the Sabbath, commanding officers are authorized to excuse from duty soldiers who desire to attend religious services on other days which in the liturgical churches carry the ecclesiastical obligations of Sunday, or on occasion recognized as of special religious importance in non-liturgical churches. Those desiring to attend such services, either on the post or in adjacent communities, may be absent for such period as will enable them to be at their place of worship as publicly announced, provided no serious interference with their military training or duty is occasioned thereby.

(Signed) W. H. S. WRIGHT,
Lt. Colonel, Cavalry,
Aide to the Secretary of War.

AT RANDOM

To Get the Record Straight and Else

Through the indulgence of a kind editor, my last shot missed the waste basket, but the printer, unintentionally, of course, caused me to make a broad and somewhat childish statement, in spite of the fact that I am trying to disavow senility. In writing of my call to preach, I wanted to say "there is nothing else that I am more certain of," he made me say, "there is nothing else that I am certain of." If it should be true that I am certain of nothing else I would rejoice in that it is of my call to preach the gospel. So, no harm is done, good printer.

To further get the record straight, in my last piece, while mentioning those who are kind to me, I left out some very important friends, who hold a warm place in the hearts of all superannuates, and come in for quite a deal of thought about March, June, September, and at Conference time. These are the Pension Board, the Publishing House, and the Conference Board of Claimants, all of whom are very considerate of us worn-out ones. However, I would like to have a check for the $100 more than I have received from the Conference Board which the Journal of the Vicksburg Conference, page 90, indicates they paid me. But they didn't. If they will send me a check for that hundred dollars I will send half of it to my worthy classmate, Sam Flurry, whom they did not allow this extra hundred, if the Journal is correct. Sam and I came in at the same time and came out together, and I think we should have the same treatment.

Now, with the record clear, and to introduce something else of greater interest, allow me to quote another statement I made in my valedictory speech at the 1939 Conference: "There is a choice young man being admitted on trial by this Conference, and another is now at Emory University preparing to preach the gospel, both of whom it is my privilege to call my sons in the faith, also my sons in the ministry, they having been converted and called to preach under my ministry while their pastor. If I have accomplished nothing more as a Methodist preacher this fully repays me for all of the efforts I have put forth and the hardships, if any, endured." Both of these young men are making splendid progress. Bruce Vardaman is now serving the Heidelberg charge, and Donald O'Connor, who was admitted on trial at the last Conference, is pastor at Decatur, now a station charge.

The following, from Meridian, Miss., appeared in the Commercial Appeal of March 24: "The Rev. Donald R. O'Connor, young pastor of the Methodist church at Decatur, Miss., took the oath for a commission as a Naval Reserve chaplain at a service held in his church at Decatur. His entire congregation, along with the student body and faculty of the East Central Junior College, and many Methodist pastors throughout the area, were present. The oath was given by Lieut. Commander J. Frank Norris.

"The Rev. Mr. O'Connor is the second person in the history of naval chaplaincies to be given a commission before being actually called into the service, the other being the Rev. Algie Martelle Oliver, son of Rev. and Mrs. A. S. Oliver, of Meridian.

"According to naval headquarters in Jackson, no other service has ever been held like the one at Decatur Sunday."

I am expectantly looking forward to greater things from my two boys, Vardaman and O'Connor, also from Algie Oliver, Jr., whose father, Algie S. Oliver, is also a classmate of mine. This is no reflection on Oliver, as he is a much younger man. Sam Flurry and I got in on our appearance when the age limit bars were down.

But now I must stop for this try,
Lest this time I hit the "bull's eye."

Oh, but waste basket just won't rhyme. This piece of furniture is the editor's right and my worry.

A. S. BYRD.

"THE MINISTER AND HUMAN RELATIONS"

"The Minister and Human Relations" is the title of a 160-page volume just issued by the General Conference Commission on Courses of Study. Though based largely on the Ministers' Conference held in Evanston at the beginning of the year, it is a book on the subject rather than a report of the meeting.

It treats with scientific thoroughness and with sympathetic understanding the many difficult phases of the subject indicated in the title.

The book is produced for free distribution and a copy is being sent to each pastor in Methodism and to each student enrolled in one of our Schools of Theology. While the supply lasts, additional copies may be had by writing the Commission on Courses of Study, 810 Broadway, Nashville, Tenn.

The Christian way of life cannot in the long run remain alive without the Christian faith.—Emil Brunner.

LOUISIANA W. S. C. S.

(Continued from page 12)

meetings and short-term schools which were held by a missionary and a Chinese preacher some twelve or fifteen years ago. The present pastor visits this section once in two months, I believe. He means well, but he has no teaching program, so the church members and probationers are not very clear about the meaning of being a Christian. I hope we have given them an impetus to reopen the family altar and start regular Sunday schools in their homes. I plan to have the Christian Farmer magazine and Happy Childhood magazine sent to at least five of these families.

It is raining today, but I hope we can return to Tongnan tomorrow, for I must take accounts with a school principal, and we hope to organize a Woman's Society of Christian Service in Tongnan. Then we will go to other places where we have work, before Miss Chu and I go with the preachers to another section in which we plan to take our message to the country homes as we have in this section. How I wish we had many trained preachers and Bible women to place in these country places for full-time work.

I have enjoyed my contacts with a new middle school and a primary school in this village. Spoke in both places and had an afternoon of games in each school.

Ava, when your money came early last summer, I borrowed from it to meet the deficit of my district, for I had used all of my own money and still had not enough. You see, the terrible jumps in the cost of living and travel had not been anticipated when our district appropriation was made, and in order to pay rice bonuses, at the price of rice at that time, I had to have a deficit of more than $3,000. This fall I need $200 of your money for a girl in Junior Middle School, in Chengtu; I helped a Suining girl with $90 of her expenses. I helped a Lzechow girl with $100 of her expenses. I helped the endowment of a primary school in Hochuan with $100. So you see, I have used $490 of your $1,800 plus. I expect to use the remainder next term, for people are asking for help. In fact, there are calls for help so numerous one does not know what to do with them. Prices continue to rise. I do not know what we are going to do about the salaries of our Church school teachers and our preachers. They do not get enough on which to live decently.

I am glad I am not Bishop Chen. The next Annual Conference (set for January 20, 1943, I hear) is going to have plenty of questions and problems to answer and settle.

How are you? I often think of you in prayer.

Love,
LOUISE AVETT.

* * *

Bibles for St. Mark's

Someone sent two Bibles in a supply box to St. Mark's Community Center. The children were delighted, so the conference supply secretary made an appeal for more Bibles at St. Mark's Board meeting and also through Supply letters.

Miss Julia Southard, head resident, writes the following:

The Woman's Societies of Christian Service of New Orleans have bought twenty-two new Bibles and donated a number of second-hand ones for use at St. Mark's. The Juniors have been using the Bible for several months in a very special way, and have shown so much interest in having a Bible to take home is the reason for undertaking this project. The new Bibles have been given to the Juniors and they are treating them as a very precious possession. Not a child forgot to bring his to Sunday school the following Sunday, and the zeal with which they look up references is most gratifying. Eight or ten of the Juniors are going to join the church on Palm Sunday, and the Bibles have helped to make them feel that they want to be a part of the church. A number of Bibles are being kept on hand for new pupils as they become regular members of the Department. The other Bibles are being distributed through the clinic and used in other departments.

* * *

Supply Recommendations for 1943

1. That each local society have a direct personal share in the supply work of the state, by contributing cash supplies for MacDonell French Mission School and Wesley House at Houma, La.; St. Mark's Community Center, 1130 North Rampart Street, New Orleans; Business Girls' Inn, Shreveport; Sagar-Brown Home and School, Baldwin; Peck Hall, 5323 Pitt Street, New Orleans.
2. That societies continue to send boxes of wearing apparel or food to these institutions, reporting the number of second-hand articles, and placing valuation only upon new goods plus postage and express.
3. That societies order Shipment of Goods blanks from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, and enclose one in each box when sending supplies to institutions or ministers, listing the articles in the box.
4. That those societies wishing to send ministerial supplies please notify the Conference Secretary of Supplies.
5. That each supply secretary present the needs of the institutions to her local society at least once each quarter, after receiving letter of instruction from Conference Supply Secretary.
6. That each local society send an offering for foreign medical supplies to be used for China.
7. That all cash offerings be sent to the Conference Treasurer.
8. That each local secretary of supplies feel a greater responsibility in sending accurate quarterly reports to the Conference Secretary of Supplies by April 5, July 5, October 5, January 5, using report blank from the local corresponding secretary's book.

MRS. C. I. JONES,
Conf. Secty. of Supplies.

COLLEGE EPIC FROM CHINA

One of the great epics coming out of the warfare in China is the story of the fight of Lingnan University to live and to serve China.

Founded in Canton by Presbyterian missionaries in 1885, chartered by the Regents of the University of the State of New York eight years later, approved by the Chinese Ministry of Education, and supported by mission boards and government grants, Lingnan University carried on peaceably with more than 800 students until the Japanese first raided and then captured Canton. A month later the University reopened in Hongkong, only to have that city fall into the same hands three years later.

A few weeks later, President Y. L. Lee and other members of the faculty slipped quietly out of the city and went to Kukong, wartime capital of Kwantung Province. There in mat-sheds the University reorganized, holding examinations for new students, and organizing also a high school and a theological seminary. With private aid and with government aid, temporary structures were built, and there "in exile" the institution carries on—far behind Japanese lines.

CHINA HERO IS STILL LIVING

There is no truth in the rumor that the Rev. W. B. Burke, Methodist missionary to China, had died last autumn in a Japanese internment camp in Shanghai, according to a report made March 13 by the United States State Department to the Board of Missions of The Methodist Church. Mr. Burke is the hero of the currently popular book, "My Father in China," written by his son.

According to the State Department: "The Swiss Consul at Shanghai reported in November, 1942, that Mr. Burke had been imprisoned on October 15, and that, according to certain rumors, he had died. The Swiss authorities informed the Department (of State) on November 24, that Mr. Burke had been released and had returned to Shanghai in good health."

WISE OR OTHERWISE

By Rev. James H. Felts

A good victory garden is a high fence between the producer and rationing.

The warm glow in your heart following generous giving is there because you gave freely.

The cleaner the globe the brighter the light shines through. Clean living gives life a better chance.

An opium dream is probably not unlike wishful thinking—something that could be, possibly should be, but is not.

When "acute biliousness is complicated by multiple bereavements" the very essence of boredom is generally in evidence.

When you listen to a sermon that is a cheap reproduction of another man's thinking even patient resignation sighs deeply.

"If you are going to stay in there pitching, you can't do it with a hangover."

How much for how little is a bad slogan for either labor or capital.

"More people are imprisoned in this country for drunkenness than any other single offense."

When a man becomes a middle-aged, overstuffed bore," it is about time for curtains.

Ideologists often rob the individual of his God-given superiority over mere things.

When personality begets friendships of merit life becomes finer, fuller, more truly worth while.

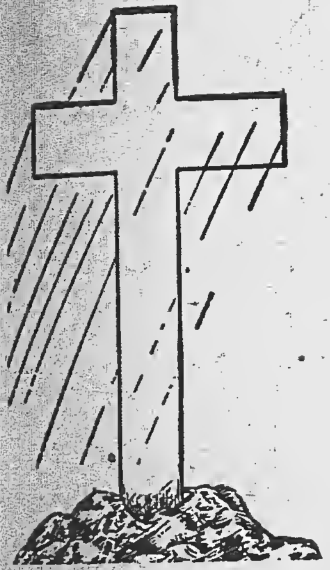
When a man is hamstrung by theories, intellectual development that includes the whole man is probably impossible.

True or false? Spunk overcomes inherited poverty.

"I want some grapes for my sick husband. Do you know if any poison has been sprayed on these you have?"

"No, ma'am; you'll have to get that at the druggist's."—The Watchman-Examiner.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Every place that I have lived in was a place of Divine Love, which there set up its obliging Monuments. . . . Every state and change of my life, notwithstanding my sin, hath opened to me Treasures and Mysteries of Love; and after such a life of Love shall I doubt whether the same God do love me?—Richard Baxter.

THE PRAYER-ROOM TODAY

I thank Thee, my Father, for those good moments when Thou hast visited this soul of mine, lifting upon me the light of Thy countenance. And yet I thank Thee more for the certainty that grows within my heart, the assurance of Thy changeless loving kindness, the knowledge that even the hiding of Thy face Thou canst make a new unfolding of Thy love. Most of all, I thank Thee for Him in whose human face I can ever see Thy smile of welcome and forgiveness. Help me by His grace to walk in the light of Thy countenance. Amen.

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NEW ORLEANS, LA.
THURSDAY, APRIL 15, 1943.

Wind and Fire

By Lyman Whitney Allen

A wind of history strangely blew;
A fire of mystery subtly flamed;
And wind and fire from the faithful few
A host of transfigurations framed.
O wind of the Spirit, blow hard again!
O fire out of Heaven, descend on men!

The sky is lurid with lust and hate;
The sun of battle hangs low and red;
No longer is reason inviolate;
No longer is trust conceived and bred.
O wind of the Spirit, blow hard again!
And give us peace and good will to men!

The Church is rended by unbelief;
The State by passion is cloven apart;
The madness of riches plays fast the thief
With virtue and beauty, with life and art.
O fire out of Heaven, descend on men,
And give us vision of truth again!

The need of the world is a living Breath
That cries compelling, "Repent, repent!"
And where are the prophets, foreseeing death,
Will trumpet God's only argument?
O wind of the Spirit, blow hard again!
O fire out of Heaven, descend on men!

—Advance.

WALLET OF THE WEEK

AT MANCHESTER CATHEDRAL, seriously damaged by enemy action, a daily service of prayer was instituted by the Dean and Canons. The purpose was to develop a "power-house" through which the presence of God might be realized and to develop a sense of Christian unity which passes beyond individual needs or even national frontiers. The races, the conquered peoples, various groups of wartime sufferers, and even the spiritual needs of Italy and Germany are not overlooked.

* * *

SOCIAL SECURITY, or "Freedom from Want," has awakened socialistic sentiment in both England and America to such an extent that some are cautioning exponents of the "social gospel" lest they make such a scheme an "embryonic Kingdom of God." It is pointed out that any scheme for ideological and structural advancement holds the possibility of great evil as well as great good. The success of any scheme of social security depends upon its embodiment of justice and equity administered by men of Christian spirit.

* * *

THE FELLOWSHIP CHURCH, at Middle River, Maryland, will be dedicated on Easter Sunday. The structure expresses the genius and reflects the vocation of the congregation. The membership is made up largely of workers in the Glenn L. Martin Aircraft Company, and the building was constructed largely of lumber salvaged from crates in which aircraft propellers were shipped to the company, and from boxes in which other parts were packed. The church is about twenty-five feet wide and sixty feet long, has an auditorium, two Sunday school class rooms, a belfry, and a basement boiler room.

* * *

ARCHBISHOP SPELLMAN'S VISIT to the Vatican, Madrid, and North Africa, has been the subject of considerable discussion recently. Naturally, it has been associated with the visits of Myron Taylor, the unaccredited emissary whom the President has twice sent to the Vatican as his personal representative. There are many groups in both England and America who will look with disfavor upon the apparent admission of Vatican representatives into diplomatic councils concerning the post-war world. Most Protestants believe, not without reason, in the entire separation between Church and State.

* * *

ST. MARK'S EPISCOPAL CATHEDRAL in Seattle, Washington, was built in 1930 at a cost of $600,000. The congregation having failed to meet their obligation to the Mercantile Commerce Bank of St. Louis, the plant was taken over in 1940. The bank granted the congregation a year to pay $500 per month rental and provide for the $266,315 in default. Last month the Cathedral and parish house were taken over by the Army. The Cathedral is used for officers' quarters, the basement has become barracks for enlisted men, and the parish house is half mess hall and half laboratory. On Sundays an Army Chaplain conducts services for the soldiers and their friends.

THE BABYLONIAN SYSTEM OF NUMERALS was not a decimal system as is ours, but had for its basic unit sixty instead of ten, according to a report of George G. Cameron of the University of Chicago. Dr. Cameron discovered this from his decipherings of thousands of clay tablets. The advantage of the Babylonian unit, according to Dr. Cameron, is that while 10 can be factored evenly by one, two, five, and itself, the Babylonian unit can be factored by one, two, three; four, five, six, ten, twelve, fifteen, twenty, thirty, and itself.

* * *

A FORGOTTEN STATUTE PASSED BY CONGRESS in 1863 was the basis of a suit which resulted in a handsome judgment for a plaintiff-informer. Under the terms of the forgotten law, the informer and the Government share fifty-fifty. Before the Civil War statute could be repealed, at least a dozen suits had been filed against as many companies, and the total ran into millions of dollars and involved contractors on Government projects, a well-known wire and cable company, a steel corporation, and various manufacturers of aviation, rubber, and optical goods.

* * *

JEHOVAH'S WITNESSES scored legal triumphs in two decisions handed down by the Supreme Court of the United States early last month. In one case a woman was convicted of violating an ordinance of Paris, Texas, regarding the distribution of circulars; and another case involving a like ordinance of the city of Dallas, Texas. Both were reversed on the ground that the ordinances constituted an abridgement of religious freedom. The opinion in the first case was written by Justice Stanley F. Reed, and in the other by Justice Hugo L. Black.

* * *

ALASKA'S TIN DEPOSITS have assumed a new importance since the tin deposits of the Orient have been cut off. The deposits of tin on the Seward Peninsula have been known since 1900, but due to international cartels, Alaska's mining quota has been so low as to make the working of the mines and deposits unprofitable. The war emergency has turned attention to these tin fields which have scarcely been scratched, even in cases where lodes have been tunnelled for working. In addition to about five established tin fields, there are tin deposits in most of the creek beds of that section.

* * *

FIVE DIFFERENT SPECIES OF BEAR are native to Alaska, according to a recent survey of Alaska's wildlife. The five species of bear are: Black, the Grizzly, the Polar, the Glacier, and the Brown bear. The latter is the largest species of bear known. Some animals measure as much as ten feet in length and weigh nearly eighteen hundred pounds. The sight of the Brown bear is so poor that it depends upon scent rather than sight. The Polar bear is second in size to the Brown bear, but is rarely seen by the average dweller in Alaska. The Grizzly bear is the least numerous species; the Glacier bear is the smallest, and the Black bear is the shyest and is also the only tree-climbing bear.

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EDITORIAL

WHEN RELIGION LOST ITS HOLD

A few days ago we received a tear-sheet from a New York paper with the words which we use as a caption underscored in red. The words were used by George E. Sokolsky and they indicate the emphasis of a discriminating columnist regarding the superficial and totally inadequate treatment of social conditions. This phrase is at the apex of a series of phrases which form the steps in the development of "gangsterism." In the background and auxiliary to the development of gangsterism are an apologetic attitude on the part of moral forces on the one hand and a negligent police administration on the other, and both reflect the loosening of the fundamental ties which make for decency and correct social relations.

To begin with, the common view of crime is based upon a study of symptoms and the analyses vary as much as do the approaches and the interests of the "specialists" who assume to diagnose the situation. Who hasn't heard that crime results from "social conditions"—overcrowding, inadequate housing facilities, the absence of home life, low living standards, and many other things "of the earth earthy?" In other words, crime is evolved out of dirt and poverty—it is just one of the festering sores for which society itself is responsible.

The disposition is to place the emphasis upon the machinery for social regulation and to ignore the deeper fact that the rottenness of society is rooted in the lost spiritual radiance of the moral leadership of our day. To put it in the words of our caption, it appeared "when religion lost its hold." This condition begins in the home, in the let-down of spiritual emphasis there; it permeates every larger unit, is condoned by educational institutions, and its fateful echoes are heard in pulpits quoting poetry at the devil instead of thundering with the defiance of Sinai: "The soul that sinneth it shall die."

The fact is, the church too often lacks the courage to deal with individuals. It finds it easier to deal with society in the aggregate, and it unjustly charges failure to policemen who "fear not God, nor regard man," so long as they are untroubled in the enjoyment of their official sinecure. The messages manhandling social life today do not emanate from schools of ecclesiastical prophets, but from free lance columnists. Day after day they pillory the hypocrisies of our social life. Whatever may be the facts concerning their own religious experience, they are courageously dragging our moral deformities into the open, and multitudes are wondering whether these uncanonical persons may not be "among the prophets." It means nothing to say that their straight-from-the-shoulder comments are negative. A message may be grossly negative by what it avoids saying as well as by what it fails to include in its prescription. Some ministers and church leaders might profit by a little study of our newspaper columnists.

IT IS THE OUTLOOK'S HORNET'S NEST

The current number of **The World Outlook** has brought to our desk a number of letters from its readers registering protest against the article by Dr. E. Stanley Jones. Some of these letters insist that we get out and get under. It seems to us, however, that the aggrieved subscriber has a sufficient remedy in his own hands. He should deal with the editors of that journal first hand as those responsible for the material admitted to its columns. That would be the proper course and would be more effective than any attack that we might make. Besides, we cannot undertake to blitz every purveyor of strange fire off the Methodist map.

As for Dr. Jones, we raise no question as to his personal character, but we do not think that he is either practical or constructive in his views. It may be to our own discredit, but he has never gripped us either by his books or by his lectures. Not long ago we heard him in two addresses in New Orleans, and they seemed to us to have been not unusual and decidedly repetitious. He is listed in Who's Who as "Evangelist to high castes of India since 1907"—thirty-six years. It is the high caste Hindu who has been responsible for one of the most wretched and disgraceful chapters in the social history of the world. It appears to us that Dr. Jones might find a great deal to do in his chosen India toward ameliorating the condition of the outcastes. The fact that he lined up, in appearance at least, with the astute Mr. Gandhi who, as was recently pointed out, courts the outcastes in the interest of that Hinduism which has been responsible for the bondage of the outcastes, does not indicate a very clear view of the social situation and obligation there. He imported an adaptation of the Hindu Ashram into our country and now he proposes Gandhi's scheme of "civil disobedience" as a coercive social measure—a measure which could bring only division, strife and social chaos.

Those inclined to listen to Dr. Jones' outburst might do well to recall the part attributed to him in the treacherous negotiations of the Japanese diplomats in Washington at the time of Pearl Harbor. Of course, he was no party to the perfidy of the Japanese, but the fact that he had part in that sorry episode does not create a strong presumption as to his prescience. The impractical and sensational in the Outlook article is not different from that of the "obituary" incident at the old slave-market in Columbia, S. C. to which Dr. Jones refers. For our part we doubt whether the history of social progress would justify the conclusion that great social reforms can be achieved by coercive measures. Two distinct factors seem to us to militate against social adjustment today. The one a group of Demetrius-minded persons who think only of themselves, the other an equally damaging set of well-meaning and unwise agitators. This is no time for Gandhiism, civil disobedience, appeals to ancient prejudices, nor any other type of unpatriotic agitation. We do not belong to the audience of any man who undertakes to do such even for an end that in itself might be desirable.

SUNDAY EVENING BLACKOUT

Dr. A. P. Hamilton

In a training school class on adult problems in the local church which was held recently in Jackson, the teacher, from Emory University, used the Sunday evening program of Glenn Memorial Church as an illustration of what could be done to take the place of the regular Sunday evening church service. Upon inquiry, it developed that both the Sunday evening service and the prayer meeting service had long ago gone out of vogue in this church.

This, was a startling revelation to some of us in the class. It has been more or less accepted that such a situation prevails in some of our larger cities of the North, but we have not realized how this creeping paralysis is gradually spreading South also.

Down here in the "Bible Belt" we don't seem to have any better sense than to keep up our attendance upon the church services even when it means attending service twice on Sunday.

In the Galloway Memorial Church Dr. Clovis Chappell has organized a "Five Hundred Club." Five hundred regular members of the church have pledged themselves to attend every Sunday evening for a period of six months, unless providentially hindered. This plan has worked well for about three months now, and is still going strong.

Are we coming to the time when the evening service is going to have to be kept alive by artificial respiration?

The prayer meeting is already in that stage. But the adult department in Nashville has worked out various answers to this problem, in Learning for Life Schools, in various elective courses based upon the Bible, which may be had for the asking.

The problem of the Sunday evening service is not so easy of solution if it begins to go on the down grade.

The pastor is the key man, here as in the other activities of the local church, but even he can not always perform miracles.

We are going to have to have a new awakening on this point throughout the Church.

It is time to begin now, if we wish to preserve in its traditional forms and content the Sunday evening service.

A. P. H.

Others Say. . .

EDITORIAL OPINIONS AND POLICIES

Some of our friends seem troubled because we express our views in our editorials. May we humbly and respectfully ask them whose views we ought to express? Certainly they can't mean their own views, for a more odd job lot of views it would be hard to find than the mixture of pacifism and Anglo-phobia, right wing and left wing, that likes to tell us what's what.

If we think that five hundred American ministers, educators and publicists made fools of themselves recently over Gandhi, how can we as an honest man declare that they did a wise, tactful, useful thing?

If we believe that the supreme duty of the hour is to push the war through to a victorious conclusion and then make a sound peace, how can we say that Christians should have nothing to do with the war?

But we could keep still, couldn't we? Yes, we could keep still if we were that kind of editor, but it just happens that we are not. Or we could endeavor to strike a balance between all the different opinions in the church and express that and only that, but a more tepid, lackadaisical, nauseating editorial policy it would be hard to imagine.

No, the Universal Church for weal or woe has a journal of opinion, and it has to be the opinion of the editor guided by the best and clearest light that he can find.

We don't like John L. Lewis, and so some people think that we endorse whatever hard-boiled, selfish employers have done. But we don't.

We don't like the A. P. A. or the Ku Kluk Klan, or anything that is tainted with their deadly, poisonous prejudice, and so some people think that we approve of the Catholic Church's trying to run Protestants out of South America or to secure public funds for parochial schools. But we don't.

We do like the British. We worked with them in the last war. We discovered what honor and the pledged word mean to them, and how modest, unassuming, and courageous, they are. We say in our paper that we honor them, and so some people think that we approve of all that the British have done in the past. But we don't any more than we approve of all that our own government has done in the past.

We do like the Russians. We even admire Joseph Stalin, their leader, for his steadfastness. We feel that we owe more to the Russians in this war than we can easily repay. And so a few misguided souls think that we are Communistic. But we are not. We confess we should like to be able to say that we were Communistic because of the unfairness of people to Communists.

We have a lot of other views. They creep into the paper. They deal with faith in man, faith in Christ, faith in a good God. They are not stated as well as we wish they were. But we believe that they hang together. To us, at least, they form a part of a consistent, unified editorial policy. And the best part of all is that they are addressed to a constituency that has intense, positive convictions likewise—some like those held by the editor, some not—but a constituency that in the main is tolerant because it is sure of itself and is Christian.

—Editorial in The Christian Leader.

OUT OF METHODISM, A PROPHET

It would be hard to estimate, and one could hardly overestimate, the influences for good that have come out of Methodist parsonages. Most of them, perhaps, have been in the regular channels of ministry and church, but many of them have been in diverse ways and far-flung places that have taken the sons and daughters of the parsonage far beyond the bounds of Methodism or even of any church relationship. Our remark has been occasioned in reading the book of "new and constructive thinking about the war," "Listen, Hans," by Dorothy Thompson (Houghton Mifflin, $2.50). We don't know what Miss Thompson's present attitude or relationship to the Methodism in which she was brought up may be, but an outstanding impression is of the extent to which a brilliant newspaper columnist and correspondent has become a real prophet of our time, touched with that power of utterance and with that spirit of fervor that one has always associated with Methodism at its best. We agree with the publishers that "there has been no war book like this one." It consists of the weekly broadcasts that Miss Thompson sent over the C.B.S. short wave system to Germany, with our Government's approval. Addressed to the listening ear of an old and trusted friend, these messages have profound significance for the American people as well as for those in Germany. Well-informed, with a comprehensive outlook, with deep faith in democracy, and an underlying faith in man, not destroyed by man's perversions, Miss Thompson writes with clarity of vision and with great directness and clarity of utterance. We commend to our readers what she has to say about Russia, and about the future of the Church, Protestant and Catholic, in Europe, on page 118; and we commend as a worthy determination for us all her closing words to Hans:

"Hans, my dear friend: the first three years of the Nazi Blitz are over. Now our war begins. Pray that we, and our leaders, through all the suffering ahead, may keep our aims clean. And I promise you that I will fight on, for a new and better world system."—Advance.

NOTES FROM FIRST CHURCH, GREENWOOD

Greenwood First Church has added 100 members since the Annual Conference, capacity audiences have attended each Sunday, and the music, an added attraction, is provided by a choir of trained voices who give much time to that feature.

More than one-half of the budget was paid by the end of the first five months of the conference year and without canvassing by the board of stewards.

The youth work is under the direction of Mrs. Dick Lord, who is assistant to the pastor. The entire first floor of the educational building is used for social and recreational purposes for service men and local young people. The city is divided into eight regions for membership cultivation and visitation. During the Week of Dedication the entire membership was called upon. A religious survey has been made through the cooperation of the city schools, and workers in children's, youth, and adult divisions have monthly council meetings.

The W. S. C. S. has 280 on roll. May 16 has been set aside as Christian Education Sunday when all the forces of the church will gather. A copy of "Strength for God and Country" is given to each service man by the church. There are 100 men in the armed services. Every steward takes the Methodist Layman, and the weekly bulletin carries items of local and general church news.

MISSISSIPPI CONFERENCE DIRECTOR OF CHILDREN'S WORK

Miss Aline Nicholson, the daughter of Rev. and Mrs. T. E. Nicholson, of Summit, Miss., is the Director of Children's Work of the Mississippi Conference Board of Education. Miss Nicholson will receive her degree from Millsaps College this spring, majoring in religion. For some years she has taught in the schools of the state, and has worked with some agency of the church during the summers. She has been active in youth work, being an officer in the Conference Young People's Assembly, and one summer working on a Caravan in the Holston Conference. She has had experience in directing Vacation Schools and in all phases of the work of the local church. The Conference Board is fortunate in being able to secure her services.

MISS ALINE NICHOLSON

DR. GEORGE S. BROWN—RESOLUTIONS OF APPRECIATION

On March 20, 1943, the spirit of our beloved teacher, Dr. George S. Brown, received an abundant entrance into that "house not made with hands, eternal in the heavens." Dr. Brown was a brilliant and faithful teacher, but above all, he was a deeply spiritual teacher who constantly inspired the members of his class to nobler living. Therefore, be it

Resolved, that we, the members of **The Doctor Brown Bible Class**, in appreciation of his life and service, do pledge ourselves to carry on all the activities of the class so dear to his heart. While we mourn his going and shall miss the inspiration of his presence and teaching, we rejoice in the fect that he has heard the Master's "Well done" and has joined the throng of the redeemed; be it further

Resolved, that a copy of these resolutions be sent to the family, a copy spread on the Minutes of the class, and a copy sent to the New Orleans Christian Advocate.

MRS. R. D. CROW,
MISS MARY BYNUM.

WITH THE PASTORS

THE EASTER SUNDAY MORNING SERMON

By Charles O. Ransford

No Sabbath in the year makes greater demands on a pastor than Easter Sunday. It seems to be the one Sabbath of the year when the people try to go to church. Those who have been faithful in church attendance all through the year demand the pastor's best sermon. Those who only occasionally attend demand a spiritual refreshing.

It is a Sabbath with many inspirations when it should be easy to preach. The congregations are larger. The music is special. Then somebody has thoughtfully provided fresh flowers for the altar. It is the spring season when new life has come. It is the high Sabbath of the church year with its most inspirational gospel subject for meditation. Jesus and the resurrection present the one subject of which humankind never tire to hear.

Jesus and the resurrection always present new inspirations. It is not a question where the preacher shall get a sermon, but which theme, which phase of the resurrection shall the preacher discuss?

Each of the four gospels records different appearances of Jesus on the resurrection Sabbath. Each is varied in details. There is no need of a long text. There are many short ones full of inspiration. The angels startled the disciples, when they said, "He is risen." That is enough. We need no more. These three words gave the world a new hope. New life has come to all men. The preaching of that message gave the world the Christian Church. In these comforting words is the world's last fond hope when our evening prayers are said. Christ lives, and because he lives, I, too, shall live.

The Easter Sunday morning sermon cannot be made on the last Saturday evening before the Sabbath of preaching. Neither laymen nor preachers learn of Christ in such brief periods.

A young Scotch preacher, early in his ministry, preached on Jesus and the resurrection. His own heart was strangely warmed. The new inspirations that came to him were not that, if he should die, he should rise again with Christ, but that Christ is now the Living One, he is alive for evermore.

A new gospel vision dawned for him, and a new inspiration came into his heart. Life had new meaning and the gospel message had a new vitality. The entire gospel message was illuminated and transformed. The Cross of Calvary had new meaning, redemption in Jesus became an effectual working force, and Christian experience became vibrant in new life.

Never thereafter was he without preaching inspirations. Frequently during the year he preached on Jesus and the resurrection. He said that is the one theme all men love to hear discussed. He became one of Scotland's greatest preachers.

Of old time God saith, "Comfort ye, comfort ye my people." If the preachers of today would heed that message we might all say, "Speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished." In all war-torn lands sorrowing souls long for that message. May Easter Sunday bring the prelude to the world's peace.

CONFERENCE NEWS AND PERSONALS

About twenty per cent of our subscribers received their Advocates a day late last week on account of two breakdowns in the pressroom. We are sorry for the delay, but repairs were necessary.

Rev. J. N. Humphrey, pastor at Weir, Miss., is now in his sixth year on that charge, with the prospect that this may be the best year so far. Renewed interest is reported in all church activities.

The Advocate appreciates very sincerely the devotion of Mrs. J. S. Pigott, Zachary, La., to her conference paper. She says that times are hard on the farm, but that she cannot give up her paper.

The Kaplan church, Gueydan charge, Rev. C. W. Quaid, pastor, held a very successful Lenten study course recently. There was an average attendance of forty, and many new Protestants were brought to the church services as a result.

The editor was sorry to miss the visit of Lieut. James Goudelock, son of Rev. W. R. Goudelock, of Southside, Corinth. Lieut. Goudelock called on Tuesday afternoon of last week after the editor had gone for the day.

Mrs. Bessie C. Williams, Victoria, Miss., says that she has been a subscriber to the Advocate almost continuously for thirty-five years and it means more and more to her as the years go by. We appreciate her interest and assurance.

Rev. E. M. Shaw, pastor at Ebenezer, Miss., sends a list of six subscriptions, all of which are new. Bro. Shaw is well pleased with his charge. Rev. S. M. Butts, of Mathiston, Miss., assisted him in a Dedication Week revival. In addition to all this, a program of repairs is going forward on some of the churches.

A number of our subscribers have registered complaint on account of failing to receive their paper. In all cases we look up our own record and if the guilt is not with us we make complaint to the post master in New Orleans. He in turn makes inquiry at the post offices where the failure in delivery occurred.

Rev. David M Ulmer, pastor at Centreville, Miss., is in revival services with Rev. A. F. Gallman doing the preaching. Bro. Ulmer reports his work as making good progress. Repairs on the church building to the extent of $1,700 are in progress in addition to the redecoration of the parsonage. A W. S. C. S. and a Youth Fellowship have been organized.

Mrs. C. F. Greene, Shreveport, La., asks us why we did not include Welch's grape juice in the list of rationed articles published in our Wallet of the Week paragraph. She says that in order to get a little grape juice for communion she had to have a letter from her pastor recommending a ration card for its purchase. We took the list given by the material which our paragraph summarized.

Rev. E. W. Ulmer, pastor at Pascagoula, Miss., says that they have about completed their new church building and find that they owe just $1,000. Best of all is that they have practically enough money to pay off. The charge took a 100 per cent increase in its assumption on Benevolences, eighty new members have been received since Conference, and Methodism in that Coast city is established for the duration at least.

Lieut. George Pearce, Jr., writes that he has received his commission with orders to report for school duty at William and Mary College, Williamsburg, Va., on April 5. Bro. Pearce, who is a member of the Louisiana Conference, writes: "It is good to be one of 200 ministers being trained for chaplaincy in the Navy. There are a good many Methodists here, but there is plenty of room for more. Rev. Alfred M. Brown and myself are the two from the Louisiana Conference here at present."

Rev. J. A. Wells, pastor at Glendale Church, Jackson, Miss., will have Rev. Thos. A. Carruth, of Terry, to conduct a Youth's Easter Revival April 18-25. A feature of the revival on Wednesday evening will be scenes in the Garden of Gethsemane by the use of a projector, and this will be followed by the Sacrament of the Lord's Supper. Before dawn on Easter morning there will be a similar presentation of the Resurrection and an Upper Room prayer meeting immediately after. Bro. Wells solicits the prayers of Advocate readers for the meetings.

Rev. George P. White, retired member of the Louisiana Conference, living on Route 2, out of Hammond, La., writes that he is able to be up about half time and that he had an awful time that nearly "knocked him off the block." He says, however, that, barring further complications, he hopes to be normal again in about three months. He says that his chief diet is about five or six pounds of rare steak a week, and that he has a ration limitation which allows him 1½ pounds a week, but that suits his purse, which is more than flat since his long siege of illness.

The work of the Rayne, La., charge is taking the program at full stride under the leadership of Rev. D. F. Anders. The Week of Dedication service was observed with good spiritual results and a creditable offering. The Methodists of Rayne take pride in discharging every church responsibility. The membership at Branch is small but faithful to the pastor and their church. Bro. Anders is sharing the work at Church Point with Bro. Hine, where they have a fine congregation at 9 o'clock in the morning and take care of every church interest.

DR. GEORGE F. WINFIELD ILL

Dr. G. F. Winfield, pastor at Tylertown, Miss., has been quite ill in the Baptist Hospital, New Orleans, for several weeks. Mrs. Winfield is at his bedside constantly and his son, Dr. Gerald Winfield, just returned from China, and his daughter, Mrs. Joe Brown Love, of Urbana Ill., each spent a time with him. His physicians are making a thorough study of his case. When all the data have been assembled treatment will be based upon the laboratory findings. Mrs. Winfield reports that Dr. Winfield is still seriously ill and will be at the Hospital for some time yet. He is slowly improving and his physicians expressed the hope that he may ultimately be restored to health. Mrs. Winfield asked us to make acknowledgment of the many letters and messages from friends which she has not been able to answer, but which she deeply appreciates. Further reports as to the progress being made by Dr. Winfield will be given in the Advocate from time to time.

LAWRENCE H. MORTON DIES

The news of the death of Mr. Lawrence H. Morton, of Cotton Valley, La., on April 3, will be of interest to many friends throughout Louisiana. He was the father of Mrs. J. A. Alford, the former Miss Ava Morton, and was in his eighty-fifth year. Bro. Morton lived an effective life as a Christian citizen and was for many years an official in his church. At the end of a long life he has entered into a well-earned rest.

CHAPLAIN BEASLEY REPORTS

Dear Dr. Duren: I have been thinking I would write you for some time, but have been kept so busy since I came into the Army that I haven't taken time. I have found the work to be even greater than I had anticipated. I have been assigned to a battalion that is nearing its completion of training, and has never had a chaplain. Thus, the work has been even more difficult than it would have been otherwise.

Dr. Duren, I would like for you to express my appreciation to the good people of the Baton Rouge District, under the leadership of Dr. W. L. Doss, Jr., for making possible a "Field communion set" for a chaplain. This set will mean much to me and our great Church in ministering to our men in the service. I am in the field on maneuvers at the time of this writing. I find that I am able to do the best work out here. Where I had but very few to come to the chapel services in camp, I had more than 300 to attend services Sunday under field conditions. Thus, you can see how much the

LUZIANNE
COFFEE
100% Good

communion set may mean to our men. Many of them have expressed a desire to have communion before they go across and into battle. May God bless every one that had any part in making it possible.

I know the people back home have their work to do, but we don't want them to forget us as we try to carry on within the ranks of our armed forces. Remember us in your prayers, for "the effectual, fervent prayer of the righteous availeth much." Our men need the prayers of God's people everywhere; for they are subjected to temptations that can very easily cause them to be led from the way of eternal life.

One of your chaplains,
JAMES L. BEASLEY.

MISSISSIPPI CONFERENCE PASTORS' SCHOOL

The Mississippi Conference Pastors' School will be held at Millsaps College, Jackson, Miss., May 31-June 5.

Rev. Otto Porter, Dean, announces the faculty as follows: Miss Oscie Sanders, New York City, N. Y.; Dr. Wm. K. Anderson, Nashville, Tenn.; Dr. J. T. Carlyon, Dallas, Texas; Dr. A. H. Rapking, New York City, N. Y.; and Dr. W. G. Henry. Anniston, Ala.

Dr. C. C. Grimes, Memphis, Tenn., will be the platform speaker.

Detailed program will be announced later.

PUT YOUR DISCARDED EQUIPMENT TO WORK

Dear Dr. Duren: In practically every church storeroom there is a variety of unused equipment which is needed very badly by the country churches. Putting this equipment in the hands of those who can use it would be rendering a real Christian service. Because of the war, many articles are either unobtainable, or purchase is prevented by unreasonably high prices.

For use in the country churches of this charge, we need the following:

1. Twenty-five copies of "The New Cokesbury Hymnal," not now being printed.
2. Three coal or wood heaters, and three kerosene heaters.
3. Plans or blueprints for a rural church seating 80 to 140 persons, and providing two to four Sunday school rooms. It is extremely difficult to obtain these at present at a reasonable price.

The writer will appreciate it very much if you will request your readers to contact the writer if they have any of this equipment available, which is not being used.

Sincerely,
GILBERT L. OLIVER, Pastor,
Brandon Charge.

PREACHERS' MEETING—EAST END OF THE LAKE CHARLES DISTRICT

The Preachers' Meeting of the East End of the Lake Charles District met in New Iberia, Monday, April 5, at 10:20 a.m. Present were: Bros. Andrews, Anders, Collins. Giles, Holladay, Quaid, Spinks, Staples. Thibodeaux, and Sewell.

The meeting was called to order by Rev. R. H. Staples, chairman. The opening hymn, "I Need Thee Every Hour," was followed by an inspiring devotional given by Rev. Cleburne W. Quaid. The minutes were read and approved. Rev. Dan Anders led a discussion on Evangelism and used The Great Commission as a basis for leading the discussion. Speaking from experience, he pointed out the danger of holding too many meetings away from home and not giving enough time to the task at home. Good and bad points were mentioned about the old-fashioned revival. The conclusion was—evangelism must be for every day in the year and not at a certain period. This calls for careful planning and prayer. Each pastor present was asked to state and discuss briefly the type of program being promoted in his church toward Evangelism. In the discussion it was said that if a revival is to be successful we must get the people to believe in it; that Evangelism must be both taught and preached; and that we cannot be a true Christian at heart unless we are evangelistic and missionary-minded. The discussion was brought to a close with a prayer given by Bro. Anders.

Rev. T. J. Holladay was asked to give the devotional at the next meeting, and Rev. Otis Spinks to lead a discussion on Pentecost. Rev. C. J. Thibodeaux extended an invitation to Ebenezer for the next meeting, which was accepted.

Bro. Andrews spoke briefly of the offering to be taken for Memorial Mercy Home-Hospital where it has not already been taken. All pastors present stated that they were planning one or more Daily Vacation Bible Schools.

Rev. A. A. Collins asked whether the courses to be taught in the Pastors' School were known, and if so, what books would be used. This information was not known. Bro. Andrews urged all pastors to make a special effort to get our people to attend the Pastors' School and show our appreciation for having the school so near.

It was asked that all finances be paid up to date by district conference, and the Benevolences and district work in full, if possible.

The benediction was pronounced by Bro. Collins at 12:30, and the group retired to the Methodist parsonage where they were served the noon meal.

J. H. Sewell, Secretary.

MERIDIAN, MISS., DISTRICT

Bishop J. L. Decell dedicated the DeKalb Methodist Church at 11 a.m. Sunday, April 4, and the Theadville Church, on the Matherville Circuit, at 7 p.m. the same day. Rev. A. F. Gallman is pastor of the DeKalb church, and Rev. F. O. Lewis is pastor of the Theadville church.

Rev. J. L. Neill, district superintendent, participated in both of these dedicatory services. Most excellent progress is being made in all lines of church work on both of these charges, in addition to the paying off of the church debts.

Bishop Decell spent Sunday night in Meridian. Monday morning, he, Rev. Van Landrum, Rev. J. F. Campbell, and the writer, baptized James Franklin Campbell, infant son of Mr. and Mrs. John F. Campbell, and grandson of Rev. J. F. Campbell. I do not know of another infant who has his baptismal certificate signed by a bishop, two district superintendents, and a pastor.

At noon, Monday, Rev. and Mrs. Neill had the Bishop and all six of the local pastors in Meridian as their guests at lunch in the district parsonage.

Monday night Bishop Decell and his cabinet held a meeting in the district parsonage. The reports of the district superintendents show that successful evangelistic work has been done on practically every charge in the Conference. The prospect is bright for having at least fifty per cent of the Benevolences paid by Easter. On many charges the full amount of the assumptions has been paid to date. The offering reported for the Week of Dedication is considerably more than $8,000.

The Mississippi Annual Conference of the W. S. C. S. was held in Central Church, Meridian, April 6-8. A large delegation attended.

Thursday morning, April 8, the Board of Supervisors of Lauderdale County decreed that the election held in the County March 16, resulted in outlawing the sale of beer and wine in the County, which decree stops the legal sale of these enemies of righteousness in Lauderdale County, unless the beer brewers and vendors can find some technicality by which they can enjoin the enforcement of the decree.

A gloom was cast over the district on Wednesday, April 7, by a telegram which announced the death of Flight Officer John Kelly McClellan, son of Rev. and Mrs. J. F. McClellan, when his plane crashed into the sea near Apalachicola, Florida. Certainly many friends will be sympathizing with, and praying for, Rev. and Mrs. McClellan in this time of their great sorrow.

T. J. O'NEIL, Reporter.

JERUSALEM FOR PEACE CONFERENCE

By William T. Ellis

Where the peace conference is held will have a real effect upon what it will do. The Versailles Treaty would have been a different document had it not been a Paris product.

There is but one world center which ideally meets the needs of the gathering that may give us a brave new world—Jerusalem, "The City of Peace." It is central to East and West; most of the people who will be affected by the treaty dwell east of Jerusalem. There would be a widespread spiritual appeal in the choice of this home of the three monotheistic religions.

The tragic plight of the persecuted Jews would come in for adequate attention at a conference held in Jerusalem. The issue of Zionism—one of the most difficult of all the problems to be faced—could be considered in the light of the realities present under the eyes of the delegates.

And the Bible's ideals of a Kingdom of Heaven on earth would brood over the thinking of the delegates.

Swarthmore, Pa.

CERTAINTIES

By Ruth Franks Whitton

No day withholds its blessings fair,
Though sun must ever it's shadows bring.
Light, love, and truth be not so rare—
So thanks be to God for everything.

Each heart must know its share of pain,
Held close within life's turbulent stream.
But loss, o'erbalanced by soul's new gain.
Serves only to brighten humanity's dream.

Therefore, let living be fixed with decision,
And endeavor each dawning greet.
Standing midst chaotic confusion,
The cross o'ershadows defeat.

"Drink is a curse to our country; it ruins body and mind."

—Field Marshal Lord Methuen.

PERSONAL NOTES AND INCIDENTS

Rev. G. A. Morgan, pastor of Cedar Grove Church, Shreveport, La., is engaged in revival services which will continue through Palm Sunday.

Rev. A. W. Bailey, pastor at Webb and Sumner, Miss., and good friend of the Advocate, says that he is enjoying the work on his charge, where he has a responsive and loyal people.

According to information from R. Leonard Cooke, he has been transferred from Mangham, La., to Broadmoor Methodist Church, Shreveport, where he will succeed Rev. George Pearce, Jr., who is now a chaplain in the armed services.

Mr. Robert L. Hinds, merchant of Tupelo, Miss., is in a New Orleans hospital where he is being built up for a serious operation. Mrs. Hinds is with her husband, and we hope that the time may soon come when they shall be happy in the prospect of his full restoration to health.

We are sorry to note that Dr. G. F. Winfield, whose illness is reported elsewhere in this paper, is not doing so well. He suffered an attack on Sunday afternoon which caused his family and those in attendance much concern. He rallied, however, and was resting better later in the evening.

Rev. D. R. McDougal, a retired member of the North Mississippi Conference, who has been living in Memphis, Tenn., has moved to 402 Bard Street, Osceola, Ark. We regret to learn that Bro. McDougal's health continues to be poor. We are glad to know that the Advocate is a source of comfort to him.

Rev. J. M. Lewis, writing from Durant, Miss., says that he and his wife are spending some time with his brother, Rev. Henry P. Lewis. Bro. Lewis says that the people of Durant are rallying to the efforts of their pastor in a wonderful way and the indications are that he will have a great year in that charge.

Dr. and Mrs. E. M. Murphy, of Macon, Miss., are spending some time at Long Beach, Miss., with their son, Eugene, whose wife, the former Miss Margaret Joyner, of Tupelo, Miss., is quite ill at Touro Infirmary, New Orleans. Mrs. Murphy had quite a serious operation a few days ago and was to have had another on Monday morning. We have not heard from her since the last operation.

ANENT THE HANDLING OF TRUSTS

Dear Dr. Duren: We read the issues of the New Orleans Christian Advocate with keen interest. I am particularly grateful for your editorial in the issue of February 18, 1943, with regard to the handling of trusts in the various conferences of Methodism.

It is a striking fact so often observed that the Southern branch of our Church has lost during its history through lax administration approximately one-fourth of its invested interests. The conditions with regard to the melting away of assets from the Conference Superannuate Funds contrasts strikingly with the administration of the $50,000 left to the benefit of the Superannuate Fund in the hands of this Board.

I may say to you that one of the perplexing situations arising in a strict administration of the trusts is the response of the ministers in general to strict business methods. When this Board seeks to execute its business in a good and business-like manner we are often criticized as hard-headed, high-handed, cold-blooded bankers.

Very sincerely yours,
B. P. MURPHY,
Assistant Secretary.

(This personal letter is published by permission of the writer, and it records a judgment based upon official experience and Church-wide observation across the years. —Editor).

BISHOP MARTIN TO PREACH TO NATION-WIDE EASTER AUDIENCE

An Easter service, designed to draw into one fellowship of worship all Methodists who find themselves unable to attend church on Easter morning, has been planned, with Bishop William Clyde Martin, D.D., LL.D., of Omaha, as the preacher. Bishop Martin's message, "The Easter Light in a Darkened World," will be delivered to the nation-wide congregation of Methodists and listeners of other faiths through Mutual Broadcasting System's Radio Chapel Hour at 11:30 a.m., Eastern War Time, April 25. Bishop Martin will speak from Omaha's station KBON and the Easter Music will come from New York.

The Omaha Bishop, whose jurisdiction is over the States of Kansas and Nebraska, was elected to the episcopal office by the final General Conference of the Methodist Episcopal Church, South. His entire ministry had been given to the pastor field in Texas and Oklahoma. He was pastor of First Church, Dallas, when elected.

During World War I Bishop Martin was in France as a member of the Hospital Corps of the Army.

TO THE DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS DIRECTORS OF THE MISSISSIPPI CONFERENCE

Dear Fellow Workers:

You perhaps already know that the indebtedness on our Methodist Hospital at Hattiesburg has been paid and that the trustees requested that no appropriation be made for the support of the Hospital this year. This was done, and in view of that very fine report, we feel that we ought to greatly increase our enrollment for Golden Cross in the Conference this year, and with this in view I am asking that we reach a goal of not less than $2,000 this year, and that the enrollment be put on, if possible, in each charge at the time allotted for this, or as near then as possible, which date is May 9 to 16.

We reached $1,174 last year, and this was by far the largest we have ever done, and I hope that every pastor will see that the enrollment is put on in his church and the money remitted to F. Y. Whitfield, treasurer, and indicated for Golden Cross. Remember that this money is used for charity work in our Hospital there.

I have not been informed yet as to whether there will be any literature this year, but if so will notify you later.

Let's all work together to reach the goal, and exceed it if possible.

Yours very sincerely,
W. D. HAWKINS,
Golden Cross Director, Miss. Conf.

PETITION FOR H. R. 2082 TO THE CONGRESS OF THE UNITED STATES

To reduce absenteeism, conserve manpower, and speed production of materials necessary for the winning of the war, by prohibiting the manufacture, sale or transportation of alcoholic liquors in the United States for the duration of the war and until the termination of mobilization, we, the undersigned citizens of the State of Mississippi, petition the Congress of the United States to pass H. R. 2082, introduced by Hon. Joseph R. Bryson, of South Carolina.

Name	Address
....	....
....	....

Miss Susie V. Powell, president of the Mississippi W. C. T. U., requests the readers of the Advocate to copy and circulate this petition in Church School classes and departments and the W. S. C. S. As soon as fifty or more signatures have been secured, wire your Congressman with the request that he read it into the Congressional Record. She says this fight must be won, and when one petition is made, begin another.

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	36
Baton Rouge	85½
Lake Charles	63
Monroe	43
New Orleans	46
Ruston	42
Shreveport	14

Mississippi Conference

Brookhaven	103
Hattiesburg	41
Jackson	86
Meridian	74
Seashore	135
Vicksburg	125

North Mississippi Conference

Aberdeen	88
Columbus	99
Corinth	160
Greenville	45
Greenwood	214
Sardis-Grenada	100½

WHEN YE PRAY, SAY . . .

(Part 3)

By Rev. Charles E. McLean

When we pray, nothing we can say has the quality of effective persuasion. We can never present our case in so good a light as that in which our Heavenly Father sees it for Himself. Nor can we win a point in God's mind that is not already established by the simple facts of the case. If one prays a selfish prayer, it is mere beating of the air, since one neither reaches the ear of the Father nor achieves a sense of healing, within, for the sin of selfishness, itself. Providences which seem related to such prayers are apt to be interpreted wrongly in terms of one's relationship to God.

In the light of these facts, prayer seems unreasonable to some, when, in truth, it is one of the most reasonable and practical of all the exercises to which our thought and interest may be directed.

Prayer is a gem of many facets but the light that flashes from it comes from the fusion of its elements into one pure pattern of purpose and meaning, and it is here that its reasonableness and practicability must first be noted. In the lives of many people prayer has no pattern at all, and its immediate purpose is little more than a reflection of specific notions or of specific needs. This, in spite of the fact that prayer is the foundation of the greatest of all human concerns—that of living worthily and of serving God and our fellow man. And, if we admit it to this vital place in our lives, its full scope may possibly be encompassed in one simple sentence:

Prayer is the outreach of the human spirit in its endeavor to share the aspirations of God!

If, as we think, this definition of prayer is sound, then the verbal vesture with which prayer may be clothed is not important. God is in touch with the senses of the soul from which each yearning toward Him gets its impulse. Here is the realm where our true self speaks as we pray. The Lord's Prayer, then, becomes a sort of spectrum wherewith every human sense of hunger which reaches out toward God is analysed to determine if it matches the design of our Father's aspirations for us. We think that this view has had ample demonstration in the life of Jesus, and we believe that asking, "in my name," as Jesus instructed His disciples, involves placing our petitions upon the high plane of His ideals and within the redemptive purpose for which He lived, and died, and rose again.

In our prayers there should be a purpose, a willingness, and even a desire to see things through God's eyes and to accept them as He proposes: to suffer or to dare; to realize or to be denied: to win momentum in our way or to be turned about in our tracks: to triumph or to be overcome: to live or to lay down our lives! Jesus has shown us the way, and our great problem and the test of our faith is in seeking such a relationship to His will. The perfection He aims at for us may, like His own, come through suffering (Heb. 2:10), and certainly it will involve sacrifice, self-denial, waiting, and dedicating our strength and desires to the high aim of becoming at one with the Redemptive Purposes and Energies of our Heavenly Father.

Our approach to the question of God's answer to prayer must, of necessity, be tempered with the consciousness that any dogmatic assertion made in this connection is apt to draw criticism. We admit that the ground whereon we walk, here, is holy ground. We will make, however, some simple observations with the view of further clarifying the nature of prayer, itself.

To begin with, two or more persons often contemplate an identical fact of Divine Care only to reach differing conclusions as to its meaning, as is suggested by the following lines:

As insects cling to a wind-blown leaf,
  In the fog-packed sky o'erhead
Two weary lads, on a hopeless flight,
  Eyed the inky mists with dread!

Their anxious eyes thrust hard at the dark,
  As brave men oppose a foe;
Their thoughts were of their engines roar
  And of the perils far below!

On, toward the outspread net of Death,
  They plunged through the clammy night;
Breathed, now, a prayer—and through the fog
  Saw the gleam of a friendly light!

Both lads were reared in the selfsame home;
  Were formed from the selfsame Clod.
But one said, "Thank my lucky stars!"
  The other, "I thank my God!"

To these two, others might be added, each of whom would have his own reaction no matter how obvious the Providence might be. There are yet with us those who would say, "It Thundered!" no matter how plainly the voice of God may speak (John 12:29).

(Continued on Page 16.)

CAMPAIGN ACKNOWLEDGMENTS

Louisiana Conference

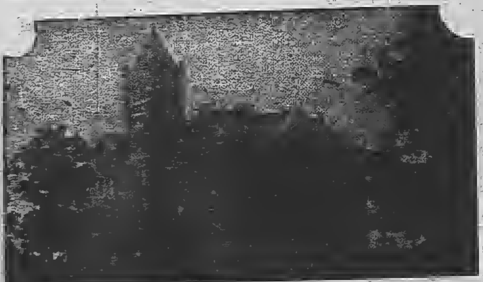
Baker—H. D. Watts	4
Tickfaw—P. W. Sibley	5
Ringgold—E. W. Day	10
Gueydan—C. W. Quaid	5
Crowley—J. B. Grambling	4
Leesville—A. A. McKnight	23
Loranger—P. W. Sibley	5
Zachary—B. A. Galloway	3
Carrollton Ave.—E. C. Gunn	3
Grayson—C. W. Lahey	6
Baton Rouge—J. H. Crowe	3
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	7
Gonzales	5
Hornbeck—E. H. House	18
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	6
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	33
Ponchatoula—Mrs. Verna Coburn	4
Monroe, First Church—A. M. Serex	14
Houma Heights	8
New Orleans—First Church	4
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	85

Mississippi Conference

Georgetown—W. Baylis Alsworth	4
Pelahatchie—R. I. Moore	3
Raleigh—Murray Cox	3
Chunky—J. H. Cameron	3
Fannin—Norman Purvis	4
Collins—T. R. Holt	7
Yazoo City—R. H. Clegg	35
Gloster—R. A. Allums	5
Harrisville—W. J. Dawson	4
McComb—F. E. Dement, Jr.	5
Meadville—Wesley Ezell	9
Canton—J. L. Carter	7
Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	15
Homewood—R. E. Case	3
Hazlehurst—C W Wesley	20
Summit—T. E. Nicholson	3
Buccatunna—E. D. Simpson	3
Brooklyn—E. E. Samples	4
Moselle—J. A. Bridewell	3
Vaughan—J. H. Grice	5
Meridian—T. J. O'Neil	3
Magee—R. H. Williams	10
Gallman—W. L. Blackwell	3
Sartinsville—N. S. Loftus	6
Magee—R. H. Williams	10
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	12
Centreville—D. M. Ulmer	21
Lucedale—A. J. Boyles	12
Philadelphia—C. A. Broadus	3
Prentiss—Roy Wolfe	28
Cross Roads—D. P. Yeager	7
Brandon—C. L. Oliver	25
Galloway Memorial—C. G. Chappell	14
Madison—L. T. Nelson	3
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	102
Anguilla—E. A. King	5
Satartia—F. J. Jones	9
Silver City—D. M. Lawrance	15
Gibson Memorial, Vicksburg	18
Washington—A. W. Wilson	8
Gallman—W. L. Blackwell	3
Miscellaneous	48

North Mississippi Conference

Acona—W. M. Langley	3
Minter City—W. P. Bailey	10
Ethel—E. G. Potts	3
Weir—J. N. Humphrey	8
Coahoma—M. E. Armstrong	3
Indianola—S. E. Ashmore	3
Ebenezer—E. M. Shaw	7
Sardis—J. O. Dowdle	3
Webb-Sumner—A. W. Bailey	16
Ruleville—W. C. Beasley	12
Coldwater—H. E. Finger, Jr.	3
Moorhead—S. A. Brown	5
Ripley—E. R. Smoot	4
Longtown—G. L. Nicholas	4
Shuqualak—R. A. Thornton	21
Winona—J. H. Holder	3
Como—W. H. Mounger	8
Itta Bena—R. T. Hollingsworth	22
Sallis—E. M. Allen	9
Jonestown—M. E. Armstrong	3
Potts Camp—Z. A. Jumper	4
Verona—W. C. Mattox	4
Water Valley—E. H. Cunningham	11
Rienzi—B. F. Bullard	6
Dublin—W. R. Crouch	4
Blackhawk—R. E. Wasson	5
Sunflower—J. W. Gibson	22
Victoria—B. D. Benson	3
Baldwyn—A. C. Bishop	7
New Albany—C. T. Floyd	29
Leland—W. B. Baker	3
Lula—J. C. Wasson	3
Becker—W. D. Waugh	6
Okolona—Marlin McCormack	10
Tupelo—W. A. Tyson	6
Mathiston—H. D. Suydam	4
Derma—J. D. Simpson	5
Corinth—W. C. Newman	59
Sidon-Cruger—W. S. McAlilly	6
Nettleton—W. C. McCay	15
Belmont—H. C. Lewis	4
Corinth—W. R. Goudelock	9
Fulton—E. L. Jernigan	5
Iuka—N. M. Mamill	6
Durant—H. P. Lewis	11
Tutwiler—J. V. Stewart	20
Olive Branch—N. N. Maxey	17½
Columbus—T. E. Gregory	20
New Albany—K. E. Clark	11
Arcola—E. S. Lewis	8
Greenwood—W. R. Lott	29
Swiftown—W. W. Brunner	6
Byhalia—W. W. Milligan	36
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	6
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	10
Clarksdale—J. H. Johnson	9
Inverness—T. M. Bradley	4
Tchula—W. T. Phillips	4
Vaiden—A. L. Davenport	26
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Gunn	4
Miscellaneous	65



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, APRIL 18, 1943

By Rev. W. C. Newman

STANDING BY CHRIST TODAY

Lesson Text: Matthew 26:36-46; John 18:10-12.

Golden Text: Watch and pray, that ye enter not into temptation.—Matthew 26:41.

Once upon a time I asked the most prominent business leader of a town to use his influence to eliminate a house in which gambling was carried on and drink was sold to the public, even to the very young public. He was a man of power, and his word would have been sufficient to close this place of evil. But he said to me, "I cannot afford to do it. The owner of that place does business with me."

W. C. Newman

In another place the chairman of my Board of Stewards asked me to play golf with him one afternoon. When I told him I could not because I had a meeting at the church that evening, he instantly replied, "If you have a meeting at the church I have one also."

In the difference in the attitudes of these two men lies the difference between disloyalty and loyalty so far as the Kingdom of God is concerned.

Conflicting Loyalties

In every instance Jesus made it clear that what he asked of his followers was undivided commitment to him and to the Kingdom. Neither business interests, family, friends, pleasure, nor convenience was to be placed first. If a man were not willing to "leave all" to follow him, Jesus was not willing to accept his discipleship.

This clear-cut demand ought to give us every one a cause for solemn introspection. How far does our discipleship go? What things are there in our interest that we give precedence over the needs of the church and the Kingdom? How surely may we be depended upon to stand by Jesus today?

Absenteeism among the laborers in war factories is not the only grave problem facing us. Absenteeism among the laborers in the Kingdom of God is equally as great a problem, and likely to have more disastrous results in the long run.

The Capacity for Sustained Loyalty

The old Book of Common Prayer had a very fine phrase that Christians would do well to keep in their minds as well as in their prayers. It was this: **"All our works begun, continued, and ended in Thee."**

The trouble with the three disciples was not that they never gave their loyalty. The trouble was that their loyalty was not big enough to carry them through to the completion of their responsibility.

And that is the trouble with many of us. Many works are begun by us; a few are continued; but it is rare that we push them on through to their finest completion.

Sunday school classes decline in attendance because a teacher's first enthusiasm has burned out and she no longer has the eagerness for thorough preparation, constant cultivation, and vigorous leadership that marked her first efforts. Whole congregations, moved mightily in the beginning of some worthy enterprise for the church, allow their zeal to flag and the enterprise to fall through before it is finished. A preacher's jokes and illustrations become old even to him, and he lacks the sustaining devotion to refresh his own spirit as well as his preaching, and the latter days of his pastorate suffer the loss of his earlier spontaneity and scintillation.

The grace to follow through to the end is the thing that makes genuine loyalty.

Imaginative Loyalty

The little administrative experience I have had has done more than anything else to help me understand something of human nature—my own as well as that of others. One thing particularly interests me. Set a half dozen people to work at the same task and you will have a half dozen different results. One will do everything he is told to do—and no more; another will come back over and over for detailed instructions, so that you will wish you had done the job in the first place; the third will go ahead without fully understanding the task, and therefore it will have to be done over; while another will use his imagination, ingenuity, and initiative to do not only what was asked of him, but to put some artistic finishing touches to the job that make it beautiful.

These folks are the salt of the Kingdom of God when they are to be found in the Kingdom.

WISE OR OTHERWISE

By Rev. James H. Felts

"He could not be hid." Neither can His followers who live wisely and well.

No "high hat church" nor "holier than thou" citizen has ever made any great contribution to the world's need.

The good Shepherd lived with his sheep and shared their lives.

"It will never be a good world for any of us to live in until it is a good world for all of us to live in."—A Chinese proverb.

Jesus refused to turn stones into bread to satisfy His own hunger but worked miracles to satisfy the hunger of others.

It is a good citizen who, failing to get bacon, uses sow-belly with a smile.

Doing something useful is always conducive to increased happiness.

It takes two persons to violate the prohibition law—the buyer and the seller. Same is true of the black market.

What you know and what you do may be so far apart that you are neither respected nor respectable.

If arguments and theories would bring victory we would be shouting right now.

There is said to be "a universal blind spot which enables a man to see everything except his true self."

Mental clearness is impossible short of habits that speak louder than words.

The Church, despite all her human imperfections, offers the only freedom that is all-inclusive.

Variety in the Christian life is just as normal as variety in the family life.

True or false? The luxury of being grouchy is a boomerang.

THE POWER OF FAITH

By Mrs. Irvin Rowland

"According unto your faith be it unto you."

How many of our lives are limited and unproductive because of our lack of faith? How important faith is to a person! Faith spells the difference between a full and empty existence. It gives us hope in facing the future; it gives us strength for carrying on in the present. It is a tie between earthly and heavenly things. It is a beacon that has led man in all his spiritual progress during the centuries. It is an obvious condition of our prayer life—"and all things whatsoever ye shall ask in prayer. believing, ye shall receive."

Faith in God's love and watchcare over us, faith in the blood of Jesus Christ for our justification, faith in our fellowmen to respond to justice and kindness, faith in the certainty of the laws of righteousness, faith in the eventual triumph of good over evil—yes, such faith is a necessity for the well-poised, fruitful life of a Christian.

God's goodness, mercy and power stand unlimited, yet accessible only as we have the faith to understand, partake, and transmit. Prayer can link us with the peoples of the world, can help to spread the gospel in every nation, can truly make us one with all the members of the true church in Christ, if we have the faith to attain such heights. "According to your faith"—just where do we stand in the Kingdom of Heaven?

"Truth is within ourselves; it takes no rise from outward things, whate'er you may believe. There is an innermost center in us all, where truth abides in fullness."

—Robert Browning.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

President's Message

We are in the midst of the greatest crisis the world has ever known. Tremendous issues are at stake—not only military, but religious, moral, social and economic problems are involved. The whole "way of life" of the world's people is being affected. Our great concern is to find the responsibility of Christian women today and to meet these obligations. We realize that doors will be opened or closed to us at home and overseas by the way we meet the problems which confront us today.

The women of North Mississippi are not unmindful of the trust which is theirs. The response you make to the calls which come from time to time is most gratifying and encouraging. The Conference officers will bring you detailed reports in each area of work, that you may see the total work done, by you, in the Conference last year. When you hear these reports, I am sure you will feel we have had a good year.

President's Report, 1942

I will bring a brief report of the work done last year as Conference president. 1463 pieces of mail went out from my desk, 32 days were spent away from home, nearly 5,000 miles were traveled on the 18 necessary trips to promote the work in the past year. Due to the conservation of tires and gas, many calls had to be left unanswered. But a "B" card which the ration board has allowed me for our work, does permit a more extensive program of cultivation than would be possible without it. Holding our district meetings jointly, with the Conference Board of Education, has been a partial solution to the problem of cultivation and promotion.

It was a great joy to represent you at our first National Assembly in Columbus, Ohio, last May, as well as at the various other meetings which the Conference president is expected to attend. I appreciate the trust you have placed in me, and I do try to promote your best interests at all times.

A new ruling in the Division precludes counting our Week of Prayer money on our Conference pledge. This makes it necessary to lower our pledge, or with a little extra effort on the part of each of us, we can keep our pledge at the same figure. Our Conference Pledge has not been raised in four years. We have grown in the number of societies and in membership in that time, and I believe we can take this forward step. Please be prepared to discuss this in connection with the Treasurer's Report. The war situation will make it necessary to change the type of work which can be done on the campus at State College. We will discuss this also, at the time of the Treasurer's Report.

Our new Rural Worker, Miss Cora Lee Glenn, is doing excellent promotional work in the area around Malvina, as well as the community work at the Center.

Today's Responsibilities

In keeping with our program theme, let us discuss, briefly, some of the problems facing us today:

Migrants: At home we have more than six million migrant Americans, following industrial and agricultural occupations and living in temporary, inadequate quarters. Sanitation and health, school and nursery school, directed constructive recreation, friendly contacts and an opportunity to keep church relationships are the major problems here.

Training Centers: Our boys in training centers must have opportunities for constructive, not destructive, recreation when off duty. The May Act, a Federal law, may be enforced if the conditions around the camps are such as to infect the boys with venereal diseases. We must continue to work toward banning the sale of alcoholic beverages to soldiers in and out of camps.

Economic Problems: Many of our problems in Mississippi are economic. The average per capita income in 1935 was $170, compared with $700 in New York. The farm income in Mississippi averaged $147. Farm tenants bring our average so very low, and 60 per cent of our tenants are white, 40 per cent Negro. But for any family, white or Negro, it would be very difficult to buy food, clothing, medicine, a minimum of education, and even an occasional dental or hospital experience for $147 for twelve months. In the southeastern area of the United States we are rearing 13 per cent of the nation's children on 2.4 per cent of the nation's income. From these low income areas we get depleted and eroded soils, and people suffering from hookworm, pellagra and tuberculosis resulting from deficient diets and poor resistance to disease.

Last October, a group of Southern Negro leaders met in Durham, North Carolina, seeking a way in which Southern Negroes, who represent one-third of our Southern population, might have a larger share of health, sanitation, education, police protection, justice in courts, equal pay for equal work, and a better opportunity for personal development. When we think of Dr. Carver, Marion Anderson, and others, we realize God has placed great gifts in many of these lives. Without a doubt, the world is a poorer place because Negro children lack a chance to develop their gifts and give them back to the world.

State Institutions: The whole matter of care and re-direction of lives in our State penal institutions has been brought to our attention by the recent escape of prisoners from Parchman, and the subsequent information concerning lack of care of prisoners and the tremendous profit—nearly a half-million dollars—in one year from this farm. We are concerned that all who are apprehended and held in any institution, whether at Columbia or our home for juvenile delinquent Negro boys, the hospitals for the control of venereal diseases, or at Parchman, shall have a chance, through re-directed lives, to become constructive individuals when they are released and returned to community living.

Child Labor Laws: The lack of adequate man-power in some areas is threatening our child labor laws. We must not be short-sighted about this matter. Many older students can be constructively employed at this time. Children under sixteen should not be employed in manufacturing or mining operations, nor around machinery of any type. Let us do nothing at this time which will jeopardize the future of today's children. The very issues for which we are fighting are involved—the right for personal, abundant living. And these children will need their full strength and trained minds to bear their burdens tomorrow.

Overseas: Briefly, our overseas problems mught be summarized as: Civilian and missionary evacuees; refugees and prisoners of war; absence of workers; lack of money for increased cost of living and travel. (Salaries have increased 75 per cent, travel 50 per cent. One worker in China, whose salary has been $75, is paying $90 for board alone). Some workers in prison, some facing untold hardships as they remain.

But work continues, somehow, on every field. We have 25 workers in Central and South Africa, 59 in free China, 32 in occupied China, 128 in India, 4 in Japan, 3 in Malaysia, 14 in the Philippines, 7 in Algeria, 2 in Bulgaria, 1 in Poland. The future value of the constructive service rendered at this time by these workers can never be measured or repaid.

World Peace: The last problem we will mention is that of building a lasting peace. Are we laying a foundation of study today that will lead to an understanding of the issues involved? Are we planning a "back to normalcy" peace which will be nothing more than an armistice until some nation or group of nations can rearm? No peace can be durable unless built on the Christian evaluation of every person. Are we willing to pay the price in study, planning and sacrifice to build this peace? War is man-made, and peace, when it comes, will be man-made also. Surely, war must be placed in the same category as private criminal acts.

Tomorrow's Opportunities

Eventually, the war will be over. What marvelous opportunities will present themselves to the Church if we are in a position to take advantage of them.

Overseas, three-fourths of our workers have remained on the fields. What fertile seed they are sowing as they form a bridge of understanding and cooperation now. Many of our institutions must be rebuilt, battle-grounds must be reconstructed, people must be fed, clothed, sheltered and ministered to by the Church. A most extensive program for training lay workers, adult literacy, relating school to life, reconstruction of cities and rural sections to eliminate slum areas, all this and much more can be done if we are financially able to meet these needs. In China, alone, Miss McKinnon says reconstruction will cost a minimum of a half million dollars. Miss McKinnon is also asking for fifty choice young women who will enter training now and be ready to go to China and Africa after three years of necessary preparation.

We might extend this list indefinitely, with a similar program at home. We must work toward the time when every child in every land can have a minimum standard

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Two Goals We Have!

"Every officer a subscriber to the World Outlook and The Methodist Woman."

"A two-thirds net increase in subscriptions."

During 1942 these were our goals for Literature and Publications. No one reported reaching either. For 1943, we are again hitching our wagon to the star of these two ideals.

It has been with a keen sense of anticipation that your secretary has awaited your reports this quarter. And it is with a real sense of gratitude and joy that she announces

The Honor Roll!

(Every officer a subscriber to World Outlook and Methodist Woman)

Cedar Grove—Mrs. Ed. Bartels, Secretary.
Rayne—Mrs. Dan Daboval, Secretary.
Ida—Mrs. C. H. Coffman, Secretary.
Gilliam—Mrs. A. L. Vaughan, Secretary.
Park Avenue, Shreveport—Mrs. M. S. Slagle, Secretary.
Rayne Memorial, New Orleans—Mrs. J. W. Malone, Secretary.
St. Francisville—Mrs. Dennis Bickman, Secretary.
Bayou Blue—Mrs. D. D. Chauvin, President.
First Church, Monroe—Mrs. A. G. McHenry, Secretary.
Simsboro—Mrs. J. O. Dillon, Secretary.
Vinton—Mrs. S. R. Holden, Secretary.
New Orleans—Mrs. F. J. Bourgeois, Secretary.

* * *

W. S. C. S. Conference

The Third Annual Conference of the Woman's Society of Christian Service of Louisiana was one that will long be remembered. The women of Monroe, under the leadership of Mrs. E. C. Gibson, had anticipated every need for the comfort and happiness of a beautifully planned program. From the first session with the inspirational and challenging message of our president, Mrs. J. B. Pollard, the meeting continued on a high note.

The committee, in planning the program, were keenly aware of the immediate problems resulting from the chaos into which the world has been plunged by the cataclysm of war, and brought to us speakers whose messages were of immediate interest to all.

Bishop C. C. Selecman brought a dynamic message on "The Moral Equivalent of War" the first evening, with Miss Edith Fredericks, Missionary of Hong Kong, China, presenting a vivid picture of the conditions in China in her address on "The New China," the feature of the second evening.

During the Christian Social Relations hour on Wednesday there were two brilliant messages of particular concern today. Dr. Edgar Godbold, president of the Louisiana Moral and Civic Foundation, discussed the work of this organization and urged the women to cooperate in this work that is so needed in our state. Dr. Dana Dawson, a member of the National Committee for the Study of Japanese Problems, presented a true picture of the conditions in the Japanese camps in his address on "The Japanese Evacuation."

In an atmosphere of quiet and prayer, the delegates shared in a beautiful program of directed meditation at the Sacrificial Supper on Wednesday evening. From the pictures of the suffering in China, from the beautiful appeal made by Mrs. George Sexton, Jr., and from the atmosphere of worship created by quiet music, all were challenged to leave an offering to be used for China Relief. It was with real gratitude that we learned that this offering was more than three hundred dollars.

Among the other speakers who participated in the program during the three-day session were our deaconesses and workers under the Woman's Division, including Miss S. Nuttal, Rural Work, Lake Charles District; Mrs. Mary Freeman, Business Girls' Inn, Shreveport; Miss Mamiej Chandler, Louisiana State Normal; Miss Florence Jones, Louisiana Polytechnic Institute, Ruston; Miss Eva Callaway, Sager-Brown Home, Baldwin; Miss Frances Fairchild, St. Mark's Community Center, New Orleans; Miss Grace Gatewood, First Methodist Church, Shreveport; Miss Ella K. Hooper, MacDonell French Mission School, Houma.

The conference officers presented the work of their various departments and the recommendations for the coming year. (These recommendations and a full account of the meeting will be published in the Conference News which will reach you in a few days).

* * *

Logansport Cleverly Presents

A clever program of education concerning our publications has been a highlight of the programs in the Logansport society. Mrs. M. E. Hays, the secretary of Literature and Publications, not only is making subscribers but also readers of the members of her society. And this is how she does it:

"We are doing our best to create an interest in reading the Methodist Woman and World Outlook. I would like to tell you about the ways we have presented the World Outlook for the first quarter.

"We reviewed our January issue in a 'Take It or Leave It' program. This was entertaining and educational.

"For February we mounted ten pictures from World Outlook and had information as to what the picture was about under it. A person held the picture and the others present asked about the picture. Then we had a contest to see who remembered the most pictures.

"In March we used the same pictures and put them on a table for everyone to look at ten minutes. The we had a 'Who Am I' contest. We told something about each picture and they wrote down who or what it was.

"For April each person is writing a question from the March issue. The program committee will select eight or ten of these questions and will see who can answer all of them. This is our 'Are You a Genius? or Are You a Winner?' program.

"We have several new subscriptions from the interest these contests have created."

Congratulations to Logansport!

From a Message From Mrs. C. M. Gray

(Our Jurisdiction Secretary of Literature and Publications)

We know that our subscription lists to our magazines depend upon the personal, individual work of the local secretary in each society. The district secretary is the one who can best contact and inspire these local secretaries.

The office at Literature Headquarters in Cincinnati has added much to the stimulus for securing subscriptions and renewals by sending out each month lists of expirations and a letter to each local society.

We hope that each local society is providing a joint subscription for the use of the program committee and that these magazines be kept by the Secretary of Literature and Publications in the permanent files of the society.

The theme for 1944, "The Lord's Song in a Strange Land," Psalm 137:4, is certainly a suitable one for these times. Events are moving rapidly, that a new pattern for our lives and for our work is being made.

When the religious editor of a magazine like Time says, "No church is stronger than its missionary program. No news has been as interesting to write in the past two years as what the missionaries are doing and what the church leaders and ministers have been doing in countries that have been invaded," surely we church leaders and ministers need to be familiar with the work that our missionaries are dong in lands afar as well as in our home land.

With a world-minded public, Christian people should have accurate information not only of armies and navies but of the soldiers of the Cross, who are carrying a message of World Brotherhood. In that we can help as women familiar with the printed page of our church literature.

Most cordially,
MRS. C. M. GRAY.

MILLSAPS COLLEGE CALENDAR

High School Day, April 17. Thirteen scholarships to be awarded.

College Day, May 2, in all Methodist churches.

Summer School, beginning June 2.

For information, write Dean Wm. E Riecken.

PAPER IN INDIA

"People who wonder why they do not hear more often from India will be interested to know that 90 per cent of the paper in India is now reserved for Government and that what civilians can procure is extremely expensive," writes a missionary secretary. "Air mail takes from one to two months to arrive and sea mail anywhere from two to four months."

The power to do great things generally comes from the willingness to do small things.—Anon.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Third Annual Meeting of the W.S.C.S.

The Third Annual Meeting of the Mississippi Conference W. S. C. S. was held in Central Methodist Church, Meridian, April 6-8, with all of the local societies assisting in the entertainment.

"Keys of the Kingdom Opening Doors of Tomorrow" was the theme of the session and was woven into the entire program. "The Kingdom Is Coming" was the Conference hymn and every session closed with the Prayer for a Broken World.

This was the first session at which the new president, Mrs. W. F. Mahaffey, had presided and she was most gracious and efficient in following the program planned.

The vice-president, Mrs. C. E. Mullins, reported the activities in connection with the World Federation of Methodist Women and her service in assisting the president. At the close of her report, Mrs. Frank Cross sang the Federation hymn.

In presenting the Master Key (Spiritual Life), Mrs. E. E. McKeithen based her remarks on Matthew 16:19, "And I will give unto thee the keys of the Kingdom of Heaven," and stated that never before has it been so imperative that we observe the quiet time, that we join with others in prayer groups, and read books that will strengthen us.

Mrs. L. J. Power was assisted in presenting the "Key to the Alarm Box" by the workers at the Moore Community House, Meridian Wesley House, Wm. Johnson Bethlehem Center and the Rural Project, each one telling of the various activities. At a time when there is an alarming increase in juvenile delinquency the women were challenged to continue their support of these institutions. The work of the City Mission Board of Meridian was made by Mrs. J. S. Breyer, who announced that the Wesley House had been recognized as a national institution.

Mrs. R. E. Jones, of Waveland, expressed for "Gulfside" a grateful appreciation for the gift of $500 recently contributed by the Mississippi Conference W. S. C. S.

During the first afternoon's session, Bishop J. Lloyd Decell was presented to the conference and thanked the women for their cooperation in the Week of Dedication.

The worship services were conducted by Dr. Clovis G. Chappell, pastor of Galloway Memorial church, Jackson.

The Tuesday evening session opened with a very beautiful communion service, conducted by Rev. J. L. Neill, district superintendent, assisted by the pastors of the Meridian churches, and Mrs. Frank Cross, vocalist.

In her address on "Entering Open Doors," Mrs. Mahaffey showed how the unusual difficulties of the past year have been turned into opportunities for the women of the conference and how they have made progress in reaching their goals. The conference has moved forward at a rapid pace in its educational program and led the 17 conferences of the Jurisdiction. She stressed the need for trained workers and said the women must study, work and give if they are to enter the doors of opportunity for Christian service.

Mrs. J. W. Mills, vice-president of the Woman's Division and chairman of the United States unit of the World Federation of Methodist Women, twirled the globe, as it were, and showed the work of the 33 units of the Federation, and how it is making its motto, "To know Christ and to make Him known to others" a vital living thing. She stated that the women of all countries of the world want freedom to share in the work of the world; freedom to worship and teach their children the values that are eternal; they want a just and lasting peace; security of their homes; and freedom from hatred. Mrs. Mills offered the spirit of Christ in the hearts of men and women as the only remedy for the conditions in the world.

The daily directed meditation by Mrs. E. E. McKeithen started each day with a spiritual atmosphere.

Wednesday morning the "Key to the Bookcase" was presented by the educational departments. Mrs. E. V. Perry and Mrs. H. E. Hamrick using a dialog gave the highlights of the work of the past year and suggestion for making more interesting the monthly programs, for promoting a wider use of the literature and magazines, a continued increase in study course. Miss Aline Nicholson represented the Board of Education and Dr. M. L. Smith, president of Millsaps College, spoke. Later, he presented to the conference a scholarship, valued at $250 to be used by a young woman chosen by the conference, who will do Christian service at home or abroad. This scholarship is to be awarded annually.

Pastors' School will be held at Millsaps College May31-June 5, and Miss Ocie Sanders, of New York, will teach the course for leadership of mission study. The expense will be $8 for the week.

In presenting the "Key to Home, Community and World," Mrs. Stanley Wilson stated that the three areas in which we need to work most diligently in the Mississippi Conference are Minority Groups, Alcohol and Other Narcotics, and conditions in defense areas, which comes under Local Church and Community Cooperation. Assisting her, Dr. Wm. H. Bell, president of Alcorn A. & M. College, gave a report of the Durham Conference, which was attended by a group of leading Southern Negroes. Miss Ethel McKeithen spoke on the importance of the alcohol education program, and Mrs. R. L. Ezell presented the plan for financing this program.

The third area was discussed by Mrs. Mable Garrett Wagner, defense worker of the Woman's Division, who has been making a study of conditions on the Mississippi coast. At the Thursday morning session, the conference voted to employ a worker to assist the church women of this section in organizing a program to meet some of the needs.

Following this presentation, Mrs. Paul Arrington spoke on "This Crisis a Challenge to Church Women," giving some very definite goals toward which they should work.

The Wednesday afternoon session opened with a message from Mrs. D. L. St. John, of the Jurisdiction society—"The Jurisdiction W. S. C. S. Plans for Tomorrow."

Carrying out the program theme, the district secretaries formed the "Key to the Efficient Society" by putting together trained leadership, missionary passion, prompt reporting, good programs, stewardship, and connectional reports. Mrs. T. H. Fore summarized the year's work and gave goals for the new year.

An impressive pledge service was conducted by Mrs. L. O. Todd, and pledges totaling $29,098 were made by the six districts. Speaking of the "Keys to the Bank," Mrs. Todd gave a picture of the way in which this money is used.

"Keys to the School Room" was presented by Mrs. Glendell Jones and Mrs. R. E. Rollings, and they urged the women to be more diligent in their cultivation of the Youth Work and the Student Work, so that the work will go on in the years to come. Unless we educate our young people along missionary lines we can have no assurance for the future, as a church or as a peaceful world.

Mrs. J. B. Pearson spoke of the Wesleyan Service Guild as "The Key that Reaches the Business Woman," and pointed out the unusual opportunity of the present time when so many women are entering the business world. Those who formerly attended the W. S. C. S. can render valuable assistance in leading the Guild membership.

Eight Life Memberships were presented during the conference: Mrs. J. W. Mills, conference guest; Mrs. W. S. Bell, mother of the president of the conference; Mrs. Stanley Wilson, Mrs. John S. Green, Mrs. M. E. Blanks, Mrs. A. P. Hand, Mrs. W. B. Fazakerly, and Miss Catherine Ezell Miss Ina Thompson, of Moss Point, who has done such outstanding work as chairman of Life Memberships in the Seashore District, was made the conference chairman.

On Wednesday evening, Mrs. C. E. Mullins, assisted by the district secretaries, conducted a very beautiful memorial service for the members who went to their heavenly home during 1942.

Mrs. E. L. Hillman, president of the Southeastern Jurisdiction W. S. C. S., threw out a challenge to the women to work more zealously in the promotion of their organization and in the work of the church as a whole, as a means of continuing the building of an earth "wherein dwelleth righteousness."

"Seventy-five per cent of the missionaries of the The Methodist Church are still at their posts in the foreign fields," stated Miss Elizabeth Lee, executive secretary for Europe, N. Africa and Latin-America. She also told interestingly of how the United States Government is cooperating in assisting other workers to reach their fields of service. Because of the tremendous increase in living costs, in transportation, etc., it is very necessary that we not only continue our gifts to missions, but that we even double them.

Thursday morning reports from standing committees showed much study and work had been done, and Mrs. Eurie M. Weston told of the work of the Methodist Home in Jackson.

(Continued on page 16)

THE CHRISTIAN FIRESIDE

THE CURE

By Rev. Vivian T. Pomeroy

Jane was a very good little girl, but very good little girls, like very good grown-up people, are sometimes frightfully tiresome. Jane was tidy and neat. She never lost one glove or both. She always knew where her things were. This made her turn up her neat little nose at others not quite so fortunate. She would say, "Isn't So-and-So dreadful? She never can find things." And when men like me, who lose their papers. pipes, pens and pencils, said, "How do you keep tidy, Jane?" Jane always answered primly, "I don't know. I always do."

Now this made Jane rather fixed in her ways. She would always do things just in her own way. And this habit grew, as habits will, till Jane did all sorts of obstinate and silly things. She would hold her knife in her left hand when cutting her meat, not because she was left-handed—which is all right if you are—but because she just would. And when told, "The other hand, Jane," she would say, "Oh, I always do it this way." She learned to do big stitches, and they always came out wrong. Her mother would say, "Look! This way, Jane. It's quite easy. Why do you do it that way?" "Oh! I always do," would answer Jane. Then she took to brushing her teeth before supper instead of after. "How idiotic!" said her brother. "What's the good of it before you've eaten your supper? If you don't do it after. the microbes live in your teeth all night." "I always do," said Jane.

Jane's mother got worried. She wore a little frown on her forehead when she thought of Jane's obstinacy. "Wish we could cure Jane of this habit," she said to Daddy. "Obstinate little monkey," said Daddy. and went on reading his paper, as daddies do.

Then Aunt Helen came to stay. Aunt Helen was very jolly. She did not seem awfully old, as so many grown-ups do, although she was quite twenty-eight. She had a small school of her own, where there was a lot of playing and the nicest kind of hard work. Jane liked Aunt Helen. She liked her almost better than anybody else in the world. She begged to go with Aunt Helen and stay with her for a while. Mother said yes; and secretly she told Aunt Helen about Jane's little trick of "I always do." Aunt Helen laughed. "Don't worry," she said, "she'll come back without it."

In the train Jane pulled down the shades. although there was no sunshine that day. "Why?" asked Aunt Helen. "I always do," answered Jane. Jane wanted a drink of water. But we've only just had breakfast. and there's a long way to go yet," said Aunt Helen. "I always do," answered Jane. And on and on and on. "I always do."

It was fun arriving at Aunt Helen's school. Many of the children lived nearby. They were playing in the big garden. With happy shouts they ran to meet Aunt Helen, who. of course, was not their aunt. They hugged her. Then they took Jane to play.

Just as the game was most exciting, Aunt Helen came for Jane. "But why?" cried Jane. "Don't know. I always do," said Aunt Helen.

After supper Jane had her bath. Aunt Helen came. She sponged Jane's face. "Why?" spluttered Jane. "I always do," said Aunt Helen. And on and on and on and on.

After two days Jane, who really was bright, though obstinate, said, "Aunt Helen, don't say it again! Don't! Don't! And I won't."

"Of course." Aunt Helen hugged Jane.

"I'm not crying. I'm not," sobbed Jane. "And don't think I'm horrid."

"I never, never do," said Aunt Helen.—Reprinted by special permission of the author and The Christian Leader.

"AT THE NAME OF JESUS"

It was evening twilight, cool and scented in the Chinese garden. Fireflies wove a pattern of sparks through the Persian lilac and the river murmured beyond the garden wall. The hum of girls' voices floated from the nearby boarding school. The doctor and a colleague came out on the veranda.

Suddenly a confused riot of cries and shouts broke the silence. It came from the girls' school. The two missionaries bolted down the garden path, across the playground, and beat on the heavy school gate. No one opened the doors, so over the wall they climbed.

Poised for a moment astride the wall they looked down into the school compound. There was a mass of girls bunched in the yard in the darkness, shouting and screaming in terror.

Running to the group, the missionaries managed to quieten them enough to learn that someone, something—perhaps a ghost —had peered through a window at the girls in their classroom.

At last the girls were shepherded back to their rooms, while the missionaries climbed over adjacent walls to track any intruders. They found **no one**.

Next night the same thing happened, and parents began to talk of taking their children away.

After one night of peace, on the fourth night again the evening quiet was broken, and again the Englishmen scaled the wall. Once again they saw the panicking crowd, with the Chinese teachers as frightened as their charges.

As the white men ran to the group the noise quietened. But a new factor had emerged. Standing in the crowd, her white summer dress faintly visible in the dusk. her feet astride, her arms waving, stood a girl of about twelve. There in the middle of the panic she stood lashing her teachers and her school friends with her tongue. High-pitched and scornful, she laid about her.

"You ought to be ashamed of yourselves! You call yourselves Christians! Yet you are afraid of ghosts! Don't you know that at the name of Jesus every knee shall bow —even of things in the air?"

—Methodist Recorder.

"Men who have much to say use few words."—H. W. Shaw.

She—"I met a very polite man today."

He—"How was that?"

She—"I must have been carrying my umbrella carelessly, for I poked him in the eye. I said, 'So sorry.' And he said, 'Don't mention it—I have another eye left!' "

PHILIPPINE MISSIONARIES WELL

By W. W. Reid

The Board of Missions of the Seventh Day Adventists has received word through the Japanese Red Cross and through Japanese military authorities to the U. S. Department of State that its missionaries in Manila and nearby sections of the Philippines are well, are engaged in religious activities, have sufficient food, and have liberty of movement since they are no longer interned. It is assumed that the same conditions apply to missionaries of the Methodist, Presbyterian, Congregational, and some other missionary agencies of whom little has been heard since the fall of Manila.

(Note: Once before we published a statement based upon information given us, and the statement was questioned. We now publish this release as it is sent to us. It is not our statement.—Editor).

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

of food, health, shelter, education and opportunity for personal development. We cannot continue to tolerate a world where rural and Urban slum areas condemn a child even before he is born. It is from these low income areas that we get our costly epidemics of crime as well as disease. Economists tell us there is, potentially, enough for every one—the real problem is distribution, not scarcity.

Our grandmothers were concerned about babies being offered to many temple gods through fire and water. Today we are just as concerned over our children being sacrificed to the gods of industry, and our young people sacrificed to the gods of war. The Great Commission has never been fulfilled nor withdrawn. We are still seeking to give to every person a knowledge of God, and help each one realize God's love for him individually. Techniques and methods of procedure may change, but the world's need of Him will never change.

We are all so busy today; so much must be done, it is difficult to answer all our calls and difficult to know which are the most important. A consequent sense of frustration and irritation takes its toll of energy and directed living.

Do you remember Gulliver's Travels? This book is on the children's shelves today, but it was written, originally, for childish grown-ups who were overcome by the dwarfs of daily irritations and time-fillers. Too much is at stake today for trivial living. Let us, as Methodist women, rise to our full strength and guided by Him whom we serve, meet our responsibilities. This is the only way we can gain the wisdom and power to share in the rich opportunities of tomorrow.

MRS. W. H. RATLIFF,
President.

* * *

This is our first and best message to you from Conference. We intend to bring you messages from time to time from this splendid meeting at Mathiston.

Next year we go back to Mathiston for our annual meeting. We hope you come to get your own interpretation of the Conference plans and enjoy the beauties of the campus of Wood Junior College on a spring morning.

BOOKS

Stories to Live By, by Gertrude D. McKelvey, illustrated by Pelagie Doane. The John C. Winston Company, Philadelphia and Toronto, pp. 62. Price not given.

In this little volume, by the wife of the pastor of Bickley Methodist Church, Philadelphia, we have a beautifully printed and illustrated story book interpreting in simple and understandable language the meaning of the beatitudes. It is remarkably free from the mechanical and the conventional elements which spoil so many books of stories for children. The teacher of small children in the Church School will find in these brief and simple stories interpretations of the beatitudes and a rich addition with which to supplement teacher materials at her disposal. Better than that, the library in the home will be greatly enriched by a stock of children's stories illustrating the high points of Jesus' Sermon on the Mount.

The Faith of Our Children, by Mary Alice Jones. Abingdon-Cokesbury Press, New York, Nashville, pp. 175. Price $1.25.

Here we have a summary of the experience and philosophy of a teacher of children and an editor of periodicals for children, and a member of the staff of the International Council of Religious Education. In these pages the author poses the problems met by every home and every teacher in the Church School in the guidance of the religious thinking and the development of the faith of children. Such questions as: Why do the wicked prosper?; How to Make Jesus Real to Boys and Girls, and many more are asked and dealt with in direct and understandable manner. In a way, it is a syllabus for the development of the child's religious life.

The Philosophy of the Religious World Mission, by Edmund David Soper. Abingdon-Cokesbury Press, New York, Nashville, pp. 302. Price $2.50.

This volume is by a man who is at once a product of the world missionary enterprise and an authoritative interpreter of the whole missionary movement. He was born on the mission field in Japan and, although educated in the United States, since 1905 he has been in administrative work, teaching missions, and in interpreting the religion which gave the impulse to the missionary venture of the Church. The study begins with the Biblical background and traces the progress of the missionary idea throughout the history of the Church and in its relation to various types of culture. The author then shows the uniqueness of Christianity and the missionary motive as compared with non-Christian religions. In Part IV, he charts the strategy by which the missionary enterprise is to fulfill its universal ideal and make a place for itself in the life of all races and cultures—to represent in the world the meaning of the Kingdom of God as that meaning cannot be compassed in either the language or even the thought of men.

Signs of Promise, by Frank S. Hickman, with an introduction by Charles A. Ellwood. Abingdon-Cokesbury Press, New York, Nashville, pp. 186. Price $1.50.

The author of this book is at present Professor of Preaching and Dean of the Chapel at Duke University. He has had a wide experience as a teacher and in all phases of religious work, and has written a number of books bearing upon religion and the Christian life. Here Dr. Hickman proceeds upon the belief that in our warring world, the spiritual needs of man have been pushed aside by the dominant ideologies and philosophies, but only to find that these live on because they spring out of the nature of man. The signs of promise lie in the way of a resurgent and vigorous faith which alone can meet the needs of this warring world. In the five chapters or lectures, he analyzes the effects of the undertow of a sensate civilization as manifest in this time of crisis and argues that the way out must begin with a widespread and profound spiritual awakening. It is a discriminating study of our disordered times and a courageous emphasis of evangelical faith without the reactionary cast. It is a book whose tendency is toward a re-valuation of our undigested social concepts and the steadying of faith for those who have not been altogether fixed in the belief that God is still the pre-eminent factor in life.

Pastor and Church, William K. Anderson, Editor. The Methodist Publishing House, New York, Nashville, pp. 320. Price $1.50.

This is a volume issued by the General Conference Commission on Courses of Study of The Methodist Church for undergraduate students in the first and second years, and is designed to meet the need for a discriminating manual of orientation procedure for the young minister. It is divided into two parts. Part I, consisting of seven chapters, treats of such subjects as the Use of the Hymnal, the Minister's Personal Finances, Church Records, Pastor's Reports to Conference, Youth Work, Relation to Woman's Work, Missions, and World Service. Part II, consisting of ten chapters, deals with the Sacraments, Church Building, Church Publications, Lay Activities, Church Financing, Education, and other things which go to make up the scheme of pastoral responsibility. It is truly an outline and a practical guide for the study of pastoral responsibility. The book should be helpful to the minister, but it should also be a worthwhile book for interested laymen, who would find a way to be better Christian craftsmen.

New Eyes for Invisibles, by Rufus M. Jones. The Macmillan Company, New York, pp. 185. Price $2.

Here is a book by a man who, although eighty years old, has nothing of the dirge-like note so common to the writings of old men. In ten chapters which throb with life and interest, the author registers a great faith in the reality of God upon the background of the greatest period of world disorder in all history. It is so common to speak of Dr. Jones as a Quaker and a great mystic, but he is more than that. He is a man who has faith in God, who believes that, despite the blackness of the present time, there is a deeper loyalty to Christ than ever before.

An appreciation of the book can best be had by the high lights which lend a dazzling brilliance to its pages. Dr. Jones says that the trouble with psychologies of religion "is that they study what they call religious phenomena in the abstract without having, on the part of the writers, the experience of religion itself in its first-hand significance." His arraignment of sectarianism reaches its climax in the statement that the claim of a sect "rests upon an argument, not upon a profound experience of truth, and each argument is pitted against a counter-argument." Of his own Communion, he observes: "One of the most significant contributions which the Quakers have made has been their discovery of the value of silent communion and their practice of it as a source of strength and equipment." He says, "The restoration of the home as the spiritual nursery of the children God gives us is the major task of our time," and "There is no substitute for the Bible." Throughout the pages of this volume, Dr. Jones, true to the tradition of the mystics, "bears testimony to the reality of God and to the resources by which men live," and he declares that, important as may be the facts of history and scientific discovery, "we must get back to the springs and sources of life, to an experience that fortifies and undergirds us for life, for living."

The Historic Church and Modern Pacifism, by Umphrey Lee. Abingdon-Cokesbury Press, New York, Nashville. Price $2.

The author, already well-known for an able pen, has rendered a timely service to those who are concerned about the Christian's attitude toward war. It is evident the problem cannot be solved apart from a Christian's relation to the State and the social order. With the question, Can a Christian approve war under any circumstances?, must be asked, Can a Christian support a government that wages war?

Dr. Lee has made a scholarly and painstaking study of the attitude of the Church toward war, beginning with the Great Teacher, ranging through all ages and divisions of the Church, and closing with the Social Order and Modern Pacifism. The book is not controversial, but rather an approach to the problem of the Christian and war.

While the author does not disclaim convictions of his own, he has aimed to give the best thought on the question, ancient and modern, without coloring of his own, leaving the reader to determine his own position toward war and all the problems involved. R. H. H.

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WHEN YE PRAY, SAY.....

(Continued From Page 9.)

Many, among us, will not abide anything as an answer to prayer if it does not smack of the miraculous. We submit, however, that many of the most direct and meaningful benefits of prayer are associated with the commonplace. For illustration, suppose some one who is beset with distractions or temptations and who earnestly seeks help from God. There is no need for an influx of Divine Virtue to solve that problem. The season of fellowship with God wherein one casts one's burden upon Him and imbibes the Calm of His great Sufficiency enables one's mind and judgment and purpose to be rid of the fogs of exasperation and fear so that one's clear faculties may be able to see the way out of the difficulty. It is as though God should say, "The way out, my son, is at your elbow; but in your distress you could not see it!" (1st Cor. 10:12).

Remarkable Providences have come to men out of unpredictable impulses or impressions. At least twice the writer's life has been saved by the weight of such an impulse. When but a tiny boy, we felt a sudden urge to desist from following a much larger lad into successive pools in the river near our home. The other lad was caught in an eddy and drowned. We would have forfeited life to have taken the plunge after him, though we did not know that he was in the slightest danger.

Some years later while we were grading lumber in a large planing mill, some one in authority decided to place steel guards over the cut-off saws at each grading table. There were no liability laws, at that time, to compel such action and the guards were detestable nuisances, since they made work much more difficult and provided no counterbalance in terms of reduced daily stint of production. We growled as loudly as any because of these needless innovations. A few weeks later we stumbled and fell squarely across one of those screaming saws and were saved from a horrible death by that same sturdy guard about which we had so lustily growled!

Of course, these, and dozens of other like incidents can readily be explained to the satisfaction of irreligious minds. But viewed in the light of a mother's prayer of consecration before we were born, and of our own impression, from earliest memory, of a call to preach the gospel, they become part of a pattern of Divine Providence into which we were able, consciously, to enter when we accepted that call and began to seek the realization of His aspirations for our life.

Whatever explanations others may give, we are as certain that the Heavenly Father preserved life for us there in that planing mill as if the guard we fell upon had been His own strong right arm! We believe that He stopped our career toward destruction, there in the tumbling waters of the river, just as truly as if He had attracted our attention by splashing water upon us with a golden pebble, and had given us the golden pebble as a token of remembrance!

That God does answer prayer directly, we stoutly maintain. Leaving personal experiences out of consideration, we offer this simple story from the lips of the late Dr. C. C. Miller, an outstanding man and minister, formerly of the Louisiana Conference. Dr. Miller asserted that he had been called in to lead a family group in prayer for a saintly mother, whom the physicians had given up for lost. Several times did the good minister attempt to pray, but got little farther than to call the name of God. Each time a conviction deepened in his mind. He rose to his feet and cried to the waiting family, "Children, praise the Lord! Mother is going to get well!" To his astonishment, one of the daughters answered, "Brother Miller, I have known that it would be so from the very first word you spoke."

An answer to prayer is never to be judged by possible aspects of the supernatural or miraculous. In the present stage of human development and knowledge we are not competent to judge as to what constitutes the supernatural. Whether God answers the needs of His children by the simple clearing of their faculties through the submersion of their distractions and fears in the experience of fellowship, or whether out of impressions, impulses, combinations of circumstances or relation of instances He weaves the pattern of Fatherly care; or whether He acts in direct response to the cry of His children, the answer is just as real and bears the imprint of Divine participation as truly as when He made the iron to swim or loosed the bonds of Paul and Silas. The important thing is not how He works, but what our reactions are.

Isolated answers to prayer, however direct they may be, do not necessarily place the seal of approval upon the lives of those who pray. In these days of tremendous stresses, when self-made props are buckling, many will pray with all their might who seldom, if ever, prayed before. And God will be true to Himself and to His love for mankind. But when He answers such a prayer, He does not imply, "Behold, I have accepted you!" But rather, "See, I do care for you!" And His answer to our cry is always a challenge to enter more fully into a covenant of trust with Him so that the full measure of His dreams for our character, usefulness and destiny might be realized. For man to receive back his physical life in answer to prayer and then fail to consecrate it to the true spiritual and moral ends for which it was both created and preserved is to empty life of its dignity and make it parallel that of an unreasoning beast which squeals in the agony of its fear but which keeps to its own dark paths and habits when the hour of terror is by.

Though separated by millenniums, there is a strange affinity between the exhausted quails which tumbled, at eventide, into the camp of the distressed Hebrews (Exodus, 16:13), and the weary gull which sank down to rest upon the head of a starving traveler in mid-Pacific. The traveler, like some of the Hebrews, may let a Providence become a memory, then a legend, and then a mockery, or he can make it an Act in the Pageant of Progress toward a fuller revelation of God's meaning to those He loves and seeks to endow with a life that is eternal.

"This do, and thou shalt live." So says the
Law;
And straightway measures all our thoughts
and words
And deeds in terms of purest love. And He,
Who is the Incarnation of that Law,
Trudges in the dust with us who falter
And shares His strength lest we be over-
bourne.

"This say and thou shalt pray," speaks out
the Son;
"Pure love has no longing but that speaks
A language that my Heavenly Father
knows!
My Father—thy Father—believest thou
this?
And of thy faith dost thou, then, follow on
To know Him and to bring His Kingdom
in?"

MISSISSIPPI W. S. C. S.

(Continued From Page 13.)

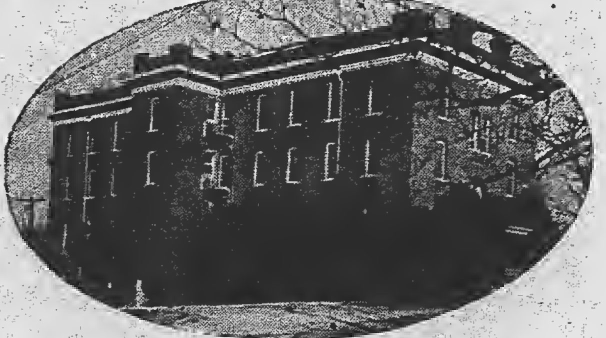
Mrs. L. W. Alford discussed the education program for the prevention of lynching and urged the women to work to keep Mississippi's record clean this year.

Five former presidents of the conference were present—Mrs. L. W. Alford, Mrs. Gordon Patton, Mrs. T. B. Cottrell, Miss Ella Wayne Ormond, and Mrs. Paul Arrington.

Galloway Memorial Church, Jackson, will entertain the 1944 session of the Mississippi Conference W. S. C. S.

Because of the enrollment of Miss Mary Thornton Lindsey as a student at Scarritt College, Mrs. R. H. Rollings, of Hattiesburg, was elected secretary of Student Work.

An offering was given, which will be used with offerings from other conferences for a Life Membership for Madame Chiang Kai-shek and for China relief.



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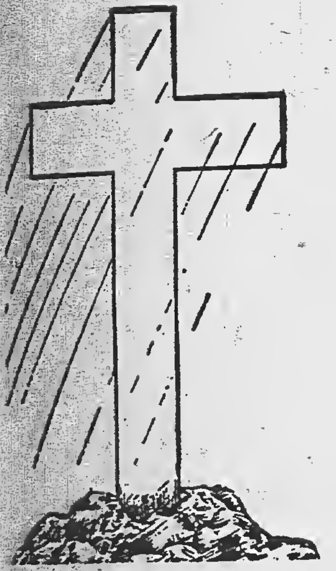

THE LIVING CHURCH

And ye who watch and strain your faithful eyes,
And whisper one another, He is nigh,
Beware lest when He comes, ye, too, despise
And mock that dark uncouth divinity.
—J. D. G. Pellow.

THE PRAYER-ROOM TODAY

Saviour Christ, forgive me that I have done so little to spread the joyful tidings of Thy Resurrection. Forgive me that I have so often lived as though I had not Thee for Friend and Saviour, that so often in all my thoughts of life and of the world it has been as though Thou hadst not risen from the dead. Now, when the Easter story is fresh again in my memory and the echoes of the Easter Hallelujahs are still in my ears, let there come to me a new realization of all it means to me and to the world. Let the joy of it shine in my face, and the confidence of it be seen in my daily walk, so that to others I shall be indeed a witness of Thy Resurrection. Amen.

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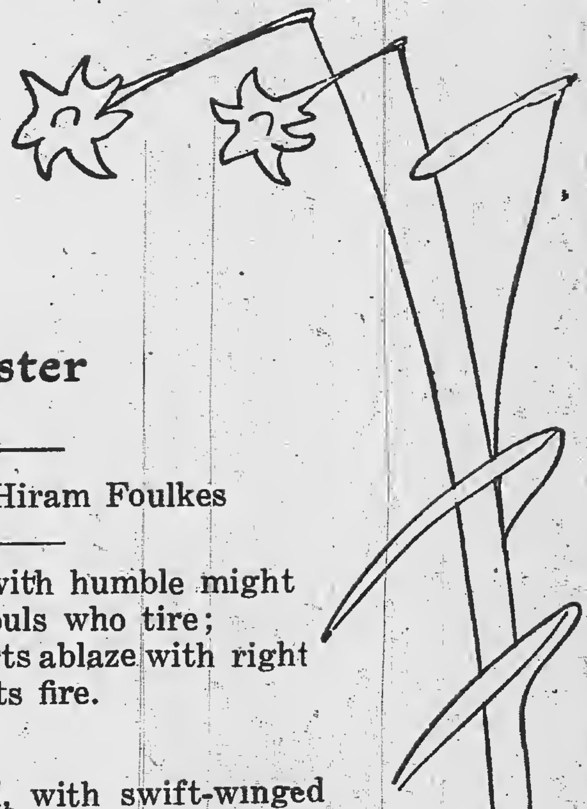
NEW ORLEANS, LA.,
THURSDAY, APRIL 22, 1943.



Easter

By William Hiram Foulkes

Gird us, O God, with humble might
To serve the souls who tire;
Give us stout hearts ablaze with right
To kindle far its fire.

Guide us, O God, with swift-winged feet
To find the souls astray;
Give us Thy patience, we entreat,
To follow all the way.

Guard us, O God, with conquering light
To hedge about our way;
Give us sure faith in darkest night
To see the dawning day.

Grant us, O God, Thy deathless love
To set our spirits free;
Give us Thy Spirit from above
To bind our souls to Thee.

WALLET OF THE WEEK

THE VICE-PRESIDENT OF THE LOWER HOUSE of Parliament in Bulgaria is reported to have been summarily dismissed from office after consultation with the German Legation. The dismissal, which took place on March 27, was the result of a protest against the cruel treatment of Jews being deported from Thrace, Macedonia, and the central Martiza valley. It seems that the Parliament took the matter up in executive session with the result that Mr. Pescheff was unceremoniously dismissed from office.

* * *

AMERICA'S EARLY COLLEGES were predominantly Christian and were founded by the church for the training of ministers. Of the two hundred and forty-six colleges founded before 1860, only seventeen of them were State institutions. Of sixteen hundred and ninety schools for higher education existing now, one thousand and ninety are privately controlled and most of them are operated by the churches. There has been a great gain in the proportion of State institutions, but the church is still an important and a necessary factor in American education.

* * *

THE CAPE COD PLAN, offered as a means for the development of a world's spiritual fortress, consists of a simple prayer, "Father, Thy will be done through me." It is proposed that those enlisted under the plan use this prayer thoughtfully and sincerely three times daily, and that they agree to secure seven others who in their turn will agree to secure each seven others to do likewise. There is no membership, no reporting, and no financial requirement, but it does have the chain letter feature, which will subtract much from the spontaneousness of the commitment.

* * *

CHARLES G. FINNEY, who is rated as the greatest soul-winner of his century, is said to have had "emotional spasms." The same thing was true of the early Methodism which swept England and America, and of other communions also. Today a well-poised and composed Protestantism is powerless and fruitless, a failure in drawing the unsaved to Christ. It might shock some of our cultured pew-holders if the halleluiahs of the early days should be heard again in the courts of Methodism. It would at least break the monotony of our formal uneventful way.

* * *

PROSTITUTION AMONG YOUNG SCHOOL GIRLS is said to have been discovered in lower Manhattan. The "madame" of the prostitution ring of thirty twelve to fourteen-year-old school girls was only seventeen years old herself, was less than five feet tall, and weighed less than one hundred pounds. The patrons of the vice organization are said to have been largely made up of men over fifty. The magistrate before whom the "madame" was arraigned fixed her bail at five thousand dollars. Equally shocking was the detection of a gang of youthful hoodlums in the Bronx who constituted a band of rapists.

CARE PREVENTS CALAMITIES climaxes a report made by a British Society for the Prevention of Accidents. The report shows that of eight thousand accidents, other than those on roads and in industry, falls, burns, scalds, and drowning are among the top ranking causes. The chief victims of the ordinary accidents are the old and the young, and in turn their mishaps are due to improper lighting on stairs, leaving fires improperly guarded, and other such neglect. The slogan is designed to emphasize the preventable nature of ordinary accidents.

* * *

LAND OF ETERNAL SAND is a term which a British Expeditionary soldier used recently to describe the hot and barren stretches of Egypt. After three years of marching and counter-marching over the burning terrain, he had the sense of being an exile in a double sense: He is a warrior in a land of inhospitable heat, and sand, and also in his longing for England which he has not seen for three years, and to which he refers as "the old country." Such is the heart of a veteran of General Montgomery's Eighth Army.

* * *

SACAJAWEA, DAUGHTER OF A SHOSHONE INDIAN CHIEF, is entitled to first place among feminine contributors to our national growth and history, according to James Truslow Adams. Sacajawea was married to a Frenchman by the name of Charbonneau, and in 1805, with her two-month-old babe on her back, she went from the Dakotas with her husband as the guide and interpreter for the Lewis and Clark Expedition. Charbonneau was paid $500 for his services, but for the invaluable services rendered by his wife, no compensation was ever made.

* * *

SERGEI RACHMANINOFF, whose death occurred recently, was an influential personality as well as a great pianist and composer. To a degree surpassing Richard Strauss and Jan Sibelius, he is said to have carried forward the aspirations and the technical procedures of half a century ago in his music. It is said that his rise to fame as a pianist was brought about when the Russian revolution forced him to re-order his life. This was late in life. He was perhaps better known in America than in the land of his birth, and he died an American citizen.

* * *

THE BEST VARIETY OF MEXICAN COFFEE is said to be grown at Coatepec back of Vera Cruz. It is a warm, damp country, and the coffee trees are shaded from the hot sun by banana, shade trees, and especially a tall type of orange tree which has been developed for that purpose. It is reported that a combine of coffee importers in the United State has fixed a price of sixteen centavos, or about one and one-half cents a pound for the processed coffee. It is further stated that the Government of the United States has been asked to intervene and suppress the trust and other practices which discredit Coatepec coffee.

New Orleans
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EDITORIAL

THE POST-WAR WORLD

A medical missionary, who had spent many years in China, observed recently that secular and political groups were surpassing the Church in planning for the post-war world. He felt that the contribution of the church to such planning had been disappointing. We do not quote this observation for purposes of controversy, but as an introduction for some thoughts of our own on that subject.

To begin with, it appears to us that post-war planning is seriously handicapped by a number of factors. First is the persistence of the pre-war national pattern in the thinking of those who will largely determine the peace terms. This causes us increasing apprehension as to the benevolence of political thinking touching a post-war settlement. We believe that the retention of a certain degree of the pre-war national pattern may contribute to international stabilization, but we believe also that the outlook for real democracy has not been worse since the barons of England met King John at Runnymede. The details of Allied planning have not been given to the public, but the occasional side lights given by individuals are not very reassuring.

As for the Christian Church, its primary difficulty lies in the lack of a united front, especially as respects Protestant and Catholic. We have in mind the Spellman visit and its offset, the proposed visit of Bishop Leonard to war fronts. This lack of unity is not the only problem which religion faces in peace planning. Within the ranks of the Church are benevolent attorneyships representing special interests in a way which tends to befog the fundamentals of a constructive peace. To these must be added the academic dreamers and revolutionary agitators who secure entree through the Church. Of no less significance is the fact that the world vision of the Church leads to the adoption of a terminology which helps to defeat the definite ends it would secure. We mention only the Inter-Church World Movement which died a-borning; the concentric circle of councils of churches ending in a world federation; and the constant use of "global" at the present moment. Political forces have a more definite and discernible end in the setting up of national patterns and they can the more easily grip practical minded men.

It seems to us, therefore, that the Church is not necessarily timid, but that it is faced with the difficulty of stating the greatness of its ideals with the clarity and the unanimity which is true of political forces. In times of international conflict, it is not easy to press religious ideals in such a manner as to preserve the sense of their reality, or not to lose them in the very vastness of the human setting. In the conflict between the ideal and the practical, we may easily lose a cause in the mists of unreality.

LEGISLATING INDUSTRIAL EQUALITY

Among the damaging results of war policies, is the carry-over of dictatorial trends, and the encouragement to meddle in private affairs. We can think of nothing more distasteful and pernicious than the creation of an order of political stooges who, as hired informers, would have the power to dictate private business. The very suggestion smacks of cowardice, corruption and czarism. As we view it, any effort to regulate employment upon the basis of race is a negative form of segregation and taints those who may profit by it as under-par political pensioners. For another thing, the real effect of such regulation would open the way for a **discrimination in favor** of racial elements regardless of trustworthiness, personal fitness, or technical skill. We can see no justice for any employer in a law which would compel him to employ labor upon any other basis than that of merit. The very suggestion is undemocratic, oppressive, and rank autocracy. Democracy doesn't even travel that road, and to us the word found on the lips of the advocates of such schemes is a libel of its true meaning.

It is not difficult for one who is really interested to determine the origin of such proposals. We say frankly that we are absolutely opposed to promoting the economic and social interests of any group by authoritarian procedures. We believe, too, that a time of national emergency is the worst possible time for enactments which are to carry over into the radically changed conditions of peace time. Artificial regulations based on limited interests would either share the wholesale reaction against emergency measures or, what is more likely, would be swallowed up and forgotten in the new problems and interests to spring up out of the ashes of war.

We have no interest in negative forms of segregation. We look upon all such as vicious and iniquitous. The genius of democracy is to recognize the man, not to single out groups who are to be treated as special wards and maintained at the expense of harmony and efficiency in the operation of American industry. We are for fair play and freedom, and we are unalterably opposed to robbing private enterprise of the initiative without which freedom is a farce. In this connection, we may say that we are no less opposed to placing any citizen in the power of ambulance-chasing vultures by a redefinition and extension of libel laws with reference to groups. This is another of the oppressive barriers behind which wretched selfishness would become legally sacrosanct.

MILLSAPS MEN LISTED AS WAR CASUALTIES

A melancholy feature of the Founder's Day exercises at Millsaps College on Wednesday of last week was the tribute paid to twelve Millsaps men who gave their lives for their country. The list included: Dorsey Ball, John Herbert Berry; Wilson Cater; Edwin Farmer; Vernon LeRoy Goodwin; T. M. Hardy; Bartow Parish; John Nabors Rundle; Joe Franklin Simpson; Benjamin Lee Sykes; George F. O'Calaghan; and David Hunt. Most of these were students who had not finished the course for a degree. Two of them served in Africa, four in Australia and the Solomons, and one each in Burma and Java. Most of those who died in combat service were in the Air Corps. The amazing thing was that five of the twelve died of accidents before their training was completed; four of them in plane crashes and one in an auto accident.

One should be prepared for accidents in the training of air pilots, but it strikes us that the casualty list in training is very high as compared with the casualties of the same group in combat. The fact that they died in training does not subtract from the worthiness of the men who gave their all even if it was not on the battle line, but it seems to us to indicate the need for measures to reduce the accident casualty list. It may be assumed that what is true of the Millsaps group is true also of hundreds of other groups. That means a wastage of life which we can ill afford if there may be ways devised for reducing the loss.

ONLY ONE MISSING

Sometimes we get a news flash over the radio or in the paper that a very successful raid has been made over enemy territory with much damage to lines, fortifications, etc., and all planes returned "except one," or "only one pilot was lost." We call it a great victory and rejoice in the glory won. In a few days, however, a brief notice comes to some parent—"Your son was lost in action." To that grief-stricken father, that broken-hearted mother, that devoted loved one, it was a victory won at a price beyond measure. All the gold in the world cannot compensate these sorrowing ones for the loss they have sustained. More and more this is becoming the price of war.

B. P. Brooks

We wonder sometimes as we stand on the borders of this awful abyss which seems to be swallowing up all things human, if there is, amidst this universal wreck, nothing stable, nothing abiding, nothing immortal, on which poor, frail, dying man can fasten. We still believe, however, "there is a Divinity that shapes our ends" and we would be most miserable indeed if we did not know that God in his infinite wisdom can bring order out of this chaos, and that some day, somehow, He will bring peace to this troubled world.

To those whose loved ones have made the supreme sacrifice, may there come the consolation that to their sons who died that civilization might live, the day of their death was not their last day, nor their worst, but in the highest sense their best day, and the beginning of their better life. If these brave boys have been "nurtured in the fear and admonition of the Lord," their dying day will be their enlarging day, their resting day, their reaping day, their conquering day, their transplanting day, their coronation day, the day of their glory, the beginning of their eternal, perfect bliss with Christ.

And to those who are left behind we commend again our Saviour "who rejoices with us when we rejoice, and weeps with us when we weep, and who in the end will wipe all tears away." God bless and bring solace to sorrowing ones all over our land and, although their hearts are broken now, may they live to see a new world of peace on earth and universal good-will, a world worthy of the price which they paid that other men everywhere might have the more abundant life. When that time comes, the grief that now speaks to their o'erfraught hearts and "bids them break" will be replaced by a memory very sweet, very precious, very hallowed to them, and they will have the consciousness that their loved ones have not died in vain.

B. P. B.

Others Say. . .

THE MARK OF THE PROPHET

This was the supreme requirement of a prophet: That he be of clean life and unblemished in character. In the long line of recognized prophets in Old and New Testaments there is not to be found a single criticism of the moral life of any one of them. No breath of scandal was ever wafted their way. They stood out with clear conscience, with every token of the divine approval upon them. Thus they could speak with boldness, a definite, concrete message to the people of their own day. They could condemn evil-doers and evil doings and no subject of their criticism could take refuge behind a single flaw in their own lives. That was what it meant to be a prophet in Bible times. That is what it still means to be God's prophet—for the world still has need of prophets. They are God's interpreters. They speak God's thoughts because they are thinking God's thoughts. Their message is invariably put in concrete terms, for they have a keen and painful sense of the evil that exists about them. They put their fingers on the plague spots and say, "These must be removed." And they know the remedy. Like John the Baptist, one of the greatest of prophets, they point to the "Lamb of God that taketh away the sin of the world" and also the sin of the individual. With them there are no "glittering generalities," no hiding of the real issue in the verbiage of ecclesiastical nomenclature. Yea, the world needs prophets today, and the church must supply them. They should arise in our pulpits, in the classrooms of our Christian colleges, and in the rank and file of the laity—men of clean life, of spiritual discernment, who love God and hate iniquity. Here is the greatest opportunity in the world.—Religious Telescope.

THE ASTONISHMENT OF EASTER

By Joseph Paul Bartak

"Yea, and certain women also of our company made us astonished, which were early at the sepulchre . . ."—(Luke 24:22).

There are surprises in store for those who enter the path of faith, for those who in child-like simplicity entrust themselves to Divine guidance, who, like the disciples of old, are willing to forsake all and follow Him (Luke 5:11).

In the Easter season, we like to think of those who were fascinated by their Master, who seemed to have discovered in Him the long-expected Messiah and then followed Him with great anxiety through the tragic events of His arrest, trial, crucifixion and burial.

"But we trusted that it had been he which should have redeemed Israel . . ." (v 21). In these words they gave expression to their seeming disappointment. Was the sacred trust, with which they were willing to follow Jesus, a mere futile infatuation? Has the universe failed to reveal itself as being moral? These were dangerous thoughts, bordering on unbelief. God and His moral order never fail. If we do not see the evidences of this, it is not His fault, but our fault; it is due to our short-sightedness and folly—perhaps to our spiritual blindness.

"O fools, and slow of heart to believe . . ." (v 25). They were not aware that even in that very moment Christ, their Lord and Master was speaking with them.

But let us consider some of the surprises that were in store for those who were the first to follow Christ, wheresoever His path would lead. At first it seemed to lead to a tomb, for we read: "And very early in the morning the first day of the week, they (Mary Magdalene and Mary the mother of James and Salome) came unto the sepulchre at the rising of the sun. And they said among themselves, who shall roll us away the stone from the door of the sepulchre?" (Luke 16:2 and 3).

I. The Stone Rolled Away

Consider these women: They followed the path of faith, hope and charity. They had noble intentions, coupled with the spirit of service. They wanted to do the best possible under prevailing circumstances according to the customs of their time and community. They were not able to solve all problems, particularly the most impending of them all: "Who shall roll us away the stone . . . ," without which the buying of spices would have been in vain, and the anointing could not take place. Yet, they went where their heart directed them.

It is the testimony of the Bible and the experience of devout souls that human reason alone and mere human will are not adequate guides on the pathway to the great realities of life. "Except the Lord build the house, they labor in vain that build it . . ." (Ps. 127:1). We must leave room for the working of Divine Providence. If our hearts will be fully consecrated to God, if we do earnestly desire to do God's will, we may rely on Him, working through the moral universe in which we live, that He will bring about those things that are beyond our human strength. "Now unto him that is able to do exceeding abundantly above all that we ask or think . . . unto him be glory . . ." (Eph. 3:20).

The women of the first Easter morning were still worrying . . . "who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away, for it was very great" (Mark 16:3 and 4). This was the first great surprise, portending something unusual. But soon there were other surprises forthcoming:

II. The Tomb Empty

"And they entered in, and found not the body of the Lord Jesus" (Luke 24:3). Christianity was not to be just another religion with a dead founder, whose memory would be revered and his tomb visited by pilgrims, paying homage to an embalmed, lifeless body.

There is, however, a continual danger that through negligence, or a strange misconception of Christian teachings, the Church will relapse from her lofty but strenuous task of being the light of the world, the ever-present, searching conscience of human society, and, in the spirit of the Master, be the champion of the down-trodden and the oppressed; calling unto herself "all those who labor and are heavy laden." In this regard, Jesus sounded the warning in the Sermon on the Mount with the words: "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." A sad example of such a fate seems to have befallen the Church that allowed herself to become the hand-maiden of the Russian Czars.

Those churches of the Reformation who refused to become the willing servants of the State and proclaimed themselves as free churches saw no doubt the subtle danger involved in the entanglement with a changing secular order.

Here, too, is the reason why Protestant Churches, as a rule, have not accepted the crucifix (i.e., the cross with the figure of the crucified Saviour) as their customary symbol. They want to be reminded of the ever-present, living Christ permeating the life of individuals and of society, rather than of a dead Christ. And this seems to be in harmony with the question with which the women of that first Easter morning were confronted: "Why seek ye the living among the dead?" (Luke 24:5).

This leads us to the third surprise, the climax of all:

III. Christ Alive

"And when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive" (Luke 24:23). It was the greatest of all surprises; it was **the astonishment of Easter:** Jesus Christ, triumphant over death, becomes the living reality of our Christian experience. To the Church in the early years of Christianity Christ's resurrection was the strongest and final proof of His Divine Sonship and of the fact that He is the fulfillment of the Messianic prophecy in a larger and fuller sense than anticipated. The greatest intellectual among the earliest followers of Jesus, St. Paul the apostle, felt on this point so keenly that, after enumerating individuals and groups who had seen Christ after His resurrection, he exclaimed: "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). But he expressed at the same time his firm conviction in the words: "But now is Christ risen from the dead and become the first fruit of them that slept" (v 20).

To this evidence from the first century may be added the corroborative evidence of the 19 centuries of our experience of Christ

(Continued on page 9)

WITH THE PASTORS

SPIRITUAL CULTIVATION WITHIN THE CONGREGATION

By Charles O. Ransford

Whatever else a preacher may bring to his congregation, should he fail in a pastorate of a year more or less to bring them some spiritual inspirations that lead to their growth in grace he has failed in his mission.

One need not be a great preacher nor very learned to be a helpful preacher. The real test of a preacher is not in his intellectuality nor the kind of entertainment he may provide for his congregation, but has he helped his people to think about God and to love their church and to love each other. It is not the subjects of one's sermons, but the objectives that count.

Paul's concern for his sons in the gospel, Timothy and Titus, was that they should "study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." He said, "thou hast fully known my doctrine, and manner of life. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

He wanted them to be the kind of ministers the people would love and respect. Only consecrated young men can expect the support of their congregations. Only young men wholly given to their work can be effectual ministers of the gospel.

Only a spiritually-minded man can inspire in his congregation religious ideals and purposes. Paul also said, "Young men, likewise exhort to be sober-minded. In all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity."

John Fletcher, one of John Wesley's dearest friends, was a most spiritually-minded man. It is said the walls of his study were stained with his prayers. When he met a friend in public, he would lift his hand in blessing and say, "Do I meet you praying?" He carried a spiritual atmosphere.

There are pretentious people in this world, but all such are soon found out. Happy the minister of whom it can be said, "He is a good man. He is a religious man."

Pastors of that character are a benediction to any congregation. They carry blessings to the homes of their people and the entire community. Good and faithful pastors inspire a church. When they preach, their messages are spiritual and unlifting. They make the people feel, I want to be better.

The people who wait on our ministry want to be religious. That is why they come to church. Many of them are untaught. Not a few are from irreligious and indifferent homes. Others have never had religious example—people with whom they work are irreligious. The talk of the world is frivolous and worldly. Sometimes the conversation is profane and sacrilegious. Working among worldly and secular-minded people, young people, in particular, will say, "It is hard for me to be religious."

The primary service of the church is to bring a spiritual cultivation to the world. The church is the garden of God, where souls are born and nurtured. No labor of the pastors or church members is in vain that provides that environment and inspiration.

CONFERENCE NEWS AND PERSONALS

Miss Doris Franklin, Zwolle, La.. places us in her debt by her word of generous appreciation of the New Orleans Christian Advocate.

Rev. A. R. Hoffpauir, pastor at Gretna, La., is engaged in Lenten services in which he has the assistance of Rev. C. M. Morris as, pastor-evangelist.

We regret to learn of the death of Mrs. E. J. Terrebonne, of Franklinton, La., which occurred on March 21, according to information just received at the Advocate office.

Rev. B. F. Bullard, pastor at Rienzi, Miss., reports his work as going forward in a satisfactory manner. He is looking forward to one of the best years of his ministry.

Mrs. Eugene Murphey, of Long Beach, Miss., is making good progress following her two operations. On Friday of last week, she had dismissed one of her nurses and was doing nicely.

Chaplain K. I. Tucker, of the North Mississippi Conference, is now stationed at Camp McCoy, Wisconsin. Bro. Tucker finds the Advocate a source of refreshing to him in his camp life.

Rev. C. M. Ray reports that he is having a good time working with the people of the Bellefontaine, Miss., charge. Finances are nearly one-half paid, with a special offering of $20 for the Week of Dedication.

Friends of Rev. and Mrs. James R. Strozier will be glad to learn that Mrs. Strozier, who was so seriously ill in a New Orleans hospital, has been able to return to her home at Pine Grove, La.

We regret to learn of the illness of our veteran friend, Rev. James L. Sells, of Long Beach, Miss. Bro. Sells, a retired member of the Mississippi Conference, is personally worthy and faithful to every trust committed to him.

Rev. L. T. Nelson reports the prospect of another good year at Madison, Miss. The offering for the Week of Dedication amounted to $92, which was the equivalent of a little more than .50 per active member of the charge.

Mr. Robert L. Hinds, of Tupelo, Miss., is reported to be getting along splendidly following his operation a few days ago. It now seems that he will make a speedy recovery, and this will be good news to his many friends.

The work of the Corinth district is moving forward in a satisfactory way under the leadership of Rev. J. E. Stephens, district superintendent. Some of the circuits have paid the benevolences in full and many of them have paid one-half.

The editor appreciates the pressing invitation of Rev. H. B. Hilbun to attend the district conference which meets in his church at New Augusta, Miss. He appreciates also Bro. Hilbun's interest in and good feeling for the Advocate.

We regret to learn of the accident which befell Rev. C. M. Elliott, of Choudrant, La. He seems to have ridden his bicycle into a ditch, but we are glad to know that he is recovering from the mishap and it promises that he will soon be himself again.

Bishop W. W. Peele, of Richmond, Va., president of the Council of Bishops of The Methodist Church, has been selected to deliver the Easter message, which will be heard over Stations KUOL, Lafayette, La.; KLMB, Monroe; KWKH, and KTBS, Shreveport.

The Week of Dedication offering for the Ruston district reached an approximate total of $1,800, according to figures compiled for the Ruston District Courier. Dr. Joseph B. Bartak, of Czechoslovakia, is making a speaking tour of the district at the present time.

Rev. A. P. Stephens, evangelist for the North Mississippi Conference, reports that he has been quite busy and expects to remain so throughout the season. He reports several good revivals, and is looking forward to a season of refreshing from the presence of the Lord.

The War Department has just released a list of names which includes that of Miss Patricia McHugh, of New Orleans, as having been interned by the Japanese in the Philippines. This is the first official information concering Miss Patricia since the Japanese invasion of the Islands.

Miss Evelyn Parker, of Booneville, Miss., will do Daily Vacation School work in rural churches of the Corinth district for a period of three months, beginning May 1. The Board of Education is cooperating in the effort to have vacation schools in churches that would not have one otherwise.

Rev. K. E. Clark, of the New Albany circuit, has accepted a position with the American Red Cross to do war work. He is to report for duty on May 1. The work on the New Albany circuit is in fine condition and all the benevolences will be paid before Bro. Clark leaves for his new work.

Rev. Thad H. Ferrell, pastor at Booneville, Miss., will have the assistance of Dr. Hazen Werner, of Dayton, Ohio, in a meeting to begin the first Sunday in May. The announcement of the meeting has a touch of wartime hospitality: "Invite your friends and relatives to come and bring their ration cards."

The Methodist Orphanage at Ruston, La., has been licensed by the Department of Public Welfare of the State. This was done in compliance with the law passed in 1940 concerning child-caring institutions. All the requirements have been met and the accreditaton is highly gratifying to the friends of the institution.

Rev. J. L. Nabors, Jr., has found a responsive people on the Tishomingo, Miss., charge. With characteristic aggressiveness he has organized two new church schools, which have an average attendance of more than 50 each. Bro. Nabors corroborates the uniformly good opinion of his district superintendent, Rev. J. E. Stephens.

Rev. C. K. Smith, pastor at West Monroe, La., writes that he is moving toward the greatest year in the history of the church. Bills are paid to date, half the benevolences are paid, and $2,500 has been set aside for war bonds. The pastor's salary is $3,600. Another item worthy of mention is that five members of the board of stewards are serving in the armed forces.

Rev. S. A. Brown, pastor at Moorhead, Miss., is delighted with his charge. There is a fine spirit in the church and attendance at Church School is about ten per cent more than the enrollment. The ladies have renovated the parsonage, and the auditorium and rooms of the Church School have been redecorated. The financial program shows a definite improvement over last year.

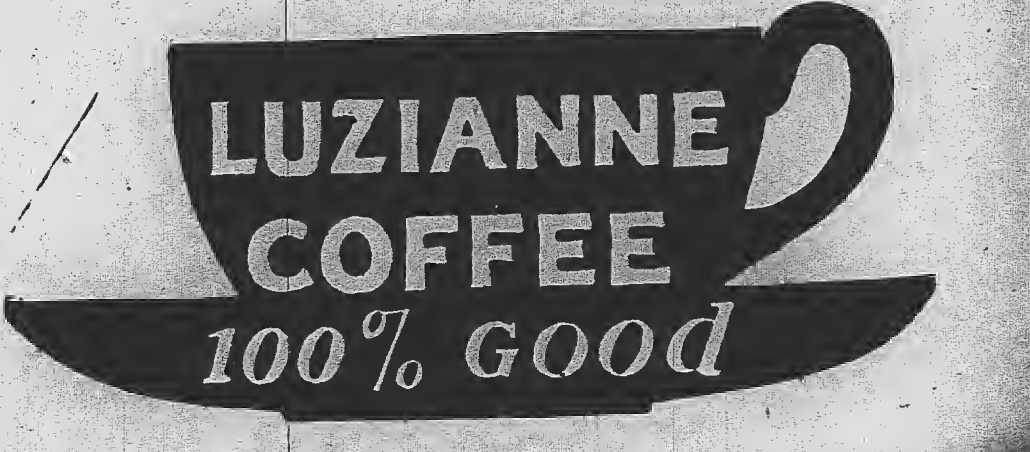
The Aberdeen district conference will be held on May 4, according to information received from Rev. N. J. Golding, district superintendent. The place is Mount Pleasant church, on the Tremont charge, about 30 miles east of Tupelo, Miss. Bro. Golding reports the work of the district as going well, and we regret that we will not hear the reports at the district conference.

DR. COUNTISS FOUNDERS' DAY SPEAKER

Dr. J. R. Countiss, pastor at Starkville, Miss., delivered the address at the Founders' Day celebration, Millsaps College, on April 14. He used for his subject, "Influence of Christian Ideals in the Making of American Democracy." Dr. Countiss, always thoughtful and entertaining in his deliverances, delivered an address which was an inspiring appeal for an optimistic attitude to life. It was based upon a contrast of thinking and facts today with the prevalent pessimism of days which we now think of as the palmy days of history. The address was well received.

TRAGEDY IN THE PARSONAGE AT ROSEDALE, MISS.

Press reports give an account of a tragedy which occurred at the Methodist parsonage in Rosedale, Miss., the home of Rev. and Mrs. W. W. Hartsfield, on the morning of April 4. Bro. Hartsfield was due to preach that morning at Benoit, a point a short distance from Rosedale, and when he failed to meet his appointment, someone telephoned



to learn the cause of his failure to arrive. Investigation revealed the fact that a gas leak in a defective heater at the parsonage had resulted in tragedy. Bro. Hartsfield was found on a couch in an unconscious state and Mrs. Hartsfield was lying on the floor, life extinct. Bro. Hartsfield was carried to a hospital, where some days later he was reported to be improving, but not out of danger.

ALEXANDRIA DISTRICT CONFERENCE TO BE HELD AT BUNKIE

Due to the fact that Camp Brewer is now rented to army officers of Camp Claiborne, it seems wise not to hold the sessions of the District Conference at that place. The conference is fortunate in having the good people of Bunkie church extend an invitation to hold the conference in their church, and to share with them the facilities of their beautiful, new educational building. The date remains May 21, 9:30 a.m. Each delegation is expected to bring lunch.

R. R. Branton, D. S.

MOTHER OF REV. O. H. SCOTT PASSES

Dear Brother Duren: Bro. Oliver H. Scott, our pastor at Gibson Memorial, Vicksburg, Miss., lost his mother, Mrs. E. H. Scott, on Monday morning, April 15. She had been ill since the first of the year. She was in the Sanitorium here for three weeks in January. Since then she had been in Bro. Scott's home where she passed away. She is survived by five sons and two daughters and ten grand-children. A short service was held in the funeral home, conducted by Bro. T. O. Prewitt and myself. The body was then carried to McComb, where the funeral was held on Friday afternoon. Another Christian mother is in heaven. Her children are comforted by the assurance that her sweet spirit is with the Savior she loved while the memory of her unselfish life is ever cherished as a precious heritage.

O. S. LEWIS.

FIRST CHURCH, NEW ORLEANS, MOVES FORWARD

First Church, under the leadership of Rev. N. H. Melbert, has added to its staff a very fine young woman whose work will be chiefly with the young people. She is Miss Margie Boyd, of New Orleans, who has been with the National Youth Administration. She majored in recreational leadership and will prove of great value to the church.

According to the figures given by the Orphanage, First Church stands second in the Conference in its contribution to that very worthy institution.

The attendance at the regular mid-week services hovers around the 50 mark, and the Sunday night congregations are steadily increasing.

Good Friday services will be held from 12 noon to 3 o'clock and seven New Orleans ministers will participate. Methodists of the city are being urged to attend these or other Good Friday services.

On Easter Sunday morning, the Knights Templar of the three commanderies of the city will worship at First Church, and at the evening service at 7:30 o'clock the choir will give a sacred concert.

CHAPLAIN ELLISON REPORTS

Dear Dr. Duren:. This word to let you know that I am located here as an assistant post chaplain. My brief active duty as chaplain in AUS has been a continuous experience of surprise and blessing.

The Chaplain School, in historic Cambridge, was a marvelous experience, and I visited places like Old North Church and Lexington Battlegreen in adjacent areas. Somehow I have always loved America and American history, and my soul was well fed with historic and religious backgrounds in my imagination and reverie.

It has been a satisfaction to me to discover how well the Methodist belief and faith meet the needs of the masses of men in all conditions. We can preach in khaki with a canopy of heaven's blue and men can be reached everywhere. I am glad to be a Methodist minister and a Methodist chaplain.

I trust that men who can qualify for the chaplaincy will do so at once—"the field is white unto the harvest and the laborers are few."

Faithfully yours,
CHAPLAIN A. M. ELLISON,
First Lieutenant.

1943 ANNUAL CONFERENCE SESSIONS, SOUTHEASTERN JURISDICTION

Louisville Area
Bishop U. V. W. Darlington
Kentucky—Lexington, September 1-3.
Louisville—Columbia, September 15-17.

Atlanta Area
Bishop Arthur J. Moore
South Georgia—(Referred), November 4.
North Georgia—Atlanta, W. M., November 18.

Nashville Area
Bishop Paul B. Kern
Cuba—Havana, July 1-2.
Holston—Knoxville, Central, October 6-10.
Tennessee—Nashville, October 13-15.

Richmond Area
Bishop W. W. Peele
Virginia—Roanoke, October 20-25.
North Mississippi—Tupelo, November 10-14.

Charlotte Area
Bishop Clare Purcell
North Carolina—Statesville, Broad Street, October 18.
Western North Carolina (Referred), (Referred).

Birmingham Area
Bishop J. L. Decell
North Alabama—Birmingham, West End, October 27.
Alabama—Mobile, Dauphin Way, November 3.
Memphis—(Referred), November 10.
Mississippi—Jackson, Galloway Memorial, November 17.

Columbia Area
Bishop W. T. Watkins
South Carolina—Sumter, October 27.
Upper South Carolina—(Referred), November 10.

Each bishop presides over the Conferences in his Area.

J. L. DECELL, Secretary,
Southeastern College of Bishops.

"The truth is the most robust and indestructible and formidable thing in the world."
—Woodrow Wilson.

THE NEBLETTS AT WAR

"The Nebletts at War" is the title of a three-column art layout in a recent issue of the "Havana Post," a copy of which has reached friends of the missionary Neblett family of Cuba.

The four sons and two daughters of the Rev. Dr. and Mrs. S. A. Neblett, of Havana, according to the newspaper story, have gone all-out in joining Uncle Sam's war effort. "All of the Neblett children," the paper states, "are well known in Cuba, four of them having been born here and all of them having lived here for a number of years." Ages of the Nebletts range downward from 37-year-old William, born in Matanza, Lieutenant-Commander in the Navy, to 17-year-old Robert, born in Havana, yoeman, third class, assigned to the Dirigible Division of the Naval Air Corps.

The two daughters, Lucy Ann, born in Matanzas, Cuba, and Mary Frances, born at Temple, Texas, are in service with the War Department. John, born in Union City, Tenn., is an ensign in the Naval Air Corps; and Sam, native of Havana, has joined the Navy. All of them are proficient in Spanish as well as English; all of them attended colleges on the island and, with the exception of Robert and Sam, 21, who left college after two years to enlist, have taken degrees of higher learning in the United States.

Lucy Ann, John and Mary Frances were graduated from the University of Texas (Austin, Texas), and William from Florida Southern College (Lakeland, Fla.).

Mrs. Neblett is also entirely in war work as Director of the Section on Nutrition of the Co-ördination Committee for Cuba, a branch of the Nelson Rockefeller Co-ordination of Inter-American Affairs.

Dr. Neblett went as a missionary to Cuba in 1902 and, with the exception of two years spent in Nashville, Tenn., as one of the secretaries of the Centenary of Missions movement, has served continuously on the island.

(Note: This record for patriotism has a parallel in the family of Rev. and Mrs. R. P. Neblett, of the North Mississippi Conference, who live at Shelby, Miss.—Editor).

NEWLY-APPOINTED CHAPLAINS

ARMY

Frank Allen Blackwell, Oxford, Miss.
Emanuel Leroy Briggs, Augusta, Ky.
Herman James Burkett, Whitehaven, Tenn.
Carl Henry Linden, Galva, Ill.
Carl D. Moorhead, Skellytown, Texas.
Floyd Merrill Patterson, Milton, North Carolina.
Lindsay Fred Strader, Stony Point, North Carolina.
Robert Brooks Weaver, Summit Station, Ohio.

NAVY

John Lee Alexander, North English, Iowa.
Howard McKinley Carpenter, Hamilton, Ohio.
Earnest Lee Carter, Cincinnati, Ohio.
Robert Raymond Croyle, Curwensville, Pennsylvania.
Robert Wile Fribley, Bunker Hill, Indiana.
Paul Markley Hann, Fort Madison, Iowa.
Charles Conner Hartung, Lombard, Ill.
Carl Graham Mettling, Chicago, Illinois.
George Francis Pearce, Jr., Shreveport, La.
Ray Hylton Sanders, Temple City, Calif.
Albert Samuel Schmitt, Mooresville, Ind
Glen Milford Warner, Delaware, Ohio.

PERSONAL NOTES AND INCIDENTS

Chap. Aubrey C. Walley, of the Mississippi Conference, is stationed with the 329th Fighter Group, 331 Fighter Squadron, Van Nuys, Calif. Bro. Walley requests publication of his address so that he may be contacted by his friends.

Dr. G. F. Winfield, whose illness has been noted in these columns, is still seriously ill at the Baptist Hospital in New Orleans. Reports from him as we go to press indicate that his condition is not good, that he is suffering a great deal.

Rev. E. C. Driskell reports the work at Pickens, Miss., as going well. At the second quarterly conference on May 4, all salaries including pastor, district superintendent and bishop, were paid to May 1. The Week of Dedication offering was $126; $32 was sent to Memorial Mercy Home-Hospital; $8 reported for Sanitorium Fund; and $315 for other causes.

Rev. S. E. Flurry, retired member of the Mississippi Conference, living at Perkinston, Miss., has been seriously ill in the Methodist Hospital at Hattiesburg for the past three weeks, according to a letter from his son, Rev. Fred S. Flurry. He is still very sick, but there is sign of improvement in his condition. We sincerely trust that this faithful servant of the church may soon be on the road to recovery.

Rev. R. G. Moore, pastor at Amory, Miss., reports good progress in his work at that place. The Amory church is doing a splendid service to men in the armed forces, of whom there are about 80, by sending them the church bulletin from week to week. We are glad to note also that the board of stewards unanimously recommended that the entire membership read the New Orleans Christian Advocate.

From the American Press we take the announcement that Mr. and Mrs. Joseph John, of Sulphur, La., have announced the approaching marriage of their daughter, Emma, to Rev. Sam Nader, of Marshall, Texas, the wedding to take place on May 12, at 8 p.m., in the Henning Memorial Methodist Church in Sulphur. Bro. Nader is at present pastor of the church at Iowa, La., and Miss John is an active church worker at Sulphur and in surrounding churches as well.

CHURCH AT CARLISLE, MISS., TO BE DEDICATED

The new Methodist church at Carlisle, Miss., will be dedicated on Sunday, May 2, by Bishop J. L. Decell, Birmingham, Ala. The dedication will be part of an all-day service, with dinner on the ground.

The church is on the Hermanville charge, and Rev. J. A. McRaney is the pastor. Bro. McRaney and his people are said to have built the church largely with their own hands, even cutting the lumber, and the church was built without contracting a debt.

EDUCATIONAL BUILDING AT CLINTON, LA., TO BE DEDICATED

Rev. Fred S. Flurry, pastor, announces that the educational building at Clinton will be dedicated on Easter Sunday evening, at 8 o'clock. Bishop A. Frank Smith will preach the sermon and Dr. W. L. Doss, Jr., district superintendent, will be present and participate in the service. All friends and former pastors of the church are cordially invited to be present.

REV. C. M. MORRIS MAKING GREAT RECORD ON THE LOTTIE CHARGE

Lottie charge in the Louisiana Conference is making a great record under the leadership of Rev. C. M. Morris. The whole of the Conference Benevolences for the year were paid on December 19; the apportionment for retired ministers was paid on January 15; and on January 31, a special offering of $46.35 was sent to the Memorial Mercy Home-Hospital. During the month of February the annual askings for Bishops, Sustentation, Golden Cross, and Administration were raised, thus completing payment on all fixed District and Annual Conference obligations.

During March, thirty-three subscriptions to the New Orleans Christian Advocate were secured. In April, it is the plan to raise one hundred dollars for the Methodist Orphanage. May and June have been dedicated to a program of church improvement—the painting of the parsonage, and painting the church at Waxia. In addition to this program of sharing with others, the pastor's salary was reported paid to date at the second quarterly conference on April 11. If any pastor or charge in our territory has made a better record than this we have not heard of it.

REV. C. M. MORRIS

At the present time, Bro. Morris is assisting Rev. A. R. Hoffpauir in a meeting at Gretna, Louisiana.

ITEMS OF INTEREST FROM THE ALEXANDRIA DISTRICT

First round quarterly conferences were completed on the Alexandria District several weeks ago. There are evidences of progress, and a summary of the main points of emphasis might be of general interest.

The most hopeful outlook for a forward movement is the optimistic spirit of both laity and preachers. A large majority of the preachers have been in their present appointments one or more years, and are building on foundations laid in former years. Pastors in places for the first year have been well received, and are fast adjusting to the total program of the church in their new fields of labor. The new district superintendent has been most cordially received. This spirit of general interest and good-will speaks well for the leadership of the district in former years.

Another sign of growing interest is an increased financial program. Pastors' salaries have been increased in many places. World Service acceptances show a general increase of 15 per cent over acceptances of the past year. The Week of Dedication offering will total around thirteen hundred dollars. Certainly the Orphanage and the Memorial Mercy Home-Hospital will receive generous offerings. The debt-paying spirit is on the move in many places. The Pineville people have paid a parsonage debt of approximately $2,300 since Conference. First Church, Alexandria, is in the process of completely liquidating a debt of long standing. The church at Natchitoches has purchased a beautiful site for a new parsonage, and is waiting for the day when materials can be secured for such an undertaking. The people of Palmetto Church have purchased a lot for a new building and, even under restrictions on building materials, are making plans for the erection of a new church. The newly-organized church at Ville Platte has purchased a lot and erected a house of worship since the beginning of the Conference year.

The district had the services of Rev. G. W. Dameron for two weeks in a round of educational conferences. The district superintendent is attempting to continue this type of work through the spring and summer months. Teaching courses are being taught, and informal educational conferences are being held in the smaller churches of the district. In addition to the benefits derived from formal training work, these first-hand contacts with both people and preachers are most helpful. Response to this work is very encouraging, and the interest manifested is also an optimistic sign of a forward movement throughout the district.

R. R. BRANTON, D. S.

THE NATIONAL WAR FUND DRIVE

The National War Fund Drive will be made this fall and will be conducted simultaneously in all parts of the United States. The organization and method of the drive will be like the Victory Bond drive now being made, and the appeal will include all nationwide calls upon the public except the Red Cross.

It will be an appeal to the American people for voluntary contributions for the relief of suffering in all parts of the world. This nationwide benevolence will doubtless provide the key to millions of hearts who, touched by our manifestation of good will in the time of their own great need, will not forget our sharing with them.

No material return will be expected for this service. We wish only to deserve the brotherly affection and gratitude of the destitute people after the war is over. No one should contribute with the feeling that it is a charity dole, but they should give with a sense of thankfulness that our Heavenly Father has granted us the prosperity out of which to minister to suffering humanity.

This effort upon the part of the American people should inspire a new missionary receptivity on the part of those who may share in this expression of our brotherly love. Naturally the churches will have a large share in this national effort, and every worker should give himself with the passion and enthusiasm of its being as missionary and evangelistic as it is humanitarian in its purpose.

Mr. J. W. Reily, a New Orleans Methodist layman and a member of the Advocate Publishing Committee, is a member of the National organization for promoting this drive. He confidently expects that the Methodist constituency of this paper will share enthusiastically in the promotion of this campaign when the time arrives for changing a noble purpose into a golden deed.

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	36
Baton Rouge	91½
Lake Charles	63
Monroe	49
New Orleans	46
Ruston	44
Shreveport	26

Mississippi Conference

Brookhaven	105
Hattiesburg	77
Jackson	104
Meridian	80
Seashore	136
Vicksburg	132

North Mississippi Conference

Aberdeen	91
Columbus	106
Corinth	176
Greenville	47
Greenwood	222
Sardis-Grenada	100½

THE ASTONISHMENT OF EASTER

(Continued from page 5)

as a living reality permeating the lives of consecrated individuals in all ages and in different lands. Under the influence of Christ's spirit we have seen the gradual elimination of many ills that have plagued mankind. Under the influence of Christ's spirit we may envisage even the elimination of war and the spirit of conquest in the days to come.

The Century of the Common Man is dawning upon us with its freedom of religion and of self-expression, with its freedom from fear and want. The eight points of the Atlantic Charter include the principle that there is to be no territorial aggrandizement, that access to the raw material and the markets of the world is to be given on a just basis, with a view of benefiting all of mankind.

Christian people everywhere seem to be getting ready for the establishment of a brotherhood that would lift up the underprivileged everywhere. To this end served also our "Conference on the Chrsitian Basis of World Order" at Delaware, Ohio, in March, 1943. The Christian perspective was turned upon many of the vexing problems of the day—post-war world economy, race issues, land and human welfare, politics, international relations, health, capital and labor, etc.

It seems that the time is near when the parable of the Kingdom of God is to come to its realization: "It is like leaven, which a woman took and hid in three measures of meal till the whole was leavened" (Luke 13:21) and when ". . . the earth shall be full of the knowledge of the Lord, as the waters cover the sea" Is. 11:9).

CAMPAIGN ACKNOWLEDGMENTS

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West Monroe—C. K. Smith	8
Simsboro—L. P. Moreland	4
Pelican—A. D. St. Amant	12
Baker—H. D. Watts	4
Tickfaw—P. W. Sibley	5
Ringgold—E. W. Day	19
Gueydan—C. W. Quaid	5
Crowley—J. B. Grambling	4
Leesville—A. A. McKnight	23
Loranger—P. W. Sibley	5
Zachary—B. A. Galloway	3
Carrollton Ave.—E. C. Gunn	3
Grayson—C. W. Lahey	6
Baton Rouge—J. H. Crowe	3
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	7
Gonzales	5
Hornbeck—E. H. House	18
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	6
Choudrant—C. L. Elliott	6
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Meridian, Poplar Springs—G. E. Allan	5
Roxie—R. E. Alsworth	7
Georgetown—W. Baylis Alsworth	4
Pelahatchie—R. I. Moore	3
Raleigh—Murray Cox	3
Chunky—J. H. Cameron	3
Fannin—Norman Purvis	4
Collins—T. R. Holt	7
Yazoo City—R. H. Clegg	35
Gloster—R. A. Allums	5
Harrisville—W. J. Dawson	4
McComb—F. E. Dement, Jr.	5
Meadville—Wesley Ezell	9
Canton—J. L. Carter	7
Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	15
Homewood—R. E. Case	3
Hazlehurst—C W Wesley	20
Summit—T. E. Nicholson	3
Bucatunna—E. D. Simpson	3
Brooklyn—E. E. Samples	4
Moselle—J. A. Bridewell	4
Vaughan—J. H. Grice	5
Meridian—T. J. O'Neil	3
Magee—B. H. Williams	10
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Winona—J. T. McCafferty	3
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Acona—W. M. Langley	4
Minter City—W. P. Bailey	10
Ethel—E. G. Potts	4
Weir—J. N. Humphrey	8
Coahoma—M. E. Armstrong	3
Indianola—S. E. Ashmore	3
Ebenezer—E. M. Shaw	7
Sardis—J. O. Dowdle	3
Webb-Sumner—A. W. Bailey	16
Ruleville—W. C. Beasley	12
Coldwater—H. E. Finger, Jr.	3
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Potts Camp—Z. A. Jumper	4
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Water Valley—E. H. Cunningham	11
Rienzi—B. F. Bullard	13
Dublin—W. R. Crouch	4
Blackhawk—R. E. Wasson	5
Sunflower—J. W. Gibson	22
Victoria—B. D. Benson	3
Baldwyn—A. C. Bishop	7
New Albany—C. T. Floyd	29
Leland—W. B. Baker	4
Lula—J. C. Wasson	3
Becker—W. D. Waugh	6
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Tupelo—W. A. Tyson	7
Mathiston—H. D. Suydam	4
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Nettleton—W. C. McCay	15
Belmont—H. C. Lewis	4
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Iuka—N. M. Mamill	6
Durant—H. P. Lewis	11
Tutwiler—J. V. Stewart	20
Olive Branch—N. N. Maxey	17½
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

"Of the past mindful;
To the present faithful;
For the future hopeful."

The theme of the recent W. S. C. S. conference held in Monroe should be a challenge to every missionary woman, and especially the Spiritual Life groups. Our heritage is great, the issues of today require unquestionable faithfulness, and a sincere Christian must be hopeful for the future.

The Spiritual Life Committee meeting in Monroe was more than a planning committee. There is a peculiar help that comes from meeting with a group whose interests are united in thought. That same help comes to any group that meets "faithfully and prayerfully." Whether the group be large or small, the spirit is what counts.

The Spiritual Life groups are likened to a great dynamo that furnishes the power to be mindful, faithful and hopeful. E. Stanley Jones says, "Life can never be abundant unless it has abundant resources." Folks are looking to these groups for inspiration, and may we not be found "wanting." Tis said—

"If your life is unselfish.
If for others you live,
Not for what you can get out of life,
But what you can give.
If you live close to God in His infinite grace
You don't have to tell it—
It will show in your face."

Many experiences were shared at our committee meeting in Monroe. Questions of common interest were discussed and the following recommendations were accepted:

Recommendations—Spiritual Life Committee

Realizing the need of comfort and spiritual uplift for families with loved ones in the service, we recommend that large circulation be given throughout our Jurisdiction to the new packet that has been created to give a special ministry to the wives and mothers of our men and women in the service of our country, and that prayer leagues composed of these wives and mothers be formed in the groups, circles, or the general societies wherever practical, setting aside a certain time during the day for prayer in their respective homes for each other, and for their loved ones scattered over land, on the sea, and in the air.

We recommend that conferences urge local societies to become "Colonels of the Kingdom," making the "Day Apart," held last September, an annual observance in their respective churches.

* * *

The new report blank to be found in the corresponding secretary book for the quarterly report of the S. L. report is being used in a most encouraging number. If you as a leader have not filled yours out, get it from your secretary and fill it out for the last quarter and mail it to me, and do the same each quarter following. There is encouragement to be gained in all these reports; it makes us realize that there is a united effort in spiritual enrichment.

There is a very fine new missionary prayer book called ',The Unseen Guest." It is published by the Editorial Department of the Joint Division of Education and Cultivation, 150 Fifth Avenue, New York, N. Y. It is for the quarter and each day there is a picture of a missionary or a worker and a bit of information about their work and where they are located. You are to pray for that one on that particular day. It is almost overwhelming to think of the effect that could be achieved if women all over this land would unite in such a prayer group. The price of the book is only 10 cents. I beg you to order copies for your group and have a part in this moement of entertaining "An Unseen Guest" in your home every day.

There is so much information in the World Outlook and Methodist Woman as to inspirational literature to be obtained. I do hope you will order enough of the new size Prayer Cards and Prayer Calendars from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. They are free.

Please remember that each group **is an individual unit.** There aren't any suggestions that will completely fit every group. Also remember there isn't a group too small or too widely scattered to be an effective **praying group.** So I ask you again to use whatever help that comes to you that fits your group, but when that help isn't available use your own initiative. I have found these questions to be a challenge to me. Maybe if you clip them and keep them in a spot where you will often see them, they will challenge you also.

* * *

Some Personal Questions—Pick Out Yours

1. Have you read your Bible this morning?
2. Do you have family worship, or something to correspond to it?
3. Did the last book you read have anything in it worth telling anybody?
4. Are you spending as much money for religion as for amusement?
5. If you belong to the church, are you doing all you promised you would when you joined it?
6. How long has it been since you tried to get anyone to be a Christian?
7. When was the last time you said a prayer in public or private? Or don't you believe in prayer?
8. Are people always glad to meet you because you are so cheerful and helpful?
9. What have you done today that nobody but a Christian would do?
10. Eternity—what preparations are you making for it?

—Presbyterian of the South.

* * *

Your District Key Women Are:

Alexandria—Mrs. L. A. Blevins, Glenmora, Louisiana.

Baton Rouge—Mrs. E. A. Salassi, Route 1, Hammond, Louisiana.

Lake Charles—Mrs. Eliza I. Harris, 625 Kirby, Lake Charles, Louisiana.

Monroe—Mrs. C. B. Atkinson, Box 401, Monroe, La.

New Orleans—Mrs. W. D. Boddie, Felicity Methodist Church, New Orleans, La.

Ruston—Mrs. A. A. Meredith, Jonesboro, Louisiana.

Shreveport—Mrs. J. R. Ingram, 3791 Youree Drive, Shreveport, Louisiana.

Don't forget your quarterly report and write your District Key Women when you need help, and again I beg you to try to fit the Spiritual Life program to your own locality.

Remember our Motto:

"By all means take time to salute thyself and see what thy soul doth wear."

May we be one in prayer and service and sincerely devote our lives to helping to make this a better world to live in.

MRS. C. N. SHAFFER,
Spiritual Life Chairman.

* * *

"Study to be Quiet"

By Grace Noll Crowell

The shout of war is over all the land;
  Men's hearts are like loud thunder in their ears;
The earth itself is shaken where we stand
  And minds are sick with tumult and fears.

We search the Holy Book to find release,
  And there Paul's clear command takes sudden light:
"Study to be quiet" and a peace shines through
  The world like candles lit at night.

"Study to be quiet" O my heart
  Be still, and hands be able at your work.
No one but you can do your special part.
  Be steady now at tasks you must not shirk
And study to be quiet that you may
Be strong to meet the perils of today.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God in His infinite wisdom to remove from our midst, on April 2, 1943, our esteemed neighbor and friend, Mrs. G. W. Holloway, an honored member of Carson's Woman's Society of Christian Service, and,

Whereas, we, the members of said society, desire to express our appreciation of her Christian life and loyalty to her church, and to her friends. The society keenly feels its loss. In our hearts we shall ever cherish her memory, and always enshrine her as one of God's truest and best.

Resolved, that the memory of her life, which has been a living testimony of her love for Christ, her church, and her friends, shall remain with us, and her presence at our meetings shall be greatly missed.

Resolved, further, that a copy of these resolutions be sent to the New Orleans Christian Advocate, a copy to the family, and that they be entered on the permanent record of the society.

Respectfully submitted,
MRS. C. G. LAIRD,
and other members of the Woman's Society of Christian Service.

"I beg most earnestly that the public generally will prevent our young soldiers from being tempted to drink."—Lord Roberts, in an appeal just before his death.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Conference News. . . "Today's Responsibility—Tomorrow's Opportunity."

I am sure that you are glad to have had a part in the next two items on this page: (1) We made Bishop and Mrs. Bromfield Life Members of our Woman's Society of Christian Service; (2) We paid ten dollars on making Madame Chiang Kai-Shek a Life Patron from the Division of Woman's Society of Christian Service.

* * *

Wood Junior College,
Mathiston, Miss., April 6. 1943.

Dear Mrs. Ratliff:

I want to thank you for the generous offering that was given by the Conference last week for those of us who stayed to work. I appreciate it so much.

The work was really a pleasure to me. for all of you were so nice to us. I hope that everyone who came enjoyed being here as much as we enjoyed having you.

I hope that it will be possible for your Conference to meet on our campus again next year. We would be very glad to have you visit our campus at any time it is possible.

Sincerely yours,
KARLENE PARKER.

* * *

Recommendations from Various Committees

1. That we accept a 5 per cent increase in our local pledges, this increase to be directed to work in South America.

2. That our pledge for 1943 be $21,000 over our Week of Prayer offering.(This means that we must increase our giving individually or we cannot meet the two items listed here).

3. That we continue aid to the Student Secretary Fund at State College on the same basis as last year.

4. That contributions be made toward scholarships for Wood Junior College.

5. That all monies contributed for supplies be sent to Mrs. D. H. Hall, treasurer. designating its purpose.

The followng is the list of Supplies taken from that session's committee·

Cash Offerings

Malvina Community Center. Lewis Memorial Hospital, Africa. India, Latin America, China Relief, Ministerial Fund.

Box Offerings

Malvina Community Center: Nursery school supplies. Simple layettes. Sheets, towels, pillow cases to be loaned in case of illness. Christmas boxes for children and young people. Report the number of used garments sent.

Wood Junior College: Guest and hospital linens.

Rust College: Christmas boxes for Negro girls.

6. Miss Cora Lee Glenn, our Conference worker, be available to assist the district secretaries and the local pastors in the organization of new societies.

7. The goal for 1943 for the Conference be 20 new societies.

8. A minimum increase of 8 per cent in society membership for 1943.

9. The use of Transfer Membership cards be made available to keep members in close contact with the nearest society of the Woman's Society of Christian Service.

10. In every local church the Spiritual Life Group shall endeavor to promote some spiritual ministry as a part of their war service project, as, brief prayer service in Red Cross Canteen, or visiting homes of service men, of new people, of shut-ins, of lonely people; a reserve supply of Christian Literature should be kept to be distributed on these visits. This literature may include Upper Rooms. Christian Homes. Advocates, pamphlets.

* * *

High Point W. S. C. S.

The W. S. C. S. of High Point. Miss., was organized in January, 1943, and is making a start in the good work. Our community is small, but we have ten members on roll and an average attendance of eight at our meetings.

The third Sunday in February we observed our Flag Service for our boys who are in the service of our country. We are to have a mission study and lecture course at the church April 6, given by Bro. Suydam and our pastor, Rev. J. W. Holliday. The topic is, "The Latin-American Circuit." We shall have an all-day meeting and carry our lunch. We have been studying "A New Earth Wherein Dwelleth Righteousness" once a month. We are planning on playing the game of "Twin Sisters" in the near future so that we may be drawn closer together. We have a Spiritual Life Group in our circle that will help us build up the spiritual side of our life. We hope to do something for our boys in the service in the near future. On account of our president being ill, we were unable to attend the conference at Wood Junior College at Mathiston. We are sorry to have missed it. We hope to get better organized soon, so that we can do something to help our young people see the better side of life.

The following is a list of officers: Mrs. Jessie S. Smith, president; Mrs. Richard Porter, corresponding secretary; Mrs. H. W. Rhodes, recording secretary; Mrs. Homer Ward, connectional and local treasurer; Mrs. J. E. McKay, secretary of Christian Social Relations and Local Work; Mrs. W. J. Brown, secretary of Publications and Supplies; Mrs. W. M. McElroy, secretary of Octagon Coupons; Mrs. Homer Ward, secretary of Children's Work; Mrs. J. A. Dubrad, secretary of Study and Missionary Service; Mrs. Richard Porter, chairman of Spiritual Life Group.

We ask an interest in your prayers for our society.

* * *

Report of the W. S. C. S. of Itta Bena—First Quarter, 1943

We have done very good work in our W. S. C. S. for the first quarter of 1943, having had all meetings and carried out all planned programs. Our rural pledge and our Methodist Hospital Auxiliary dues have been met. Most all pledges were paid up to date.

Our secretary of Student Work sent out forty-four boxes of sweets at valentine to our boys and girls in the armed forces and to the students at college. Many grateful thank-you notes received made her effort most worthwhile.

Our church-wide mission book was studied at an all-day meeting. We are having our regular Bible and mission studies with very good attendance.

We are happy to report that we have 3 active Spiritual Life Groups. At these meetings we have good attendance and splendid devotionals.

We are grieved over the deatah of one of our faithful members, H. H. Nabors. She will be missed from among us.

A most inspiring service was held in the observance of the World Day of Prayer, with Mrs. W. R. Stone as leader. All three churches of our community joined in this meeting, and all who attended received a great blessing.

We are praying God's blessing on our work for the remainder of the year, and we trust that it will be pleasing unto Him.

MRS. L. H. HIGHTOWER,
Chairman of Literature and Publications.

* * *

Rosedale Society Loses One of its Dearly Beloved Members

We are all deeply shocked and grieved over the tragedy at the Methodist parsonage on Sunday, April 4, 1943. Mrs. W. W. Hartsfield, wife of the pastor of the Rosedale Methodist Church, was killed Saturday night by carbon monoxide gas, caused by a faulty water heater or some leakage from the gas stove in their room. The Rev. W. W. Hartsfield was also overcome by the gas and was unconscious when found by members of his church Sunday morning, when he failed to appear to preach at the Benoit church. He was given artificial respiration and taken to the local hospital where oxygen was administered. He is now recovering.

Mrs. Hartsfield had been an active, interested member of our local society since she came to Rosedale in November. 1941. She was such a kindly, gentle person that her presence amongst us has been felt by all who love and admire the true Christian character. She was much beloved by those of us who worked with her and by those who met her in just a most casual way. We shall miss her in every way as we gather to serve the Father she was so loyal to, but we are grateful for these few years that we have had the opportunity of serving with her.

Religion is this transfiguration of all the facts of life: it is the view of all things **sub specie oeternitatis,** the realization of life as the incarnation of sublime ideals. Such religion is often spoken of as dreamy and impractical; but, until we get more of this ideal element into common life, the work of the world will never be properly done.

—Rev. Frank Walters.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Above the hills of time the cross is gleaming,
Fair as the sun when night has turned to day;
And from it love's pure light is richly streaming,
To cleanse the heart and banish sin away.
To this dear cross the eyes of men are turning
Today, as in the ages lost to sight;
And so for Thee, O Christ, men's hearts are yearning,
As shipwrecked seamen yearn for morning light."

—Thomas Tiplady.

* * *

The Christian Family in War Time

It is time to make plans for the observance of Christian Family Week, May 2-9. This should be a church-wide observance, and the Christian Social Relations and Local Church Activities committee in the local society should cooperate with the pastor.

Pastors are busy people and most of them will be happy to have the local society plan the week.

A very helpful folder, "The Christian Family in War Time," may be ordered from the Committee on Marriage and the Home, 297 Fourth Avenue, New York, N. Y.; price 2 cents each, 15 cents per dozen, $1 per hundred. This folder gives suggestions for activities in the community as a result of this observance.

Some of the activities which might be carried on during the week are:

1. Have the worship service and sermon on May 2 organized around family life. Invite couples whom the pastor has married as special guests—mark the pews.
2. Have a church-family night.
3. Have a church-school "Open House," with all the parents invited.
4. Present Christian family life plays.
5. Conduct a family hobby rodeo.
6. Hold an old-fashioned church and family supper.
7. Have a Golden Wedding Party for all couples married fifty years or more.
8. Arrange a series of home dedication services for the homes in the community.
9. Close the week with the Mother's Day service on May 9.

Follow the week of observance with some very definite activities in the community.

"Christian family life must be conserved and sustained in war time, because within its keeping are all those values for the sake of which alone can the suffering of war be endured and justified."

Societies will do well to make a study of the pamphlet No. 7, "The Christian Family," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. This will be an "informal study" and can be reported as part of the work of the society. It is not an approved course—just a simple informal study.

The April, 1943, issue of "The Church Woman," price 15 cents, from The Church Woman, 203 N Wabash Avenue, Chicago, Ill., carries several very splendid articles which could be used during this week.

* * *

Sorrow Comes to Mrs. Alexander

The many friends of Mrs. W. M. Alexander, who has endeared herself to the women of the Mississippi Conference as teacher at Pastors' School and in our Conference Retreat, will sympathize with her in the sudden death of her only child, Mrs. Elizabeth Alexander Thompson, which occurred in Chicago, Ill., recently.

Those wishing to send a card to Mrs. Alexander may address her at 1800 Primrose Avenue, Nashville, Tenn.

* * *

New Report Books

We have been asked by Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, to allow several weeks for orders to be filled, so it will be wise for local societies to order their corresponding secretary's report book immediately. If the new treasurer's report book has not been secured, it should be ordered, too. These books are 35 cents each.

It would be well to secure the corresponding secretary's report book and make a study of it all during the quarter as a guide for activities; then, at the close of the quarter, many of the requirements will have been met.

* * *

Conference Study Program

Societies which are following the suggestion of the Conference Study Committee are now completing the study of "Will a Man Rob God?" closing this week with the very beautiful stewardship ceremony as given in the September, 1942, issue of The Methodist Woman.

The study during the first quarter of "The Work of the Woman's Society of Christian Service," and during the second quarter of "Will a Man Rob God?" have been most profitable, and we are now being asked what we are to study during the remainder of the second quarter.

As has been suggested, the study of "The Christian Family" during May will be most timely and will be considered "an informal study."

Then, an opportunity for real study will be given at the Pastors' School, to be held at Millsaps College, Jackson, May 31-June 5. Secretaries of Missionary Education and Service and secretaries of Christian Social Relations and Local Church Activities are expected to be there, and as many other women as possible. Details of the School will be given later.

Societies which were late beginning their study program for the year may continue with the "Work of the W. S. C. S." and "Will a Man Rob God?"

* * *

Children Study Missionary Units During Spring Quarter

"Training children to become members of a world-wide society is the challenging task upon which the leaders of children in Methodism are at work during the spring quarter. For, in churches in large communities and small, as groups of boys and girls take part in the study of missionary units, they are exploring under the guidance of teachers the horizons of a larger and more friendly world.

"Thus, during these days, when the world is being thrust upon children as it never has before, and when things that divide are being stressed on every hand, the church is leading its boys and girls into experiences that make for understanding, appreciation and peace. More than that, it is helping the children become conscious of being members of a world-wide Christian fellowship which includes peoples of every race, nation and class."

Mrs. J. B. Cain, secretary of Children's Work of the Mississippi Conference, has sent to all local secretaries splendid instructions for the presenting of the missionary units, also a copy of the "World Friendship Bulletin." She will be happy to assist anyone who will write to her about their individual needs. Address her at Columbia, Miss.

* * *

Life Memberships for Mother's Day

In two weeks we will observe Mother's Day. How will we honor our mothers?

There are many of us who wish that we had honored our mothers, who so dearly loved the missionary cause, with a Life Membership during their life-time, but we just let the time slip away, and then it was too late.

Deep down in the heart of many mothers there is the hope that someone will pin on them the little gold cross, signifying that $25 has been given to missions in their name. Recently, one of them said to us: "I wonder if anyone will ever pin one of those pins on me?" There was an unuttered longing in her voice.

So, we just pass on this thought.

ARRIVE IN SANTIAGO

A cablegram from Santiago, Chile, dated March 30, announces the safe arrival there of four missionaries of the Woman's Division of Christian Service who are en route to their fields after furlough—Miss Katherine Donahue going to Rosario, Argentina; Miss Ruth Hillis ot Piracicaba, Brazil; Miss Rachel Jarrett to Sao Paulo, Brazil; Miss M. McSwain to Ribeirao Preto, Brazil. Since plane reservations were difficult to secure, they took the long trip down the West Coast of South America and across the Andes.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON
APRIL 25, 1943

By Rev. W. C. Newman

THE RISEN LORD

Lesson Text: John 20:1-17.

Golden Text: He is risen.—Mark 16:6.

W. C. Newman

From all appearances Easter has no deeper significance to some than that it is a time to display new clothes. To some others the joy in gala dress may also include a vague sense of a colorful earth—yellow jonquils dancing on the lawn; flowering peach, hawthorne, redbud, and dogwood brightening a landscape too long drab with winter. And a discerning few go further to think that after all death is not the end, that those we have loved and lost awhile are really waiting for us in Life's New Land.

Well, this is true—but not all the truth about Easter. Easter does speak of these things, and more—of a Risen Lord, and our loved ones in the bosom of God. There is comfort in Easter. But the more I think of it the more sure I am that it is not so much comfort we ought to get from it as something else. Something the disciples got on that first Easter.

Faith in "The Way of Love"

There was every reason for these disciples to quit on Good Friday. The talk about the meek inheriting the earth, about forgiving one's enemies, about the lilies of the field, about losing one's life to save it, sounded now like so much bosh. It could all be lumped under the term "visionary-impractical." Rather than saving his life Jesus had utterly lost it.

But the sight of the empty tomb reanimated them, inspired them for another try. From being disillusioned, cynical, bitter men and women, they now became certain, confident, bold—**and faithful.** Those who had cringed away from the persecution now faced it out with stout hearts, never wavering even when they became martyrs.

Certainty is more needed among us than comfort—and more difficult to acquire. Easter ought to bring us that.

Holy Recklessness

"Expendable" is a new word in our vocabulary since that brilliant feat of courage performed by a small group of men has been immortalized in the book called "They Were Expendable."

Until that first Easter the disciples were cautious, self-concerned, leaving all to follow Jesus but forever asking him "what shall we have therefor?" To the last they lived in the belief that he would reestablish the Jewish people and the Kingdom of Israel in its dominant role. They were as materialistic as we—thinking the only things worth living for, or dying for, were what they could hold for themselves. And even after the resurrection, before its deeper implications were known by them, they kept asking "Wilt thou at this time restore again the kingdom to Israel?"

But now, after the Risen Lord had made himself known to them, and they had gotten over their amazement at his resurrection, they became possessed of a recklessness concerning their own lives that can only be termed divine. They literally threw themselves away for him, careless of the cost.

METHODIST COLLEGE DAY

No untried experiment is Methodist College Day, the observance of which, on May 2, will be promoted by colleges and by Conference Boards of Education in many sections of the Church. Though this is the first year the day has been officially recommended for general observance, its value in producing goodwill and increased revenue for colleges and in increasing the service of the institutions to the Church has been demonstrated over and over in certain annual conferences.

As a Church-wide emphasis, it should prove timely for the colleges and beneficial to the entire program of the Church.

As I grow older I am conscious of an increasing caution. I more easily resign myself to the world's injustices; more seldom champion an unpopular but just cause. And I think that may be said of hundreds of thousands of church people, ministers and laymen.

Easter ought to do that for us—draw us out of this too selfish concern for our own comfort and safety, **and make us expendable.**

Life's Dignity

One thing more Easter should do for us this year—bring us sharply back to a sense of the dignity with which every human life ought to be invested.

Fatalism is the inevitable product of war. The imminence of death causes most of us, especially the young, to conclude that in such a world nothing really matters. Morals are thrown to the wind; goodness seems of little worth.

If the cross were the end of such a life as Jesus' this morbid conclusion would be justified. Nothing would matter much if goodness ended like that.

To our generation, wasting life in ruthless war, debauching it in drunkenness and lascivious living, belittling it with our cynicism, squandering it in uselessness, the Risen Lord speaks of life's eternal qualities—endlessness, incomprehensible value, creativity, divineness. And kindly, but effectually, the resurrection says, **"You fools! What will it profit you to gain the whole world and lose such a life?"**

No, Easter is not so much comforting to me as stirring. I cannot face Easter and be content with myself. Somehow I've got to do better.

"Alcohol, by diminishing the moral and material strength of the Army, is a crime against national defense in the face of the enemy."—General Joffre.

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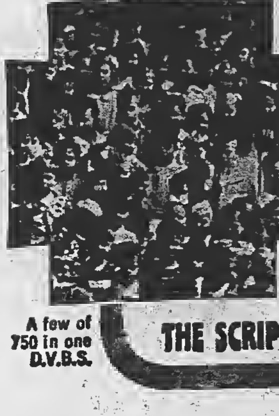

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THE CHRISTIAN FIRESIDE

CHINS UP!

By Rev. Vivian T. Pomeroy

"Chins up! And let's all sing together," says the cheery, inimitable Gracie Fields at the end of her nightly broadcast; and then her voice, which she can make as squeaky as an old ungreased cartwheel, rises sweetly, darts and disappears like a skylark. One is left refreshed by laughter, by a sentimental tear, but most of all by a happy infection of spirit. "We miss most the gay ones, don't you think?—those with whom we have laughed," wrote a friend to me the other day.

Chins up! Which reminds me of "a bit of a story for you," as our Gracie says. Queen Victoria was never a heroine of mine, although as a small boy I did, in a crowd of millions, attend her funeral and watch the oddly small casket pass on its gun carriage in the procession of great pomp with solemn music. Arthur Ponsonby, who was a page at the Victorian Court, has left it on record that Victoria, when quite a young princess, used in private to pin a piece of prickly holly close under her chin, to make sure that she held her head erect. The little woman had to face the world with a gallant bearing.

I fancy I see an invisible piece of holly under the chins of many people in these days. They are "keeping up appearances" in the best sense of the phrase. You meet them in the street; you sit at table with them; you have them in your closest company; they may be very near akin to you; but the way they hold their heads gives you no sign of inward anxieties and troubles. Quite ordinary people with their smiling, uplifted faces, adding every day their tiny bit of victory to the vast victory we are all resolved to win. They show the royalty of commonplace courage.

Perhaps only you know what your red-berried, sharp-pointed holly is. A bit of innocent pride, the constant recollection of a brave boy in battle, the trust of a friend, an inescapable duty, a grateful memory, the touch of Christ. Keep it in its place—invisible. Chins up!—Reprinted by special permission of the author and The Christian Leader.

THE FOOLISH SKYLARK

Once upon a time there was a young skylark flying with its father. Papa Skylark was telling the youngster what fine birds skylarks were, but the little skylark had his mind on more mundane things, such as the appetite and the craving of his stomach for food.

When the little skylark got down to earth, he found a queer little man driving a red cart. The man was crying out: "Earthworms for sale! Earthworms for skylark feathers! Earthworms for skylark feathers!"

The young skylark loved earthworms. So he called out to the man in musical words: "How many worms will you give for a feather?"

"Two worms for a single feather!" replied the queer man. So the hungry bird plucked out two of his feathers.

Next day the little skylark traded another pair of feathers for another luscious meal. He did it day after day. Then one day, being very hungry, he traded five feathers for ten worms.

So it went on day after day. But on the twentieth day, when the baby skylark lifted its wings, it could not fly. It had lost too many feathers. It was tied to the earth, and there it died.

Ever afterward, each year at spring, all the skylarks gathered around that skylark's grave to listen to their elders tell of how a foolish little skylark had sold its wings for worms.

It's a simple tale, with an echo in it of an ancient Biblical wisdom about a man who sold his birthright for a mess of pottage.

—Selected.

CHURCHES SEND RELIEF TO CHINA

By Leslie Bates Moss

About thirty schools and colleges of China—driven before Japan's advancing armies—have taken refuge in the city of Kukong, in south China.

About noon on January 5 last, a single Japanese plane dropped more than 200 bombs on Kukong. One hundred shops and 600 homes were gutted by fire.

Representatives of the Church Committee for China Relief learned that 20,000 people were homeless and immediately sent in help—soup kitchens, bedding, clothing and shelter.

In a large province in central China a famine is having its deadly effects. American news men declare conditions beggar description. The American Advisory Committee in China cabled to the Church Committee for China Relief in New York, for additional help—40 cents a day will keep a person alive on starvation rations. By next June a new crop will grow, but until then they need help desperately. The Chinese government is matching every dollar sent from America to aid these famine sufferers.

Relief workers stay as close to the battle lines as they can, helping civilians to evacuate to places of safety, rendering aid to wounded, and providing food and shelter for the homeless refugees. Aid is being given to help the people get on their own feet again. For example, after the American planes bombed Tokyo, there was a great deal of Japanese revenge bombing in China. In one city nearly 70,000 houses were destroyed. In still another city only twelve houses were left standing. Farmers in the area lost a great deal of their crops. In four districts 1,183 loans were made by representatives of the Church Committee to help farmers buy seed and plant crops. Each loan was for $40 Chinese currency—that is, $2 in our money. In projects of this kind, Chinese farmers have made a record of repaying 98 per cent of such loans within six months.

Education is only like good culture; it changes the size, but not the sort.

—Henry Ward Beecher.

REDEDICATION

By J. F. Dorroh

Here in the presence of our patriotic Stars—
Each Star a name, each name the name of one
Who fights for us in Europe's far-flung wars,
Or tropic isles beneath the setting sun.

Here in the presence of these Stars of blue,
And Him before whose mercy-seat we stand,
We dedicate our lives to be as true
To God as these are to their native land.

We must draw closer to the Lord in prayer,
And, keeping faith with Him, win faith's reward.
Seeking, and finding strength our loads to bear;
Upon the Arms of Love lean hard—lean hard!

Yes, we must pray and mean the words we pray;
Lord, Mold my life to meet Thy heart's desires—
As nature fashions from the mold and clay
The daisies' stars, the phlox's soft pink fires.

And if some cup of grief be over-full,
If your Star turns to gold in death's eclipse,
Remember—in that "vile place of the skull"
Christ placed the self-same cup unto His lips.

Madison, Miss.

MAKING EASTER REAL TO US

By Mrs. Irvin Rowland

"If ye had known me, ye should have known my Father, also, and from henceforth ye know him, and have seen him."

How quickly a place, a person, or a name becomes a part of our daily thinking when it connects us with some one we love or know, or some event that we are interested in. That which was unknown or quite unnoticed yesterday becomes a new friend today. Our attitude becomes one of interest and understanding. With enthusiasm we study it from every possible angle—that which was once dead to our thinking has suddenly become alive and attractive.

So, Good Friday and Easter Sunday become real and understandable to us when we connect them with a personal knowledge and experience of our Lord Jesus Christ. When He becomes our Saviour we begin to understand the price He paid for our redemption, and to marvel at the wonderful meaning of Easter. Before these events, even the disciples could not understand the significance of His words. They had to experience the tragic hours of the crucifixion and to see the glories of the Risen Christ before they accepted and comprehended His teachings. That which they despaired of became a beacon light in their lives during the years to come.

When we spiritually see the nail points and know Him as our personal Saviour, we will exclaim, like Thomas, "My Lord and my God." Then only can we know the depth and significance of Good Friday and the blessed Easter morn.

"Truth is inclusive of all the virtues, is older than sects or schools, and, like charity, more ancient than mankind."

—Amos Bronson Alcott.

THE SACREDNESS OF HUMAN PERSONALITY

By Bishop William Walter Peele

There was held in Delaware, Ohio, March 8-12, a Conference on Christian Bases of World Order and the Merrick lectures for 1943. There were 250 leaders from Methodism and the larger interdenominational Fellowship in attendance at this Conference. Twelve lectures were delivered and reports from twelve seminars were presented to the Conference for discussion. At the conclusion of this Conference some things stood out boldly, one of which is the sacredness of human personality. Every man is of inherent worth as a child of God, possessed of an immortal soul he is to be treated as a brother, regardless of his racial, social, intellectual or ethical condition. Emphasis was placed upon the fact that in educational institutions at home and missionary work abroad teaching about the Democratic way of life is important, but unless these institutions are organized and administered democratically with the recognition of the equal worth of each human soul before God they will not contribute their part to a Christian and Democratic way of life. Strong human characters are essential to a better world order.

We need today a Christian evaluation of man in terms of his eternal relationships. With this in mind let us see what Jesus has to say about the sacredness of human personality.

Jesus said, "Ye are of more value than many sparrows." "How much is a man better than a sheep?" When criticized for healing on the Sabbath day Jesus called his critics to remember that they led their oxen to water on the Sabbath and that if an ox were found in a pit it would be pulled out even on the Sabbath day. Jesus is here saying: "Men are better than birds, men are better than sheep, men are better than oxen.' So spoke Jesus, because many of the people of his day did not believe this. We have come on a day again when this truth which Jesus emphasized should be shouted from the housetops—human personality is of supreme value. We can rebuild practically everything war destroys except the human lives snuffed out, and the broken bodies of the wounded and the shattered minds of these driven mad by the horrors of war. The dollar cost of war may be great—the cost in human personality is such that no estimate can be made of values destroyed because human life is of such transcendent value that there is nothing else with which we can compare it, to give us any idea of the character of the loss. We must quit selling human life short. Man must either dominate the earth or be destroyed by it.

Many things have suffered a great deflation in recent years. Many of them have deserved this deflation, some have not. Among other things, there has been a great deflation of the importance and the value of the individual life. We are increasingly set in a world of, crowds, totals, aggregates, masses—these count more and more. There is a growing collective character of life in our world. There is the pressure of the collective mind. We are watching, in Germany and in Italy, one of the most complete denials of the worth of the individual in all history. While we must not deify ourselves and believe we are sufficient unto ourselves and can get along without God, still we must view the sacredness of personality through the eyes of God.

Let us not forget that the individual is set inextricably in the very center of the Christian gospel. All through the gospel there is stressed the worth of the least person. Christianity stands historically for quality against quantity in life, and qualitative forces of life come from individuality. If these forces are to be preserved there must be vigorous rethinking of the place of the individual in this age of crowds. The supreme valuation put upon a person by Jesus and his test of all institutions are clearly expressed in his words, "The Sabbath was made for man, and not man for the Sabbath." The acid test of anything is the contribution that it makes for the development of personality. This goes for our economic system, the state, every institution of our civilization. There were two important words in the philosophy of Jesus—personality, brotherhood. He set himself first to develop persons into the best possible and then to unite these persons into a brotherhood. Personality is our best capital. It is the medium of our best service. The sacredness of personality is shown in the following facts:

(1) God needs man in the revelation of himself. In a consecrated man God finds the fullest organ of speech, the truest expression of himself. David was right when he said: "The Heavens declare the glory of God, and the firmaments showeth his handiwork." Jesus was right when he said: "Consider the lillies of the field." The poet expressed a truth when he declared that every bush is aflame with God, but if you would see the glory of God revealed in all its fullness you must see it as it is expressed in the life of an individual. God is a spirit, and the best medium for the expression of spiritual power is a consecrated personality. What the world needs today is not more power, but the proper medium for the power that already exists to find the proper expression. The progress that has been made in the realm of mechanical science has been made not in the discovery of new power, but by the discovery of new ways of turning loose the power that already exists. The telephone does not create, it only uses. Neither does the radio create, nor the magnetic needle. They turn loose. When one discovers that the great forces of the universe are not physical but spiritual, and that the best conductors of these forces are human beings, one has made one of the great discoveries of life. God chooses to work and speak through people. The word still becomes flesh. Truth still moves into humanity through living personality.

(2) The highest, the finest and the mightiest power is spiritual excellency, not physical force. The true end of education is not to make experts in bread winning nor even in knowledge, but it is to develop men and women of spiritual and intellectual excellency. All things are under the feet of man not because of his body, but because of his soul. Lordship is in the kingdom of truth. The final fact of human personality is the spirit, within this flesh a personality is being built, the abiding spirit within the transitory frame, the permanent soul within the material support, so that when at last the scaffolding is taken down the eternal thing for which it all was purposed shall remain. "Dust thou art, and to dust returneth, was not spoken of the soul."

Tennyson writes:

"For tho' the Giant Ages heave the hill
And break the shore, and evermore
Make and break, and work their will;
Tho' world on world in myriad myriads roll
Round us, each with different powers,
What know we greater than the soul?
On God and Godlike men we build our trust."

Browning writes:

"Our birth is but a sleep and a forgetting;
The Soul that rises with us, our Life's Star,
Hath had elsewhere its setting;
And coming from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of Glory do we come
From God, who is our home."

(3) Man possesses the power of infinite growth, God is a living God, and as such loves life. If a parent rejoices in the growth of a child, how much more does God rejoice in the growth of His child. The power to grow is the single fact that invests one with eternal value, the one quality that makes one fit for the Kingdom of God. This was of tremendous concern to Jesus. He wanted to know what was the possibility of growth in the life of a person, therefore he never measured any man at the point of his beginning or at the moment of his greatest weakness. It is not how dull a person may be at this moment, it is not how backward he may be, but chiefly has he in him that force of mental and spiritual life that will outgrow these limitations. The most fatal calamity that can overtake one is to be overtaken by an arrested growth. It matters little what may be the cause, the results are the same. A young man graduates from college with a bright record and high hopes. Suddenly he ceases to grow, he becomes the victim of arrested growth and he falls out of the line of service and progress. This is too often the story of men. We should prize the power to grow and fight daily against the possibility of its loss, or even its slightest decay. All are called to be saints, and God never calls us to be something that he does not assist us to become.

(4) Man stands in the need of God. Christian salvation is more than a program of a good life. It is the energizing of the spirit. The empowering for realizing the good life. The opening of life to the power of God. The aspiration of the soul Godward is a great part of human life. Some people never look up. They never see stars, they miss much. Only men with stars in their hearts can see the planets of promise flashing in the firmament above. These are the men who lead us forward. The people who have meant the most to the world are the people who have discovered God. They have found some Bethlehem where divine ideals enter human life. Nothing can take the place of the upward lift. There must be the sense of childhood, the consciousness of divine life over us, with which we try to live in love, communion and obedience. It is when we realize that we are placed in this world to express the thought of God and to carry out the plan of God in making the world that life takes on new values and we begin to live and to see things from a new standpoint. One begins then to think of his relation to his fellowmen, not simply from the standpoint of his own impulsive affections, but as the seeking of his soul for their souls, because they belong to the great Father soul of God.

Rastus was urging upon his wife his dying wish. "Mandy, aftar Ah dies Ah wish you'd marry Deacon Shorter."

"Why so, Rastus?" asked Mandy.

"Well, Mandy, I'll tell you de truff. Deacon Shorter trimmed me on a mule trade once."

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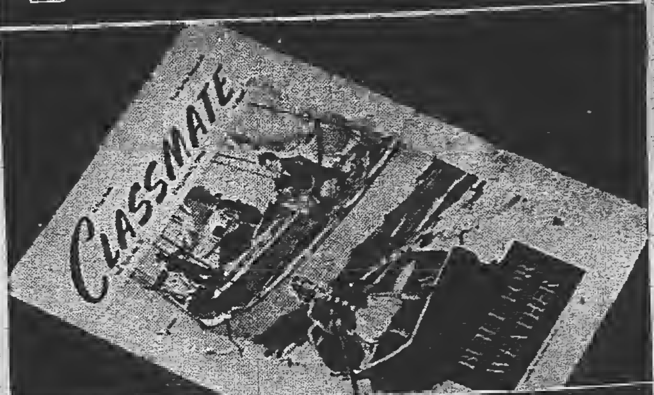

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—Basil Wilberforce.

THE PRAYER-ROOM TODAY

Come and abide, Lord Jesus. Come on Thine own terms. Come as the Master, and do what Thou wilt with that which belongs only to Thee. Whatever displeases Thy sight, put it away. Come to deal with this sick soul of mine. Deepen the wound Thy hand has already made; leave me not till Thou hast wrought a perfect cure, nor leave me even then. Even if I should ask Thee to depart from me, heed me not. Listen not to the voice of my selfishness and my fear; listen to the voice of my need. Even so, come, Lord Jesus; come and abide. Amen.

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NEW ORLEANS, LA.,
THURSDAY, APRIL 29, 1943

LIEUT. CHAPLAIN G. D. YORK
Member North Mississippi Conference

WALLET OF THE WEEK

CRAPSHOOTING GOES TO COLLEGE and Lady Luck loses out in a few of the earlier "passes," if Dr. Rhine, Duke University psychologist, succeeds in demonstrating his theory of "psychokinetic effect" upon the ivory cubes. The main difficulty with this uncanny dynamic seems to be that it gets tired after a few throws and then the game reverts to its unadorned estate and Lady Luck regardless of its academic polish. What we would like to know is, if the crapshooter's bones come to college, what do the students in the psychokinetic clinic come to?

* * *

THE ANOPHELES GAMBIAE, a mosquito whose home land is Africa, is said by The Rockefeller Foundation to be a particularly dangerous malaria mosquito. A map showing the distribution of this malaria carrier indicates that it is a pest and a menace to all of Africa south of an east and west line through Dakar. The Foundation reports that, unless this mosquito can be exterminated, or its effects neutralized, there seems to be little hope for the successful development of vast areas of the Dark Continent.

* * *

THE SALVATION ARMY in France has been completely dissolved by the Vichy authorities according to report. The first step was to suppress the publicity maintained by the organization, and then the workers were required to abandon their uniform. The Army had been operating in France since 1881, and had fifty-nine corps with three hundred and thirty-nine officers, eighty-one outposts and fifty-two institutions. Before it was finally dissolved, its activities had been reduced to evangelistic work.

* * *

THE TRUMAN INVESTIGATING COMMITTEE has unearthed some war scandals which have shocked the country. It is charged that the breaking apart of the tanker, Schenectady, on January 16, at Portland, Oregon, was attributable to defective steel. According to some, it was laid to fake tests, but others hold that it was not caused by false tests but by a very poor quality of steel. Pending a decision of the whole matter, many people are asking what the inspectors for the Maritime Commission and for the Navy were doing, and why they accepted reports which had not been checked and verified.

* * *

THE ANNUAL TEACHER TURNOVER in the schools of the nation for 1942-43 is said to have averaged nearly thirty per cent of the total number employed. In normal times the turnover total is about ninety-three thousand for all reasons, but in 1942-43 there was a turnover of one hundred and fifty thousand with an added thirty-nine thousand men drafted into the Armed forces. The turnover on account of marriage was up sixty-six per cent as compared with normal times. The heaviest losses were to war and private industries which classification trebled the retirement for the same cause in normal years.

AMERICAN HOSPITALIZATION of the wounded soldier is one of the truly bright spots in the story of the war. It is reported that of four thousand wounded men in the South Pacific area, only seven died, giving the amazingly low death rate of .18. The injuries include all classes: burns, bullet wounds, shell fragments, fractures of the skull, chest and abdominal penetrations and various other wounds. The results were achieved by the speed in the handling of the wounded, the good medical care and the liberal use of sulfa drugs.

* * *

DEAN WILLARD L. SPERRY, of Harvard Divinity School, is of the opinion that a revival of personal religion will result from the war in which the world is engaged. It was noted that there had been quite an increase in the attendance at Harvard Memorial Church, according to attendance records. Dean Sperry said also that there is less disposition to use the church for political or military ends than was the case in the last war. In Europe the trend of religion is away from the world, and there is evidence that there may be such a swing with us.

* * *

A NEW VOLCANO broke into fury recently in the field of a Mexican farmer. The location is near the city of Mexico. It is reported that about six weeks ago what had been a perfectly peaceful scene broke into a roaring volcano hurling boulders the size of an automobile high into the air, and spewing up lava which is rapidly becoming a small mountain. The volcano is already approximately a thousand feet high, is nearly a mile across, and is growing rapidly every day. There seemed to be no channel leading to an old crater and a new outlet was the result.

* * *

THE ARMY PLANE DEATH TOLL was one thousand seven hundred for the first nine months of last year—from January through September. These accidents occurred in continental United States and in the training of air cadets. This is one fatality for every eight hundred and fifty thousand miles flown, and for the month of September the accident rate was one fatality for one million seven hundred and fifty thousand miles flown. It was estimated that ninety-five per cent of pilots and students in the United States would fly during the next twelve months.

* * *

BISHOP ADNA WRIGHT LEONARD, of the Methodist Church is on a visit to the war fronts as a representative of the Protestant faiths. The President suggested the visit and indicated Bishop Leonard as his choice for the mission. The tour was suggested when a score of Bishops were making a "courtesy call" at the White House. Bishop Leonard is accompanied by Col. Frank Miller from the Office of the Chief of Chaplains, and the visit will include England, Ireland, Scotland, Iceland, China, India and North Africa. Bishop Leonard is the first representative from the Protestant churches to visit the war fronts officially.

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EDITORIAL

LENT—AFTERWARD

The celebration of Lent is too often a calendared enthusiasm which flowers and then withers away before the time of fruitage and harvest. After the forty days are ended, there is a change of spiritual tempo which seems to indicate that the **discipline** has been more formal and artificial than personal and real. We bring forward a forty-day period of nearly twenty centuries ago and appeal for a voluntary conformity to a schedule of spiritual humiliation and renunciation without an established sense of contact with either the fact or its timeless implications.

It stands to reason that a forty-day observance based upon a remote and half mystical event of history must be more a conventional celebration than the expression of a great spiritual dynamic. As a practice of our religious life, it may serve as a kind of moral tonic for frayed-out loyalties, but it could hardly be regarded as an effective means of soulbuilding. This is particularly true of a church into whose program Lent is an importation and an afterthought which does not fully harmonize with the historic attitude and interpretation upon which that church was founded.

Leaving out of consideration all historic questions, the Lenten season just ended should have furnished sufficient reason for sober reflection and an added seriousness which the observance has too often lacked. The Christian Church has been, and still is, passing through the experiences of a world-wide Gethsemane. For four decades, there has been a persistent effort to undermine the influence and to discredit the teachings of the Church. Our country has been drawn into the cauldron of horrors in the world's greatest war. The common proprieties of life, and even the sacredness of life itself, have been disregarded. There has been an upsurge of drinking among both sexes, a loosening of home ties, and an alarming spread of juvenile delinquency. Surely these things should be the occasion for profound chastening and a deep sense of humiliation before God. At least, the signal for the halleluiahs of Easter is nowhere visible on the portent of the world's disaster and moral dissolution.

Surely at the end of a season which has brought us so many reasons for humiliation, we should ask ourselves: To what extent am I prepared to carry through on the impulses of the Lenten season? Am I ready to translate into a year-long dedication the commitments of the days just ended? We need not expect the victory of Easter unless we are willing to face honestly and courageously the issues of our Lent. Lent is not more a period of testing for the Church than are the days and months which follow. It is in the afterward that we make secure the spiritual values of our period of meditation.

"PIONEERING"

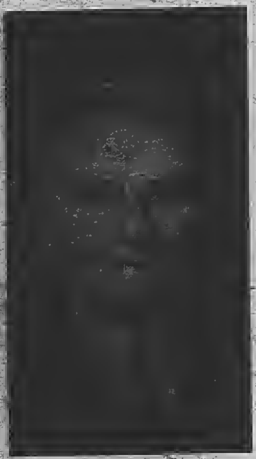
The ministers of Jacksonville, Florida, are credited with the announcement that they are "pioneering in a new method of solving the liquor problem which may well be a solution that ultimately will be applied throughout the nation." Whatever else may be said of this announcement, it is our idea of optimism gone to seed. As we understand it, the committee of ministers is holding conferences with representatives of the liquor, beer and wine industry of Jacksonville, and after a trial period, the effort at self-regulation by the liquor business will be reviewed by a special committee of the City Council with a view to enacting further ordinances as may be required. To us, this means that the **unnice**, the **unpretty** and the **unspiritual** aspects of a business which has been a dispenser of personal and social damnation throughout all its history, are to be ironed out.

These self-confessed neophytes will be disillusioned soon enough. Our interest is in the principle involved in the method which is to fix the moral attitude toward the liquor business throughout the nation. First of all, the Scriptures are explicit regarding all alliances with evil as a means of achieving good. The differentiation between clean and unclean runs through the Bible like a thread of gold. When Jesus was charged with casting out devils "by Beezlebub the prince of devils," he dismissed it as a preposterous idea because it would mean that Satan was arrayed against himself, not to mention the partnership which it would involve on his part. St. Paul says: "What fellowship has righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?" These passages emphasize the folly of making common cause with evil by the forces ordained for the reproof of evil.

The ministers are not so much "pioneering," perhaps, as they think. The effort to get the liquor business to be decent is a long way from new. We cite only the adventure of Bishop Potter of New York who, a generation ago, established the "Subway Tavern." He imagined that he was "pioneering," but it was soon just another liquor joint if, indeed, it was ever much else. It certainly never became a "model" for application to other communities, and it did not immortalize its clerical founder as the redeemer of the saloon. Our good friend, Dr. Ramey, of the **Virginia Methodist Advocate**, thinks that "the liquor crowd is taking the preachers for a ride." It sounds to us like a "snipe hunt" torch-lighted by preachers. Many years ago, we knew a callow young fellow who attended a party where "barnyard" was a feature of the evening's entertainment. This young man was chosen for the leading role, the donkey. The precentor in a whisper apparently assigned names to all of the guests and emphasized the fact that at the call, "barnyard," all were to rise simultaneously and imitate the animal whose name had been given. At the appointed signal, this unsophisticated youth leaped to his feet and sent forth a lusty bray, and then sat down in utter confusion. He played a stellar role, but it was entirely different from what he had envisioned.

"THE BELOVED PHYSICIAN"

The two titles by which our Lord is most often called and lovingly remembered are "The Great Physician," and "The Great Teacher."


Dr. A. P. Hamilton

The Advocate has recently carried notices and editorial comments upon the life and labors, recent illness and death of Dr. George S. Brown, of New Orleans and of Rayne Memorial Church.

A sketch of his life has already been given. What I have to say has a bearing not so much upon his professional life, his vocational impact upon his times, but rather the avocational aspects of his career.

It is often said that what a man really is comes out in his moments of relaxation, his play time. It was thus that I knew Dr. Brown, at the Seashore Campground. If I may reverently paraphrase an old song he used to sing, and that I used to hear my father sing, I will use it to describe his love of the Campground. It ran something like this, as I remember:

> "O, Galilee, blue Galilee,
> Where Jesus loved to be."

So it was with him and the blue waters of the Gulf. He was never happier than when he was rowing out to the "mud-hole" and throwing in his line to snare the unwary "speckles."

No, I am mistaken; there was a time when he was happier than that, and it was on Sunday morning at the Tabernacle teaching the Sunday School lesson or leading the song service. I don't know which he enjoyed more—teaching or singing.

To the preparation of his lesson he gave the same meticulous care and study as he would to the diagnosis and treatment of the most serious case of illness he had to treat. He was, through the years, a physician of souls just as much as he was of men's bodies. It is difficult to say how many men and women, yes, and boys and girls, have been ministered to by him through the years at the old Seashore Campground.

It was here also that he met his lovely wife, Mary Carradine, niece of that brilliant and marvelously eloquent divine of other days, Beverly Carradine, whom I knew in my childhood.

I think he would like to be remembered not only as the beloved physician, but as the great teacher, also. And with it all, what a gentleman he was!

A. P. H.

Others Say. . .

CHASING THE GOOSE ORIGINALITY

Originality is a swan. The moment you chase her, she turns into a goose. When you touch originality, it vanishes. It is one of those things you have lost the moment you consciously seek for it. It flees before its own name like a ghost before cock-crow. It is an unhappy moment when we think: "Now I am doing something really original," for in that moment we have missed it.

When you meet a man who announces himself as original, set him down unhesitatingly as a fraud or a victim of hallucination. Do not linger over him. It were as wise to dally with one who offers to make you a rainbow. There is such a thing as originality, and there are such things as rainbows. But they are not made to order. They occur.

Original ideas do not rain down from heaven on an empty skull, nor are they created in trance. They are a perfectly practical product of knowledge, experience, and ability. They are original not because they are different, but because they are the best ideas for the specific purpose.

The goose-chaser imagines that he does something original whenever he does it in a way different from that used by everybody else. In his dealings with his fellowman he uses a majestic patter which he and his fellow goose-chasers call Psychology instead of commonplace common sense. To compose an advertisement for shoelaces, he looks into the dictionary instead of the shoelace problem.

Originality is an effect, not a cause. It comes from intelligent mastery of a problem, not from fishing in the air for a solution. It is the unconscious and unexpected results of the conscious working effort. The goose-chaser does his bad verse in vers libre, paints his bad pictures a la Cubist, uprears his bad buildings in Arte Nouveau, and composes his bad printing with "distinctive" type. Whenever his goose utters a new cackle, he thinks she has laid an original egg.

The really original man goes next door, the way everybody else does. All that he looks for is the best way, not a queer way. He has no time to waste in attempts to be "different." In a world consisting of ninety per cent of people struggling to be unconventional, he is original enough to be perfectly conventional if it happens best to suit his purpose. He is not a rebel, because he is not a slave. Originality is freedom, not rebellion.

The goose-hunter is forever trying to find something brand new. The truly original mind is forever finding new things in the old. The greatest quality of originality is that it perceives something that has been staring all the time into the unseeing eyes of mankind. Almost all the great original achievements have been the obvious ones—things that were pleading to be done. That is what Watt got out of the kettle-lid lifted by the steam, what Newton evolved from the falling apple; all "old stuff" on which no goose-chaser would have wasted his phosphorous.—Linotype.

REPORT TO THE CAMPUS-CHURCH RELATIONS COMMITTEE, LOUISIANA STATE UNIVERSITY

Since our last meeting, the Army Administration School has made it necessary that we share our center with the Lutheran student group. Their coming has resulted in the making of a chapel with a seating capacity of fifty or more. The Lutherans use the chapel for their Sunday morning service, and varying schedules make it available for both groups at other times during the week.

The chapel affords us an excellent place for our new mid-day worship services, which begin at nine minutes past one and last only fifteen minutes. With two exceptions, no person has been given a part on a program more than once, because the aim has been to offer opportunity for self-expression to as large a number of students as possible.

Not only has the center expanded in religious activities but, also, improvements have been made in the building itself. Our reception room is much more attractive because of beautiful Venetian blinds, three new pieces of furniture (a desk and two chairs), and new wall paper, for which the Woman's Society of Christian Service of First Methodist Church gave us funds. There is a balance of thirty dollars for further improvements.

Contributions from University group amount to $17. This money is to be spent for the chapel.

The father of one of the boys living in the Center paid for the papering and painting of their room. A new chest of drawers was purchased through the sale of two discarded pieces of furniture. The result is most gratifying.

During Religious Emphasis Week we were fortunate in having as our speaker Dr. W. H. Wallace, one of the outstanding religious leaders of the South. He spoke each afternoon to an interested group of students. A highlight of the week's activities was the noonday luncheon served by the Woman's Society of Christian Service of University Methodist Church. The seventy-five people who were served filled the room to its utmost capacity, breaking previous attendance records. Miss Ethelene Sampley, Director of Methodist Students, Winston-Salem, North Carolina, and the Woman's Religious Emphasis Week speaker at L. S. U., gave an inspiring message to the group on the importance of a Wesley Foundation in today's world.

A "Marriage Seminar" was conducted three afternoons by Mrs. Alice Bays during the week of the Training School held by Baton Rouge Methodist churches.

The students were fortunate to have as their guest Dr. Dewitt C. Baldwin, National Missionary Secretary of Methodist Student Movement. He preacher Sunday morning at University Church, spoke in the chapel Sunday night to a large student-soldier audience, conducted the Monday mid-day devotional, and had many personal conferences with members of the council and other students.

For the first time the Center has offered its hospitality to the University employees, known as the "Staff." Under the chairmanship of Mrs. Helen Michael, they have organized for social purposes. They have enjoyed a weenie roast, and evenings spent playing games and the accompanying fellowship. Monday night at the Center is known as Staff night.

The OPA has allowed us 150 points a month for food in order that our Sunday night suppers may be continued. The loan of an electric refrigerator will make the keeping of food supplies less difficult in the future. "Hymns" was the central theme chosen for the last Sunday supper. The program included a violin solo by a soldier, vocal solo, vocal trio, vocal quartet, with no person taking part in more than one number. Fifty-seven suppers were served by the women of University Church.

Recent socials for students have been, "George's Wash Party," and a "Jumble Party." Open house has been held each Saturday night at the Center, at which time light refreshments have been served. These occasions have been enjoyed both by students and by a large number of soldiers from the Adjutant General's School stationed at the University.

Not only have the service men taken part in the social life of the center, but they have also been active in the entire program. Their participation in the worship service and in the choir has been appreciated.

Following Vesper services each Sunday. a fellowship hour has been so enthusiastically entered into that the hour of song and games has often stretched into two or more. Fifteen new "Get Together" song books have been put to excellent use.

In these ways our center is seeking to minister to the spiritual growth and to the social well-being of the young people of our campus.

Respectfully submitted,
CYNTHIA NIXON.
Associate Director, Wesley Foundation.

THE STONE THAT HAS BEEN ROLLED AWAY

By George F. Patterson

Easter finds our world standing before the closed tomb of its dead hopes. So many of the things that we thought could not happen here have occurred, so many assurances have disappeared, that we feel we are being swept along on a mightly wave of fate toward an undisclosed destination from which there is no escape. The issues are so vast, the scale so huge, the cost so terrific, that it numbs all human conceiving. The exigencies of wartime necessity, actual and prospective, are such that our American way of life seems to be disappearing in the maelstrom of the titanic battle between the darkness and the light.

But it is not darker for us than it was for the friends of Jesus on that day so long ago when they saw their hopes of the Kingdom of God go the way of all flesh. They did not know that there was in the Son of Man, that there is in all the sons of men, that which does not perish with them—a mysterious power that failing flesh does but free for a larger work. In all times, bearers of the truth have been beaten, imprisoned, killed; but truth, baptized in their blood, has received new impetus.

Democracy has not failed. It has not yet been fairly tried. It is still young in our world, and still "the last, best hope of earth." Only its abuses are decadent. America is not old, hopeless, ridden by the ghosts of a thousand years of festering hatreds. America is young, "always young for liberty." The closed tomb of our night of humiliation will—must—give way to the transcendent glory of the empty tomb and the splendor of the Easter morning. We shall have a new birth of freedom that has paid the price of liberty and knows that eternal vigilance is the only safeguard.

—The Christian Leader.

WITH THE PASTORS

AFTER EASTER SUNDAY

By Charles O. Ransford

Easter Sunday in most churches is the outstanding Sunday of the year. It is the one particular Sunday for which we make many plans. The day itself, commemorative of the resurrection of our Lord, should have consideration. Easter Sunday also marks a turn in both the civil and church calendars.

Wise pastors always observe the times and the seasons and accordingly plan their work. January 1st is the beginning of a new year. Business plans begin to take development. Civic affairs are regulated by the approach of a new year. Schools and colleges determine their schedules by the order of the year. The mind of the people generally segments itself by calendar changes. Orderliness begins to characterize the people and their work. The church accommodating itself to the ways of the world's work practically adjusts its programs. He who does not observe the times and the seasons will not be prepared to spread his sails when the winds blow.

If the church's programs have been well planned there will be a culmination at Easter time in success and blessing. The progress that has been made will demand other plans. "Prepare thy work without, and make it fit for thyself in the field, and afterward build thine house," is a very practical exhortation.

Happy the pastor and people whose success rather than their embarrassments demand new plans. Farmer folk know what it means to be compelled to let the ground lie idle because of neglect and abuse. Jeremiah said, "Break up your fallow ground, and sow not among thorns." Hosea said, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

Church programs that have been faithfully carried out during the first four months of the year always result in success. The spiritual gains have been inspirational. The fellowships of the church members have resulted in cooperative efforts. The raising of the collections and the new members received should make glad all hearts.

No live, wide-awake pastor and church should be willing to stop for a vacation and turn aside to worldly frivolities and dissipations. The faithful and true will want to go on. Our times demand our very best.

"Are ye so foolish? Having begun in the Spirit, are ye now made perfect in the flesh" "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Wherefore, seeing we have good success, lay aside every weight, and looking unto Jesus, the author and finisher of our faith, let us continue in good works.

"It is good to have money and the things that money can buy, but it is good, too, to check up once in a while and make sure that you have more things that money can't buy.—George H. Lorimer.

CONFERENCE NEWS AND PERSONALS

Reports of the pastors from the Lake Charles District indicate that a large number of new members will be received on Easter Sunday.

Bishop A. Frank Smith was the preacher in the Easter revival at Nöel Memorial Church, Shreveport, La., of which Rev. F. M. Freeman is pastor.

Rev. Heaton S. Crammer, pastor at Jonesville, La., reports that the work on his charge is going well and that he is enjoying his third year with the people of that charge.

The church at Vinton, La., of which Rev. J. A. Bell is pastor, has $400 cash in hand with which to remodel the parsonage. This is in addition to $300 raised to retire an old debt on the church property.

A conference on the rural church will be held at First Church, Corinth, Miss., May 10-12, with Rev. J. E. Stephens, director. and Dr. A. J. Walton, discussion leader, according to a program sent to the Advocate office.

Rev. R. F. Harrell, of Mississippi City, Miss., was a caller at the Advocate office a few days ago. Bro. Harrell, who is a retired member of the Louisiana Conference, came over for a day with a friend and had only a short time in the city.

It is with sincere regret that we have received the news of the illness of Rev. W. M. Campbell, of the Lake Cormorant charge in the North Mississippi Conference. Our information is that he is now in Hot Springs in an effort to regain his health.

A card from Rev. and Mrs. H. P. Wall, announcing the arrival of a son, Byron Emerson, is acknowledged by the editor and his wife. The newcomer arrived on April 19. We extend to the father and mother our congratulations and good wishes.

Rev. W. E. Trice, pastor of University Church, Baton Rouge, La., was a visitor in New Orleans on Monday of last week and paid an appreciated call at the Advocate office. Bro. Trice reports good progress and a good outlook for the work at University Church.

Mrs. Mark E. Lytle, of Gulfport, Miss., paid the Advocate office an appreciated call on Tuesday morning of last week. Mrs. Lytle was on her way home from Fort Ord, Calif., where she had been on a visit to her husband, Chap. Mark F. Lytle. She is now living at 1709 19th Ave., Gulfport, Miss.

Rev. J. Henry Bowdon held two services on Easter Sunday morning at First Church, Lake Charles. The number received into the church on Easter brings the total for the Conference year to 150. Forty children were baptized in the afternoon and the financial budget is $1,000 ahead of schedule.

Bishop W. C. Martin, of Omaha, Neb., conducted a pre-Easter revival at First Church, Shreveport, La, Dr. Dana Dawson is the pastor, and the services continued through Good Friday. The Week of Dedication offering was $1,700. Bishop Hoyt M. Dobbs, of Birmingham, Ala., will be the preacher on Sunday morning, May 16.

Rev. W. F. Henderson writes that after a twenty-seven months battle with arthritis, coronary occlusion, and some other complications, he is now able to attend church services nearly every Sunday. Bro. Henderson's friends will be glad to know that he has been able to weather the storm of affliction to such an extent, even though he is still far from well.

Dr. S. H. C. Burgin, well-known throughout the Church, was married to Mrs. Josephine C. Holt, of Altus, Oklahoma, on April 1. The marriage took place at the parsonage of First Methodist Church, Vernon, Texas. Dr. Burgin's wife, the former Miss Elizabeth Kilpatrick, of Corinth, Miss., died several years ago. Dr. Burgin, now retired, lives at McKinney, Texas.

Mrs. I. M. Gordin, of New Orleans, La., now in her 98th year, has had the Advocate in her home from its first issue. We do not know, of course, but we suspect that there is no other who can say as much. Sister Gordin has difficulty in reading the Advocate and is a shut-in. We therefore appreciate all the more her continued loyalty to the paper which she has known from its beginning.

Rev. Andrew J. Boyles, who was recently removed from Lucedale to Moss Point, Miss., says that he is getting a good start and that his people are responding to the program of the church. He is trying to take up where Bro. Walton left off. Bro. Boyles did his own preaching in his pre-Easter revival, every service of which was preceded by a session of the Church Membership School. He will have a Mission and Church Extension School the first week in May. On the material side the windows of the church are being reworked.

Mrs. W. N. Duncan, whose late husband was an honored member of the North Mississippi Conference, has returned to Drew, Miss., following the close of the school at Becker, in which she is a teacher. Sister Duncan speaks beautifully of the work of the young pastor at Becker, Rev. W. D. Waugh, who has wrought well in the transformation of an old brick store into a well-appointed church for the congregation. Sister Duncan says that the Greenbrier church is over 90 years old and has a glorious history. The new Greenbrier is an edifice of which the people are justly proud.

BISHOP DECELL SPEAKER

Rev. Otto Porter, dean, announces that Bishop J. L. Decell, of Birmingham, Ala., is to be the speaker for the early morning devotions during the Mississippi Conference Pastors' School, which is to be held at Millsaps College, Jackson, Miss., May 31-June 5.

His devotional messages will be an inspiration to all who attend the School.

DISTRICT CONFERENCE DATE CHANGED

Rev. A. M. Freeman, district superintendent, requests that we announce the change of date for the Shreveport district conference from the 1st to the 2nd of June. This change is made to avoid a conflict with the Lake Charles district conference. The place, Mangum Memorial, remains the same.

CHANGE OF APPOINTMENTS

Following the entrance of George Pearce into the chaplaincy, we are authorized by Bishop A. Frank Smith to announce these shifts in appointments: Leonard Cooke, from Mangham to Broadmoor, Shreveport; J. P. McKeithen, from Haughton-Doyline to Mangham; F. H. Harrison, local preacher, from Shreveport to Haughton-Doyline.

H. M. JOHNSON,
A. M. FREEMAN,
District Superintendents,

MRS. M. C. POOLE PASSES

Mrs. M. C. Poole, mother of Rev. D. W. Poole, of DeRidder, La., was called to her heavenly home on Monday, April 19. She had been an invalid for nine years following a stroke. She was one of the oldest members of Centenary Methodist Church of Franklinton, and one of the outstanding Christian characters of this community. She was 75 years old.

LOUISIANA ANNUAL CONFERENCE ENTERTAINMENT

Rev. W. H. Giles and his good people of Lafayette have invited the Annual Conference to meet there in November.

The Conference Committee on Entertainment has unanimously voted to accept the invitation, and the action of the committee has the unanimous approval of Bishop A. Frank Smith and his Cabinet.

The Conference will be held some time during the week of November 9 to 14, the exact date to be announced later. We are looking forward with much pleasure to meeting in the hospitable city of Lafayette.

DANA DAWSON,
Chairman, Annual Conference Committee on Entertainment.

MINISTERIAL ASSOCIATION, LAKE CHARLES AREA

The Lake Charles Area Ministerial Association met in Simpson Church, Lake Charles, La., April 20, 1943. The following

LUZIANNE
COFFEE
100% GOOD

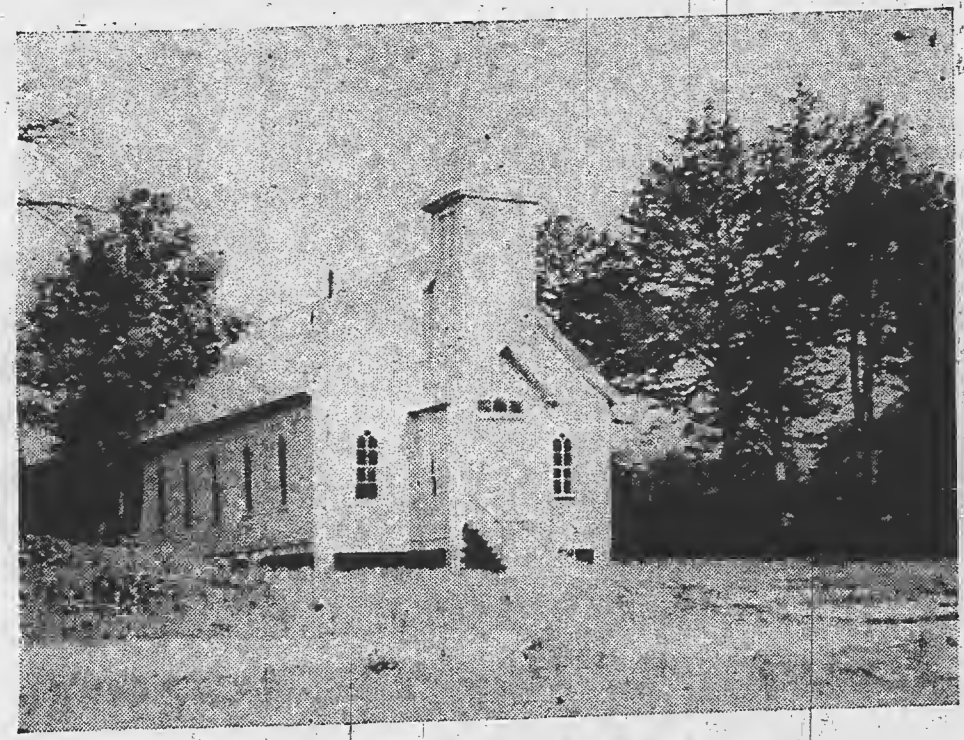
were present: B. H. Andrews, J. Henry Bowdon, W. H. Bengtson, Luman Douglas, E. P. Drake, E. R. Haug, C. B. Krumnow, Sam Nader, C. W. Rodgers, James Waltrip, S. H. Yockey, Martin Hebert, W. Graham Walker, and J. A. Bell.

Each pastor reported on the activities in his respective church during the Easter season. By common consent the following goal was set at the suggestion of the district superintendent: that each church seek to pay in full by the meeting of the district conference all annual assessments except those relating to ministerial support.

The district superintendent and secretary were instructed to send a telegram to the Curtis Publishing Company, urging them to continue their policy of no liquor advertising in their publications.

Martin Hebert was host to the group at the noon hour, serving a delicious mutton dinner. The next meeting will be held on May 11 in the First Methodist Church Jennings, La.

LUMAN DOUGLAS,
Secretary.



BLACK HAWK METHODIST CHURCH
Where the Greenwood District Conference will be held May 4

POPLAR SPRINGS, MERIDIAN, MISS.

The friends and former pastors of the Poplar Springs Methodist Church of Meridian will be glad to learn that the parsonage has been completely repaired and refinished inside and out at the expense of about $1,000, which is all paid.

The committee appointed by the quarterly conference consisted of Mr. J. L. Hamrick, Mr. J. I. Williams, and Mr. O. E. Horne, and this committee was authorized to do anything and everything that was needed as long as the money was in sight. They started with one contract which called for all the money in hand, and then more money came in and another contract was let, and then more money and another contract, until now the building is like new.

The W. S. C. S. added a new dining room suite and new floor coverings. The chairman of the committee donated a new rug for the dining room. Mrs. E. E. Vance, a member of the W. S. C. S., donated a new set of dishes. These furnishings, together with other new furniture that has been added since the present pastor has been here, leaves very little of the original furniture in the house.

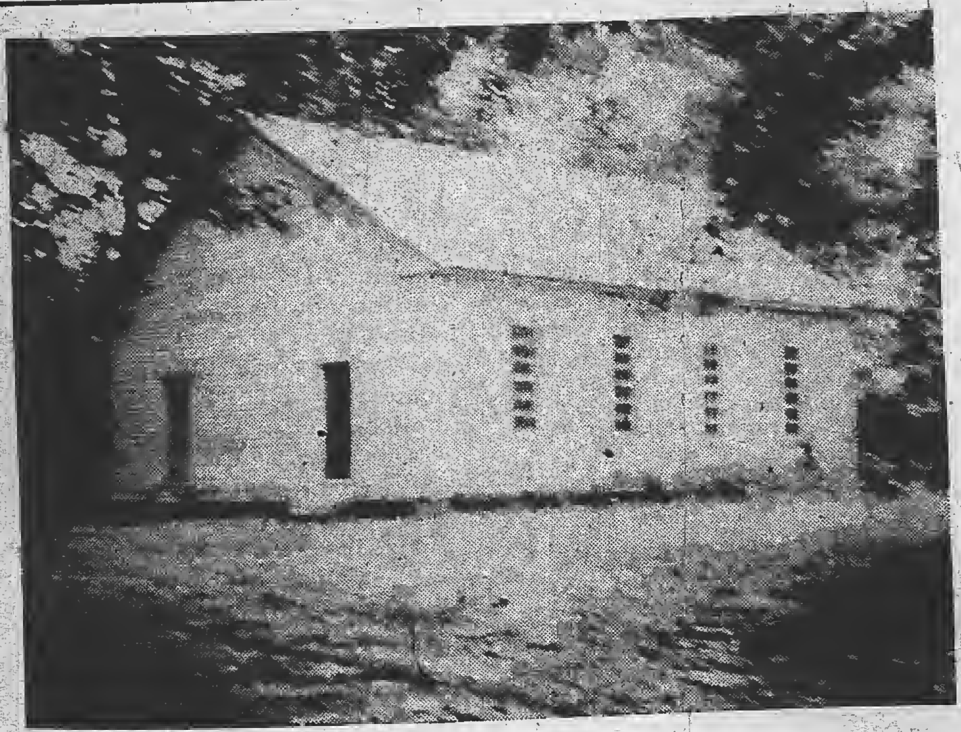
The pastor, Rev. G. E. Allan, is serving his fifth year on this charge, and the membership has responded to the program of the church in a very fine way, and this cooperation has made possible a steady growth.

Plans are under way for a special Easter offering to make possible the payment in full of the apportionment for World Service.

All financial obligations are paid to date or beyond.

RELIGIOUS LIBERTY IN LATIN AMERICA

Those interested in the controversy regarding the recent Roman Catholic campaign opposing Protestant missions in Latin America will find the pamphlet giving the documents on this subject and a table of bibliographical material both valuable and informing. It sets forth in the original documents both Catholic and Protestant positions on that subject. The pamphlet may be had for ten cents from the Committee on Cooperation in Latin America, 156 Fifth Avenue, New York City. We commend this pamphlet to all who would be informed regarding a controversy which promises to assume even greater importance in the years ahead.



ENON METHODIST CHURCH
The home church of the editor of the New Orleans Christian Advocate, formerly on Carrollton Circuit, now on Black Hawk Circuit. R. E. Wasson, pastor.

RELIGIOUS INTEREST AMONG THE MERCHANT MARINE CADETS

The interest displayed in religious matters by cadets in training at the U. S. Marine Cadet Basic School, Pass Christian, Miss., is far greater than that of the average civilian congregation, Lieut. (j.g.) G. D. York, Protestant Chaplain at the Cadet School, said this week.

Chaplain York is a Methodist minister, member of the North Mississippi Conference. He was assigned to his present post on February 1 of this year. He was previously pastor of the Boyle Methodist Church, Boyle, Miss.

Chaplain York has had large experience in dealing with young men of the age group assigned to Merchant Marine Cadet Training. He was formerly Chaplain in the Civilian Conservation Corps in 1941 and 1942, serving in districts throughout the South.

Sunday services and communion services for cadets being assigned to sea duty are held regularly by both Chaplain York and Senior Chaplain Peter McNulty, Catholic chaplain for the Station.

Both chaplains agree that there is a widespread desire for religious guidance among the cadets who are the future officers of America's fast growing merchant fleet.

Inauguration of the Corps of Chaplains within the U. S. Marine Service and the U. S. Merchant Marine Cadet Corps—both units of the training organization of the War Shipping Administration—was begun last January. At present there are 22 chaplains in the Training Stations and Cadet Schools throughout the country.

Heaven will be a new home for us. There we shall have new experiences, new joys, new pleasures and new associations. May we be faithful unto death that we may be among the number when the saints go marching into the new Jerusalem above!

—Gospel Broadcast.

PERSONAL NOTES AND INCIDENTS

Easter services in the Methodist churches of New Orleans so far as we have had reports had overflow attendance and in some of them standing room was at a premium.

As we go to press the condition of Dr. G. F. Winfield, pastor at Tylertown, Miss., is reported as being unchanged. Of course he is very ill, but the longer he is able to hold out against the ravages of disease, the better his chances for ultimate recovery.

Rev. Van R. Landrum, district superintendent at Brookhaven, Miss., was in New Orleans on Friday of last week to visit Dr. G. F. Winfield at the Baptist Hospital, who is one of the preachers in that district. We are sorry that we failed to see Bro. Landrum.

Rev. J. H. Bowdon, who is doing a splendid work at First Church, Lake Charles, La., issued a beautiful Easter bulletin in which he reports a constantly growing list of membership additions as well as the program for the morning and evening Easter services.

Rev. W. M. Hester, pastor of Myrtle circuit, in the North Mississippi Conference, is meeting with good success in that field. Some needed and substantial improvements on the parsonage have been made and the outlook is good for the year. Bro. Hester sends a list of 17 subscriptions, five of which are new.

Rev. D. E. Vickers, pastor at Lorman, Miss., is delighted with his people and reports that the prospects are good for success in the work of the year. Benevolences have been increased 25 per cent and the pastor's salary 20 per cent. Bro. Vickers commends the work of the new district superintendent, Rev. O. S. Lewis.

Rev. R. G. Lord, district superintendent, is pressing the Advocate campaign in the Greenwood District, and he says that he hopes to reach the goal by the time of the district conference, May 4. Owing to some confusion as to the credits in the campaign they may not be able to reach the goal by that time. They feel sure that they will soon after.

Friends of Chap. M. H. Twitchell will be interested to know that he is again at sea, following an extended tour of duty ashore at Athens, Ga. He reports a wonderful group of shipmates, a challenging field of service, and thorough enjoyment of his work. Chap. Twitchell sends his regards to friends in North Mississippi and asks an interest in prayers for his support in a great task.

GOLDEN CROSS

To the Pastors and Golden Cross Committees of the Mississippi Conference:

The following literature is available for use in your Golden Cross enrollment, and I suggest that you put in your order at once, and it is all free:

"Committee on Hospitals and Homes in Local Church" (pamphlet; "Methodism's Program of Philanthropy" (pamphlet; "The Good Samaritan" (pageant).

It would be very interesting and helpful to put on the pageant in each church, and order enough to have three for your church. The first two are for informational purposes and can be had in limited quantities. Order your literature and a Golden Cross poster from Board of Hospitals and Homes, 8 East Long Street, Room 731, Columbus, Ohio.

Do not forget our goal of $2,000 for the enrollment this year.

W. D. HAWKINS,
Golden Cross Director.

SHREVEPORT METHODISM

Dear Dr. Duren: Shreveport District Methodism and the Kingdom of God have been advanced greatly under the leadership of that **Freeman**, who knows about all the Methodists in the district, and most of them know him. He seems to have a way about him that gets things done. Hats off to our new district superintendent.

Bishop Smith is closing a very successful pre-Easter campaign at Noel Memorial Church, Bishop Martin at First Church. Some of the churches held their services earlier so that they and their congregations might hear the bishops.

Cooke, our newest man, at our newest church, who succeeded Pearce, now a chaplain, is making a fine start. Watson, at Wynn, has recently "dug in," making a basement class room for men, which is always full.

Seegers has a mission each Sunday afternoon—"Park Avenue Mission"—that bids fair to make a good church at some time. Caddo Heights Mission is sponsored by all the churches of the city, and services are now held in a new residence; they are raising money for a building when it is possible to build. Bossier City and Wilson are two names that mean progress along all lines. Cedar Grove and Morgan are both working that a new education building may be built. They are getting money every Sunday and on other days, with the hope of building as soon as conditions will permit, and having it all paid for. Morgan is doing a splendid work. Summer Grove and Bogan are anxious to begin spending some of their money on their new building. Watch them.

W. F. H.

METHODIST COLLEGE DAY

By means of perverted education, Hitler instilled within his people such spirit and skills that they were able to find "a thousand ways, each of which leads to a weapon."

By means of Christian education, the Church must find a thousand ways that lead to peace. Wise churchmanship demands of the Church the full utilization of its educational facilities now and through the years before it while it works for the making of a Christian world.

Methodist College Day, which will be observed in many areas of the Church, on May 2, will be a definite contribution toward this noble end.

A FINE GOOD FRIDAY SERVICE

A most delightful Good Friday program was rendered at eight o'clock on the evening of April 23, at the church in Arcola, Miss. The Baptist pastor here, Rev. J. W. T. Siler, assisted the local Methodist pastor in discussing the seven sayings of Christ on the cross. Had some special music which the congregation enjoyed and there was a most excellent atmosphere pervading the audience. A house full of people gave us their closest attention and a fine impression was made. We are contemplating a great day tomorrow.

E. S. LEWIS, P. C.

Arcola, Mississippi.

THE AMITE (LA.) METHODIST CHURCH

The Amite Methodist Church was built to replace the edifice demolished by the tornado of April 7, 1940, and was formally dedicated on Easter Sunday morning, April 25, 1943, at the eleven o'clock hour. Bishop A. Frank Smith, who delivered the dedicatory address, used as his text: Isaiah 54:2: "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes."

A capacity crowd attended, with many former residents who had been prominent in the activities of the church of the past were among the many out of town guests.

All debt on this $25,000.00 church building was reported paid in full at the close of the conference year in November, 1942. The debt which was financed to run for eleven years, was liquidated in less than three years. The building committee was composed of Claude V. Johnston, chairman; Mrs. Roy M. Stewart, secretary; Fred C. Smith, treasurer; Dr. J. H. McClendon; B. W. June; A. E. Hood; W. H. Brumfield, and Mrs. S. M. Kilpatrick.

This building was completed and the opening ceremonies and the sealing of the corner stone were held on March 23, 1941, a little less than a year after the old building was destroyed. The Rev. A. A. McKnight, pastor, delivered the first sermon in the new church. The Rev. J. Henry Bowdon, presiding elder at that time, conducted the rites for the corner stone.

The first funeral to be held in the new church was on April 26, 1941, when the last rites were conducted for Claude V. Johnston, chairman of the building committee.

The present church building is the fourth place of worship built by the Methodists at Amite. The three former structures all met tragic ends. The first one, built in 1872, was destroyed by fire in 1885. The second church was demolished by the tornado of April 24, 1908. The third structure was built, and just one year later on Easter Sunday morning, 1909, the first services were held in that church, and on Sunday morning, October 16, 1910, the church was formally dedicated. Bishop W. B. Murrah, of Jackson, Miss., dedicated that church, while Rev. H. W. Bowman was pastor, and the Rev. C. C. Miller, presiding elder of this district.

This third building was swept away by the tornado of April 6, 1940, and the fourth edifice, now dedicated, was given the corner location of Mulberry and Laurel Streets, some fifty feet west of the site of the demolished church.

The history of Amite Methodism, however, dates further back than the buildings. The Rev. Allen Castle, early Methodist circuit rider, in 1846, held services in a log building which was also used as a school. The Rev. Mr. Castle was grandfather of Dr. J. H. McClendon who was a member of the building committee of this new structure.

The Amite congregation was at that time part of the Greensburg circuit of the South Mississippi Conference. In 1862 it was made part of the Arcola circuit, composed of Amite, Arcola and Greensburg. In 1900, Amite was taken off the circuit, and made an independent charge. It had, previous to that time, been a part of four districts: Summit, Woodville, Seashore Districts of the Mississippi Conference, and is at present part of the Baton Rouge District of the Louisiana Conference.

Mission Special

With the church debt entirely cleared away, the congregation at Amite is not resting on its laurels. Instead, it is now placing special emphasis on mission work, and a substantial sum has already been volunteered, without solicitation, for the purpose of maintaining a missionary on the foreign field. Such a project will put an annual financial responsibility of between nine hundred and twelve hundred dollars or more upon this congregation.

Organization and Growth of the Sunday School

The first Methodist Sunday school was organized in 1871 with 40 members and 5 teachers. At that time, the Methodist services were being held in part of a store building. The present Sunday school has a membership of 158, with 14 officers and teachers, and is divided into three major departments. Robert C. Fussell is the present superintendent.

Women's Organizations

The first record of a woman's organization was in 1882, under the name of the Wesleyan Society. In 1900 there was a Foreign Missionary Society organized, and in 1910, both Home and Foreign Missionary Societies, which united in 1915 into one group. It was known as the Women's Missionary Society until September, 1940, when its name was changed to the Woman's Society of Christian Service, in conformity with the national organization of the united branches of The Methodist Church. There is also a Wesleyan Service Guild of business women, which is active at this time.

Finance

The general financial condition of the church is the best in its history. In addition to the support of a single missionary, the Conference and General Benevolences have been raised to $400. Two years ago, World Service was $150. There has been a material increase in the pastor's salary also.

Pastors Who Have Served Amite Since 1862

Since 1862, the following pastors have, in the order named, served the congregation at Amite: J. W. Neil, D. W. Dillehay, C. Chamberlin, W. B. Hines, T. P. Price, Lyman Carley, D. P. Bradford, G. F. Thompson, H. W. Coleman, G. F. Thompson, B. S. Raynor, B. T. Pierson, C. W. Barrier, Ira B. Robertson, J. M. Pugh, F. M. Keen, G. A. Anders, Paul M. Brown, J. J. Smylie, S. S. Keener, E. T. Denson, J. I. Hoffpauir, H. W. May, T. J. Upton, R. O. Weir, L. C. Wilson, H. W. Bowman, John F. Foster, H. T. Young, Alonzo Early, Ellis Smith, Thomas H. Mills, L. N. Hoffpauir, J. W. Booth, B. H. Andrews, O. L. Tucker, S. A. Seegers, R. S. Walton, H. B. Hines, A. A. McKnight, and A. T. Law.

This history compiled by Fannie E. Burch, editor The Amite Progress, Amite, La.

METHODIST CHURCH, AMITE, LA.

DR. S. E. GRAHAM

Dr. Graham was born in 1888, and died on March 25, 1943. He was married to Miss Ella Montgomery on August 27, 1913, to whom were born two sons—Dr. S. E. Graham, Jr., who graduated from L. S. U. Medical School on March 11, and James T. Graham, who is now in the Navy, in California.

Dr. Graham was not only a good physician, but also a good man. It was my pleasure to have been associated with him. I felt that he was my friend, and I knew that I was his. He stood for and believed in the essential things of life such as honesty, truthfulness, and virtue. He expressed himself many times to me on the subject of Christianity, often saying that almost any one could be religious,that is, have some form of religion; but to be a true Christian meant a great deal more, that it went beneath the surface, required the very best, and was the highest tribute that could be paid to any man. He was also a Mason, and had many friends. His belief was that all Christians should work and worship together; there was but one God, one faith, and one Christianity; and that we were one in this faith, which centered in Christ, and in him alone. He was a man who did not stoop to unworthy acts, but lived a clean, upright life.

It is my prayer that God will bless and keep his loved ones.

C. B. POWELL.

Truth is the secret of eloquence and of virtue, the basis of moral authority; it is the highest summit of art and life.

—Amiel.

THOMAS D. ROBERTSON—RESOLUTION OF RESPECT

Whereas, our esteemed friend and co-worker, Mr. Tom D. Robertson, departed this life Sunday morning, March 14, 1943; and,

Whereas, we have sustained the loss of a friend whose fellowship was an honor and a pleasure to enjoy, whose loyalty and devotion to the Church was an inspiration to others; and,

Whereas, as a faithful member of the Indianola Methodist Church, a loyal member of the Board of Stewards, and a regular attendant of the Men's Bible Class of said church, he made a splendid contribution of his time and means; and,

Whereas, his genial and cordial nature will be greatly missed in all the activities of the church which he loved so well. Be it therefore

Resolved, that the Board of Stewards of the Indianola Methodist Church extend to Mrs. Robertson, her two fine sons, Billie and James, and Mrs. Mattie Cooke, its deepest sympathy, love and prayers.

Resolved, that we pray that our Heavenly Father will lighten the load from their hearts and sustain them by His grace. Be it further

Resolved, that a copy of these resolutions be sent to Mrs. Robertson, a copy spread on the minutes of the Board of Stewards, a copy given to the local papers and a copy to the New Orleans Christian Advocate for publication.

Board of Stewards Indianola
Methodist Church.
MRS. H. M. TRICE,
MRS. W. W. GRESHAM,
S. E. ASHMORE.
Committee.

RESOLUTIONS ON THE DEATH OF MRS. MABEL CAMPBELL LEWIS

Whereas, on the 9th day of February, 1943, the Creator called to her heavenly home, Mrs. Mabel Campbell Lewis, a beloved member of the Woman's Society of Christian Service of the Durant Methodist Church, and,

Whereas, Mrs. Lewis, in the short period of her membership in the Durant Society, manifested a keen interest in the work, and,

Whereas, by her generosity of time, talents and gifts, she demonstrated her faith in her Lord and her unalloyed devotion to the great missionary program of the woman's work, and,

Whereas, Mrs. Lewis has imparted to her fellowmembers a challenge of high principles and courageous Christian living; therefore, be it

Resolved, that the Woman's Society of the Durant Methodist Church express its appreciation for the life of this noble woman, whose memory will be a reminder of faith and love, and extend to the family our deepest sympathy and prayers. Be it further

Resolved, that copies of these resolutions be sent to the family and the New Orleans Christian Advocate, and a copy spread on the minutes of the W. S. C. S. of the Durant church.

Respectfully submitted,
MRS. J. W. NORWOOD,
MRS. C. H. CARRUTH,
MRS. D. G. COMFORT.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

May, 1943

2-9—Festival of the Christian Family.

18—Goodwill Day.

31—Pastors' School.

* * *

May: Christian Family Month

Last week on this page we gave some suggestions for the observance of the Festival of the Christian Family, which is observed from May 2 through May 9. We hope that many societies will follow these suggestions.

May, 1943, lays on each one of us, as church women, a unique compulsion to save our own homes and the homes of humanity! Realistically we face the fact that the structure of our world society has rested upon the "shifting sands" of:

1. National pride and isolation.
2. Racial pride and discrimination.
3. Economic pride and injustice.
4. Materialism and pleasure madness.
5. Godlessness and the denial of moral law.

All too many of us in the building of our own homes have thoughtlessly been content to rest our foundations on the same shifting sands. Within the inharmonious human world many storms have brewed and broken—the tragic results revealed in:

1. The alarming increase in divorce and separation.
2. The rising tide of delinquency and crime.
3. The deepening tension between racial groups.
4. The widening breach in industrial conflict.

Now the greatest storm of all—the storm of war has descended with devastating force upon all homes.

Do you know that—

The family is war's first casualty?

War industry has uprooted 500,000 families?

Children are exposed to neglect, danger and sordid excitement?

Delinquency and crime is on the increase?

7,000,000 men and boys have been called from their homes?

War has come to every woman's home—to your home and to mine?

Let us strengthen the foundations of our homes! "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: **for it was founded upon a rock."**

The Christian family can withstand the hazards of total war because its inner life is sustained not by possessions nor by a particular standard of living, but by a concern to help each person to be always at his best and to fulfill his highest capacities for growth in Christian character.

During this month we should make special studies concerning family life and how we may make it Christian.

In a recent letter from Miss Thelma Stevens, our secretary of C. S. R. and L. C. A. in the Woman's Division, we read:

"The Austin-Wadsworth Bill, providing for full conscription of man and woman power, has not been brought from the Committee. Representative Edward H. Rees, of Kansas, made a recommendation some weeks ago, Before the Manpower Commission gives too serious consideration to requiring women to leave their homes for employment in industry, it may be well to utilize the services of a half million persons engaged in the liquor business." If there are 400,000 retail liquor stores in the United States, there should be considerably more than half a million people employed in this non-essential industry."

* * *

Goodwill Day

Goodwill Day, May 18, may easily be tied in with the program of the Christian Family, by working out a program showing the very best in the family life of all nations.

* * *

Troops from Hawaii

We are indebted to Mrs. H. H. Hinton, Methodist church worker in Hattiesburg, for some very interesting items concerning the arrival of the Hawaiian soldiers at Camp Shelby.

A former chaplain at Camp Shelby, Chaplain McIntosh, now in Hawaii, in a letter to Mrs. Hinton, said:

"These fine young people are real Americans and you will not want to miss having them in your church or knowing them. Many have nice voices, and if you can get them to sing "The Song of the Islands" it will be a thrill. I am delighted that these young men will be at Camp Shelby, and am hoping that some of your Hattiesburg people will be nice to them and learn to know them."

What a challenge to Christianity and to democracy!

"Pullman porters and conductors were loud in the praise of the men's conduct on the trains from the West Coast. One conductor said it was the most orderly soldier train he had ever seen, and he has made 500 such trips."

The men are very much interested in the churches in Hattiesburg and they want to attend services on Sunday."

"Upon alighting from the train, one boy picked up some soil and said: 'U. S. dirt—good firm dirt.'"

There were many humorous incidents: One boy wanted to see a snake. He has never seen one, but implied that he would probably run at the sight! Another wants to see an alligator!

Mrs. Hinton writes that many of the church people are cooperating to help her show that "Christian America" is not just a legend. She also tells of her joy in the service she is rendering the soldiers: "You know, if I never received a cent of pay, the letters from oversea, closing, 'God bless you, Mom,' would be worth all the gold in the world!"

(Yes, we do know, and we wish that every member of the Methodist Church in Mississippi could know that feeling!)

* * *

Sorrow Comes to Mrs. Warden

Many of our women will remember Mrs. K. W. Warden, secretary of Wesleyan Service Guilds for the Southeastern Jurisdiction W. S. C. S., who was our very charming guest at the annual meeting in McComb in 1941.

Recently her husband passed away after a very few hours of illness from a heart attack.

Members of Guilds, or others, who would like to send her a card of sympathy, may address her at 2284 Evelyn Street, Memphis, Tenn.

* * *

News from Mary Thornton

Mary Thornton Lindsey, who is now at Scarritt College, Nashville, Tenn., writes:

"Scarritt is still wonderful, and every day I appreciate more and more the opportunity of being here. I'm majoring in Religious Education and like all of my courses.

"Have enjoyed all the reports of the conference and showed them to Miss Ruth Heflin, a furlough worker, whose home is at Forest."

* * *

The May Program

The May program from "A New Earth Wherein Dwelleth Righteousness" will be "Child Labor Safeguards in Wartime" and ties in with the Christian Family theme.

We suggest that "A Children's Charter in Wartime" (adopted by the Children's Bureau Commission on Children in Wartime, March 18, 1942) be ordered. It is free from Federal Children's Bureau, Washington, D. C.

"In the midst of the overwhelming problems that face us we must remember that the fundamental needs of children remain much the same in peace and in war. We must continue to study, adapt, and improve our educational, health, and welfare services so that all our children may have the opportunity to develop into the kind of citizens that will cherish and maintain this democracy."

* * *

S. O. S. for the S. F. A.

Have you written to your Congressman concerning the Farm Security Administration?

The fight is now on, so hurry with your letters!

This Administration has been most helpful to the small farmer in our State. We should keep it.

NEWLY-APPOINTED CHAPLAINS

ARMY

Walter Garfield Batty, Chrisman, Illinois.
Wilmer Arthur Briggs, Cottage Grove, Oregon.
John Frank Cagle, Durham, North Carolina.
Carl Jesse Dodds, Jr., Mountville, Georgia.
Gail William Hines, Mt. Vernon, Illinois.
Charles Herman Jennings, Jonesboro, Indiana.
Ernest D. I. Kistler, Elkhorn, Wisconsin.
Emile Francois Mignery, Ronan, Montana.
Millard George Roberts, Chicago, Illinois.
Theodore Runyan, Shelton, Connecticut.
Wallace Zona Wiggins, Bowdon, Georgia.

"The only conquests which are permanent are those we make of ourselves."—Napoleon.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

A Prayer for Every Day

By Mrs. Clara Chesnut

I pray this day, O Lord, Thy will be done
through me,
Here in this home, this church, and this
community,
That we together may grow kind and strong
To work for what is right. yet face the
wrong—
Within this shattered place.
And, Lord, I pray this dedicated life may be
An instrument of peace and God-directed
victory.
Let me be true to Christian womanhood,
And cultivate within my heart the good—
Relying on Thy Grace. Amen.

* * *

Prayer Suggestions for April

Pray that the "Good Neighbor" policy may continue to bring rich harvests of understanding between the United States and the other republics.

Pray for the Christian Church in Latin America, the missionaries and native leaders. (Mention leaders in the new missionary prayer book for Methodists, "The Unseen Guest"; see page 1 for description).

* * *

Memorial Service at Conference

The memorial service at Mathiston opened with organ music, "The Pilgrim's Song of Hope," rendered by Rev. E. M. Sharp, and was followed by a service of Remembrance, led by Mrs. Neblett. The lovely phrases of "Let not your heart be troubled; ye believe in God, believe also in me," opened the service of remembrance. The memorial roll was read by the secretary, Mrs. N. N. Maxey, with the following special tribute being paid Mrs. G. C. Jones, who was for many years the recording secretary of the Conference. On this occasion we are sitting in the hall of remembrance, and we are silently paying tribute to those who have gone since last we met.

Of all who have left us, there is one whose memory is encircled with a halo of light—our good friend and fellow-worker, Mrs. G. C. Jones.

Her life was a testimony of Christian living and serving. In her death we sustain the loss of one who meant much to us individually, to the Conference and to the Woman's work of the church.

We count her one of our pioneers, for she and others like her bridged the years between organization of the first woman's work and the vast structure in which the women of our church take such pride today. We rejoice that it was the privilege of the North Mississippi Conference to have Mrs. Jones as an officer for so many years. Into this service she poured a full measure of ability, unselfish devotion, and consecration. Such a contribution will not soon be forgotten.

We are grateful for our association with her. We feel enriched by our contact with her. About her there hovered an atmosphere of friendliness, sympathy, and joyous optimism, born of an unrestrained faith in God. To know her was to love her; to hear her was to respond to her spirit of sincerity and peace. Those who knew her as the recording secretary will long remember the oft-recurring smile that played upon her face as she presided at the secretary's table, evidence of the joy she derived from the job she was doing. Unhurried in her actions, she always had time to renew friendships and make new ones.

In his definition of success, B. A. Stanley says: "He has achieved success who has lived well, laughed often and loved much; who has gained the trust of pure women and the love of little children; who has filled his niche and accomplished his tasks; who has left the world better than he found it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction." If this is success, Mrs. Jones truly achieved it, for hers was a life like that. She possessed the qualities of mind and heart that endeared her to others and singled her out as one of those rare souls lent by God to live and bless the earth awhile and then return to Him. We shall miss her in her earthly walk, but heaven will be the richer by her going. She is not dead, just away; and some day, in God's good time, we shall see her again when we have passed from "living to the higher life."

Following this lovely and fitting tribute to Mrs. Jones whom we all loved was a Litany of Dedication and this poem:

Our Friends

I cannot think of them as dead,
Who walk with me no more;
Along the path of life I tread—
They have but gone before.

The Father's House is mansioned fair,
Beyond my vision dim;
All souls are His. and here and there
Are living unto Him.

And still their silent ministry
Within my heart hath place,
As when on earth they walked with me,
And met me face to face.

Their lives are made forever mine;
What they to me have been
Hath left henceforth its seal and sign
Engraven deep within.

Mine are they by an ownership,
Now time nor death can free;
For God hath given to love to keep
Its own eternally.

—Frederick L. Hosmer.

* * *

Is It Worthwhile?

Miss Addie Greely brought the challenging question, "Is it worthwhile?" and closed her message with the statement that the women of the Conference would supply the answer. Miss Greely has been at M. S. C. W. since December 3, meeting situations as they arose day by day. There are 328 Methodist students at the college. Many outstanding girls of the college are Methodists. The president of the student body is a Methodist girl. Is it worthwhile that twenty-two girls give of their time to the Council? Is it worthwhile that others participate? Is it worthwhile that 20 to 35 girls come to cottage prayer services and enter reverently into the service? Is it worthwhile that when Rev. W. C. Newman held services at the Cottage that every availbale space, even into the adjoining offices, was filled? Is it worthwhile that these girls are laying aside a small amount for Rust College? Is it worthwhile that they are taking a course in worship? Is it worthwhile that a Jewish rabbi spoke to the girls on the Jew in history? Is it worthwhile that they had a Tomato Juice Shower for the Methodist Home? Is it worthwhile that they furnished toys for underprivileged children at Christmas? Is it worthwhile that the supply committee is looking after the yard at the Cottage and making curtains and cushions for the cottage?

* * *

Methodist Work at Blue Mountain

This was an interesting report, given by Rev. Mr. Beasley, of Blue Mountain. There are twenty-five Methodist girls and ten Presbyterians who work in the Wesleyan Foundation. They have their own counselor and hold their own vesper services. This is a most devoted and loyal group to their own church. They attend Church School, have a Youth Fellowship, furnish the music at church services. Recently they have discovered an unused room in the basement and are now papering it for a reading room. Among the things they wish to study is Woman's Society of Christian Service. Our Conference furnished one hundred dollars toward this work this past year.

THE POST-WAR WORLD

Restrict Japan to her own islands and liberate Korea from outside dominance.

This is part of the formula for post-war territorial planning offered by faculty members of 135 Methodist colleges, reached in a survey conducted by the Board of Education of The Methodist Church.

In reference to the European theater, less than 5 per cent of the educators suggested establishment of a Balkan confederacy of states under the guidance of Russia. All, however, were agreed that it would be impossible to return to 1930 boundary lines.

Selected faculty members in the Methodist institutions have been asked to state their views on some of the matters that should be taken up in planning for a more durable peace after the war is won, according to Dr. Harry Wright McPherson, executive secretary of the Board's Division of Educational Institutions.

Almost unanimously, these professors feel that a "cooling off" period is necessary before peace and boundaries can be planned to the satisfaction of the entire world. During the reconstruction period, unlimited time should be given to the question of restoration of properties and financial assistance for other countries. Agreement was complete in that aiding. not coddling, other nations would be advantageous.

All felt a well-arranged program not devised in the heat of war feelings would lead to a saner and more balanced world program.—Board of Education Release.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

To know what to do is wisdom.
To know how to do it is knowledge.
To do it as it should be done is service.

* * *

Service—A Keyword for Vice-Presidents

"Uniting all the women of the church in Christian living and service." This is the first objective of the Woman's Society of Christian Service. Therefore, we must measure every activity we enter into by the yardstick of service. What results we can justly expect in our promotion of the World Federation of Methodist Women and Special Memberships if we determine in our hearts to make our efforts be of service to mankind through our societies of Christian Service.

* * *

Following is a Copy of the Material for Vice-Presidents that was in Every Delegate's Envelope at the Conference at Monroe

Duties:

1. Chairman of Program Committee.
2. Responsible for promoting and securing Special Memberships.
3. Responsible for promotion of World Federation of Methodist Women.

Materials each vice-president will find necessary to her work:

1. Revised Guide. (Pages 29 and 40 give details of her duty as chairman of program committee).
2. A copy of the latest Conference Minutes. (Every society is sent by their district secretary enough copies for each officer's use at no cost to the society).
3. Joint subscription to the Methodist Woman and the World Outlook. (Price $1:50 for combination offer. Literature Headquarters, 520 Plum Street, Cincinnati, Ohio).
4. Leaflet on Special Memberships. (Free for distribution. Literature Headquarters).
5. Leaflet on World Federation of Methodist Women. (Price 10 cents. Literature Headquarters).
6. Supply of Prayer Cards. (Free for distribution. Literature Headquarters).
7. Subscription to New Orleans Christian Advocate. (Price $1.50 for one year's subscription. Order from New Orleans Christian Advocate, 512 Camp Street, New Orleans, La. Each week three full pages carry inspiration and information of value to every Woman's Society of Christian Service).

Suggested goals for 1943 for each local vice-president:

1. The presenting of Special Memberships in your society over and above your pledge to missions.
2. Every member of every Woman's Society of Christian Service familiar with the history, purpose, and projects of the World Federation of Methodist Women.
3. Presentation of the twelve monthly programs in the Program Booklet, "A New Earth Wherein Dwelleth Righteousness," in such an effective way that the members will feel each meeting has actively furthered the program of the Woman's Division of Christian Service as set forth in its Purpose.

Kinds of Special Memberships offered by the Woman's Division of Christian Service (found also in Revised Guide, page 35):

1. Honorary Membership for Little Children, $5.
2. Honorary Membership for Primaries and Juniors, $10.
3. Honorary Youth Membership, $15.
4. Adult Life Membership, $25.
5. Honorary Life Membership, $100.
6. Honorary Life Patron, $300.
7. Memorial Membership, $50.

Send money for membership, name of one to be honored, and by whom given, to Conference Treasurer. Your certificate and membership pin will be mailed to you direct from headquarters.

* * *

Conference at Monroe

Of special interest to vice-presidents in attendance at Monroe was the luncheon at the Francis Hotel, when all vice-presidents of local societies gathered together to discuss, in an atmosphere of informality and comradeship, problems of interest to their work. This proved to be a profitable as well as enjoyable occasion, and many were the new ideas carried away.

Out of this "better methods hour" came the following suggestions:

Farmerville has adopted the plan of the giving of a life membership to a member of their society by the group of women who are already life members. They have presented their president, Mrs. Stein Baughman, with a life membership this year.

From Columbia came this suggestion: That where a society is sending money for an adult membership, they include a dollar for the cost of the pin when the society is asking credit for the membership on their pledge.

Shreveport, First Church, showed and explained a calendar made by the vice-president in her capacity as chairman of the program committee, of the meetings for the entire year.

* * *

Promoting of Special Memberships Now a Jurisdictional Project

Following a suggestion sent to the Conference vice-presidents from the Jurisdiction vice-president, Mrs. W. C. Hanson, an appeal was made on the conference floor during the first session for Special Memberships to be given during the conference. Just before the close of the last session an opportunity was given for any person or group to present a membership. This proved to be a very happy time for all, as many memberships were presented, creating a feeling of oneness and love among those present and bringing to many minds Paul's words, "Steadfast in trouble, earnest in prayer, and in honor preferring one another."

Since the promoting of Special Memberships, beginning this year, has been accepted as the duty of all vice-presidents of the Conference of the South Central Jurisdiction, emphasis is being placed on this method of giving throughout the entire Jurisdiction. The goal for the Jurisdiction is "an average of one Special Membership for each society of the Conference of 1943." This will mean that for our Conference of 265 societies we must give 265 memberships, either adult, youth, junior, or baby. Last year we gave in Louisiana 171 memberships. To reach our goal, a little simple arithmetic will show us that we will have to give approximately half as much again as we did last year, or an increase of 94. Can we do this? I believe we can. In fact, our first quarter's report has just arrived and shows that, in comparison to last year's giving in the first quarter, we are well on our way to achieving that goal. 1942 first quarter we gave 20 Special Memberships; 1943 first quarter shows we have given 52 Special Memberships.

Vice-presidents, here is our opportunity to lead women into this line of giving to God's cause and at the same time bringing happiness to many who justly deserve honor. Truly we will be carrying out the first objective of our Purpose, that of "uniting all the women of the church in Christian living and service."

MRS. J. J. McKEITHEN,
Conference Vice-President.

ERNEST YOUNG

Ernest Young was born on May 16, 1869, and passed to his reward after an extended illness on April 10, 1943, at 6 o'clock p.m. Funeral services were ably conducted by the Rev. H. B. Crammer, in the Methodist church at Jonesville, on April 11, at 3 o'clock Sunday afternoon, interment following in Harrisonburg cemetery in the presence of many sorrowing friends and relatives.

He was married to Miss Effie Blackman on January 14, 1900, who survives him. Those besides his widow who mourn his passing are a daughter, Mrs. J. W. Peyton, of Shreveport, La.; two grandsons, E. Y. Peyton, of Alaska, and Joe, Jr. a high school student in Shreveport; four sisters, Mrs. J. B. Ray, of Hughes, Ark.; Mrs. G. R. Hanks, of Gilbert, La.; Mrs. J. S. Chennault, of Gilbert, and Mrs. H. T. Young, of Florien, La.

He united with the Methodist Church in his early married life, to which faith he was loyal to the end.

The widely known and universally respected aged citizen had led an active life for many years. He had operated farming properties of extensive proportions, also had wide experience in the mercantile business, where he spent most of his life, in Catahoula Parish. He was a leader in civic and other affairs of interest to his community until 1927, at which time he suffered a stroke of paralysis, rendering him an invalid the remaining years of his life.

"A strong man alone may last a long time, but men together somehow last longer."
—Capt. Eddie Rickenbacker.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON
MAY 2, 1943

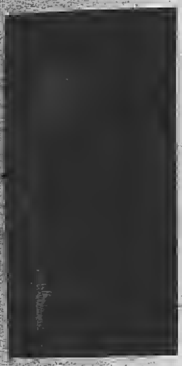
By Rev. W. C. Newman

LOVE, THE MASTER MOTIVE

Lesson Text: John 21:15-24.

Golden Text: Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

One of the things that amazed the disciples and angered the enemies of Jesus was the simplicity of his directions for their living. The Pharisees had worked out for themselves a complicated ritual of life, a set of petty rules and regulations that surrounded every day and every act. And the disciples had set up for themselves a spectacular conception of a dramatic march to victory and the establishment of the Kingdom of Israel with Jesus as the temporal ruler.



W. C. Newman

Imagine the surprise of the disciples and the indignation of the Pharisees when Jesus came along and set aside both the temporal ambitions of the one and the legalistic religion of the other, and in their place enunciated a few very simple principles by which men were to attain the abundant life, the greatest of which was that spoken in answer to the lawyer's question: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself."

"Thus," said Jesus, "all of life and all of living, all of religion and all of salvation, all of God and all of man can be put into one short word—love."

Things That Prevent Our Loving

Now many of us will approve those words of Jesus so long as they are interpreted in general terms. Surely love and good will and neighborliness are excellent virtues, and talk of them is always pleasant—so long as we are not asked to carry them out to their logical conclusion. But once we begin to take them seriously, to apply them promiscuously to daily living, they are neither easy to achieve nor always happy in result.

For one thing they cut clean across all our prejudices. For Jesus made it plain that the love of which he talked was inclusive. Who is my neighbor whom I am to love? The rich whose riches I may resent and covet; the poor who are sometimes very unlovely just because of their poverty; my enemy who has probably done me incalculable harm; the Japanese who have proven themselves dangerous to my freedom; the wicked, whose wickedness is infuriating to my self-righteousness; the Catholic, the Jew, and the Negro who are constant threats to the superiority I want to feel is my just and God-given right?

Now you see why there was such an immediate and indignant reaction to Jesus! Now you can see why they killed him! They could not tolerate the implications of such teachings as he gave them.

Love—Life's Highest Expression

If you will think this matter through honestly, however, you will see that wherever a human life has risen to its highest possibilities it has been by following this law of love. The human relationships which have brought you the most of beauty and of goodness are the relationships in which love was the dominant factor. Father—son, friend and friend, teacher—student, pastor and congregation, husband—wife, man and God. These are the realms of the highest life we know, and in each of them the distinguishing characteristic is love. Take love out of these relationships and there is really nothing left.

But there are so many relationships in which we have either deliberately withdrawn love or in which we have never allowed love to enter. Employer—employee, landlord—tenant, merchant—customer, race with race, nation with nation. And it is in these realms that our keenest conflicts occur. It is here that human dignity reaches its lowest ebb. The absence of love here has destroyed beauty, joy, and goodness in all too many instances.

Love—Power For Achievement

"Love never faileth!" What a broad statement that is! Yet it was made by one who had tried it, and that one did not modify or qualify his statement. He did not say love sometimes wins, or love only fails occasionally. Love NEVER fails, he said.

What are the means that we commonly employ to insure our success? They are well-known: shrewdness, energy, courage, work, thrift, competitive skill, self-concern—all these we know well.

But love—we are not adept at its use, not confident of its efficacy, not willing to pay its price, not able to believe that it works.

Yet strangely enough that is the verdict of history. The men who have really given the world its great advances in noble living have been the men who learned and trusted love as the power for the achievement of greatness. So true is this that it may be laid down as a guiding principle. If you want money, use shrewdness; if you want power, use ruthlessness; if you want fame, use the spectacular. But if you want greatness, use love.

IN MEMORY OF IRA H. HOWARD

With deep sorrow, the members of Soule's Chapel Adult Class, of Route 1, Moselle, Miss., record the passing of one of their beloved and faithful members, Mr. Ira H. Howard, on March 17, 1943.

His was a consecrated life of loyalty and service in his home, his community, and his church. Within the membership there was none more devoted to God, none more faithful in attendance at Sunday school, prayer meeting and preaching services, none more generous with his means and his service than was Mr. Howard. The last years of his life found him badly broken in health and deeply grief-stricken because of the loss of loved ones from his home, first his devoted wife, then two sons into the armed services. But in sunshine and rain, in heat and cold, he was in his accustomed place of worship on the Lord's day.

We shall sorrowfully miss him. He has gone to his eternal reward. Therefore, be it

Resolved, first, that we give thanks to God for having known and loved one so faithful.

Resolved, second, that we strive so to live that when we have passed from this life it may be said of us, as it can be said of our beloved brother, He hath done what he could.

Resolved, third, that we forget not in our prayers his children, and fail not in our service to them.

Resolved, fourth, that a copy of these resolutions be placed with our church records.

Resolved, fifth, that a copy of these resolutions be sent to his children and his aged parents, and to the New Orleans Christian Advocate.

BETTIE RIDGWAY,
Teacher of Adult Class;
ANDERSON WALLACE,
Assistant Supt. of S. S.;
L. G. RAINEY, Adult Supt.;
S. C. LOWRY,
Secretary of Adult Class.

ALMIGHTY GUIDANCE

The story is told of a man who came running up to Caesar with the cry, "The library is on fire! The memory of man is burning!" Caesar is said to have answered calmly, "Shameful memory, let it burn!"

The story of humanity is, indeed, a sad one. From the first tragic fall in Eden to the present moment, man has experienced a series of "declines and falls," with intermittent attempts to climb. How true it is that "in vain we grovel here below; in vain we strive to rise!" Yet how easy the climb would be if nations and individuals would be led by the almighty Guide.—Henry Wingblade, in the Presbyterian Tribune.

The most precious thing anyone can have, is the good will of others. It is something as fragile as an orchid and as beautiful; as precious as a gold nugget and as hard to find; as powerful as a great turbine and as hard to build; as wonderful as youth and as hard to keep.—Amos Parrish.

THE CHRISTIAN FIRESIDE

JIMMY'S LEGS

Jimmy had quick, strong legs. All his little friends said so.

"We always like to have Jimmy on our side when we're running a race, because he wins for us," the other boys said.

"I like to run," said Jimmy to his mother. Whenever she was in a hurry for something from the store he was glad to run for it.

But because he could go so fast Jimmy began to feel boastful. He lived on a busy street, and mother told him always to go to the corner when he needed to cross to the other side. Mr. Gordon, the cheerful officer, stood there in the middle of the street and told the cars when to stop or to go.

Mr. Gordon was always glad to help a boy or girl across the street. He always smiled and nodded, and they liked to say "Hello" to him.

"Mr. Gordon is our friend and helps us," said the boys and girls.

But now Jimmie began to think that he didn't need to bother to go to the corner and wait for Mr. Gordon to tell him when to cross the street. He thought that he could run right across wherever he wanted to.

"But you might trip and fall down, Jimmy," said Dorothy.

"My legs are quick. I can dash over when no cars are coming close," declared Jimmy.

One day Jimmy saw two of his friends, Phil and Harry, talking together across the street from his house.

"I'm going right over to see them," said Jimmy.

There was a street car coming a little way down the street, but Jimmy wasn't afraid. "I can run fast," he said aloud.

"I can run fast, too, Jimmy," spoke up little Billy, who lived next door to Jimmy, but Jimmy didn't hear him.

Jimmy ran across the street and reached the other side, but Billy, who was only five, fell down. "Help!" he cried.

Billy was beyond the car track, but the street car stopped anyway, while Jimmy and his friends helped the frightened little boy.

"You are both naughty boys to run across the street like that," said the motorman.

"Oh, I won't do it again! I don't want to," cried Billy.

Jimmy hung his head. "It was my fault, not Billy's," he said. "I didn't think about smaller children trying to do what I do, and maybe getting hurt."

When he thought about it, Jimmy saw that he, too, could get hurt by running across a busy street. "I guess my legs aren't really so much more surer than Billy's, after all," he said soberly. "After this I'll take time to cross at the corner."

Billy was only frightened, not hurt, except for a scrape on his knee, and Jimmy was very glad of that. The street car went on, and Jimmy and Billy walked up to the corner to wait for cheerful Mr. Gordon to tell them when to go across to their own side again.

"I'm glad that my legs are quick," said Jimmy. "They're quick enough to take me up to the crossing, instead of hurrying over just anywhere. I'll remember after this."

—Story World.

PLEASE STRIKE "A"

It was a rather interesting letter that a radio broadcaster received some time ago. It was from a sheep-herder—or should we call him a shepherd—on a lonely ranch out in the far west. The letter ran, in part, "Will you please **strike** 'A' on your broadcast? I'm . . . far away from a piano and the only comfort I have is my old violin. It's all out of tune. Will you strike 'A' so that I can get it in tune again?" The radio man granted the simple but unusual request, and some days later received a letter of appreciation from the lonely man, saying, "Now I'm in tune again." By the way, there may be some lives that need to hear a clear, striking "A." One does not have to be on a lonely ranch in an isolated place in order to be out of tune. And **to be in a** position to sound the chord for those who have lost it and are groping for it, is to be in the way of blessed service. Of course such a person must himself be in tune—in tune with God's great universe, in tune with truth, in tune with God himself—ready to strike the right chord in a discordant world. Yes, strike the chord, whether or not people are asking for it, for multitudes are out of tune and don't know it. Remember—

"Down in the human heart, crushed by the
tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand, wakened by
kindness,
Chords that were broken will vibrate once
more."

—Religious Telescope.

"THE TRUMPETS SOUNDED"

He was just a Chinese peasant, with no great learning, knowing nothing of the heroes of the past, with little knowledge of the Christian traditions to inspire him. You wouldn't have looked at him twice, this simple countryman, with his bundle slung over his shoulder as he tramped the lonely mountain-paths of Yunnan selling his Scriptures. To be quite frank, we didn't think he was in any way outstanding—certainly never dreamed that he was of the stuff of which martyrs are made.

His name was Ma, and this, together with his general appearance, might have suggested to you that he came of Mohammedan stock, and you'd have been right—or almost right, for he was Mohammedan no longer. A year or two ago, the great experience had come to him and he had found Christ, the first of his people in Southwest China to do so.

There were mutterings amongst the Muslem community, threatenings against this renegade who dared go about pleading with others to take the step which had meant so much to him. But Ma quietly went on with his work, from village to village, market to market, sitting with two or three around the pinewood fire, selling a Gospel here and there, and always telling what Christ had done for him—and for them. The murmurings continued, and at last, they could bear it no longer.

At the side of the road to Stone Gateway, on its most desolate and sinister stretch, not far from a spot where, more than once, our missionaries have met bandits, there is a volcanic depression, about twenty feet across at the top, but how deep no one knows. We call it "the bottomless pit." We used to amuse ourselves sometimes by throwing down large stones and listening to their rebound from side to side, fainter and fainter until we could hear no more.

It was here that they waited for Ma as he slowly and unsuspectingly climbed the steep slope to the pass where the skylarks sing; here, far away from human aid, that the gang caught him and delivered their ultimatum. Either he recanted and gave up the hated Jesus-religion, or they would fling him into the depths of the pit.

He didn't recant. The "trumpets sounded for him on the other side."

—Methodist Recorder.

IF I WERE A MILLIONAIRE

"If I were a millionaire" (I seem to hear you say), "I'd live on just a modest sum and give the rest away. I'd found a home for the aged folks where they could spend in ease the twilight of their fading lives, as happy as you please. I'd make a home for widows, too, to save their homes from wreck, and see that every month that passed each one received a check. A home for homeless animals I'd heavily endow, and make a happy hunting ground for every lorn bow-wow. I'd scatter seeds of kindness with a free and generous hand, but as I'm not a millionaire, I can't, you understand."

But though you're not a millionaire and never can be one, you still can practice giving and you'll find it's lots of fun.

The happiness of helping needs no Rockefeller's pile; it doesn't take a million to win an orphan's smile; it doesn't take a million to do a lot of things that bring a happiness beyond the happiness of kings. So, when the chance of giving comes, remember every time—if you haven't got a dollar, do your best with a dime.

—Wichita Light.

Lord, lift us out of private mindedness and give us public souls to work for thy Kingdom by daily creating that atmosphere of a happy temper and generous heart, which alone can bring the great peace.

—Bishop Hackett, 17 Century.

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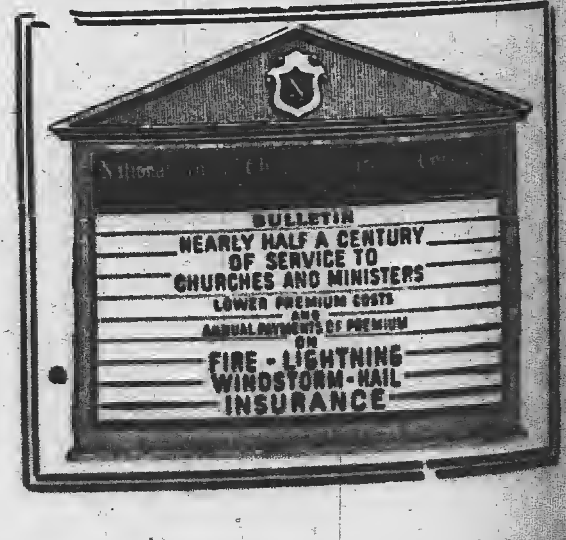

BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

LENT AND WAR

By Hallam M. Richardson

Note: When millions of our Methodist fellowship are wholeheartedly engaged in civilian and combative war services, and when our Methodist chaplains are asked to oversee the spiritual needs of one-fifth of our armed forces (and when only 321 in the C. P. S. Camps profess any connection with Methodism) it is amazing that Lenten publications so studiously refrain from expressing or providing suitable prayers for those whose disciplined sacrificial service is so truly Christian.

In this year of crisis it particularly behooves a Christian to remember those triumphant assurances Christ uttered as events were drawing to the climax (especially in John 12, 23 to 32), and we should be both comforted by them and by the knowledge that His ultimate purpose was not to suffer and die, but to comfort us and triumph over death.

The glad tidings of the gospel has swept the world because it is a glorified and conquering resurrection-centered religion very different from the defeatist or crucifixion-centered complex which some theological ritualists seem to favor. Too often we tend to judge the infinite powers of God by our very finite limitations, looking upon the fact of the Resurrection (of the word of God which was made flesh to dwell among men) as though it was a miracle, whereas, all our Christian knowledge confirms our belief that it was the inevitable consequence of the presumption of scheming men absurdly hoping to entomb and seal the Divine Spirit which came for this cause, to be glorified by dying and rising, manifesting thereby the clear truth Christ pointed out so often—that our Heavenly Father was not a God of the Dead but of the Living (Mt. 22, 32; Mk. 12, 27; Luke 20, 38) and that there are indeed many Mansions prepared for the children of God when they shall be born again.

It behooves us to remember that while we should be humble before God and tolerant of our personal enemies, it is required of us that we stand squarely athwart the path of the lawless aggression of all public enemies whose wilful evildoing is aimed, not at the individual privileges which we may surrender, but are affronts aimed at the liberties of mankind which are implicit in the will of God and teachings of Christ. It behooves us to distinguish between surrendering a personal right and shirking a social responsibility and the Lenten season of self-evaluation should not be used to consider our petty civilian sacrifices but to pray both humbly and gratefully for those whose wholehearted and truly Christian "soldierly" actions are in keeping with the traditions of the only profession whose members were always praised and never condemned by Christ and His apostles.

In the name of all that Christ came to teach, we should be stirred to wonder what Christian beliefs motivate the formal ritualistic prayers published for war time and Lenten services, but which so carefully avoid directly blessing sacrificially inspired service men. Whereas, Christ and the apostles never missed an opportunity to commend professional soldiers and record the mutual respect and esteem which saint and soldier, man of God and man of valor, had for one another, too much of our institutionalized literature never misses an opportunity to ignore the most truly devout doers of the word and the work of enforcing God's will while praying for those who minister less hazardously. If the limitations of time or space prevent all we wish to remember in our Lenten prayers, let us occasionally forget ourselves, our doubts and fears, and those civilians who are too confused and bewildered to recognize the issues worth righteously waging war for, and if our time and space forbids, we might even omit mention of the brave nurses, doctors, orderlies, and others so heroically ministering to those on the real forefront of service, but let us, for the duration of both Lent and the war, never fail to specifically pay our humble respects and ask God's especial blessing on those who, in these trying times, are the most worthy successors of those who always stood first on the Master's roll of honorable mention.

Since, in the Old Testament days of Gideon, less than one out of one hundred was emotionally, temperamentally, and physically qualified for soldierly service (and almost 70 per cent of the recruits were frankly ready, willing and anxious to be exempted from active service), we should rejoice that today only one out of 2,000 of our recruits cannot bring themselves to endorse, support and participate in the all-out war efforts which are required of all who would stand squarely athwart the path of lawless aggressors and public enemies of all religious and social ideals.

Certainly no confused theology or warphobia is going to persuade clear-thinking Christians that the Hindu passivism of Ghandi is comparable to the actionist faith and righteous determination required of Christians. The notion of withdrawing to the other side of the way when faced by the harsher necessities of life is so directly contrary to all the direct commands and graphic parables of preparedness, allegiance to lawful authority, resistance to lawlessness, actionist conduct and interracial relationships that surely Christ's emphasis on avoiding the equally absurd extremes of jingoism and passivism will be followed by all who admire soldierly conduct. We should not only remember that professional soldiers always received the Master's praise but that He was most outspoken in his condemnation of professional priests and scholars, jurists, physicians and teachers.

Few clear-sighted Christians are ever apt to imagine that the temptation to withdraw from the hazardous tasks of disciplined and sacrificial service has any real root in the teachings of activity and zeal which are so nobly expressed by the writers of our great hymns and in the books of the New Testament, all of which record the mutual esteem which men of God and men of valor had for each other, in the ages before a cartoon propagandized generation relapsed into pagan conceptions of war as a personified Mars (to be subject of blessing or cursing), forgetting all that Christ specifically taught concerning wars, which must be the inevitable consequences of the clashing of uncompromising forces of decency and indecency.

When millions of Methodists of all ages are wholeheartedly aiding the United Nations, we have reason to feel that our Church is true to its splendid traditions of practical service in the hour of crisis and we can feel that the spirit of the Church Militant is still advancing the cause of the Church Triumphant under the same conscientious leadership as in the days when our great "Gospel Rover" George Whiteifeld did more than any other one individual to prepare the colonial mind to receive the Declaration of Independence, and when Asbury and Coke under the commission of the Christmas Conference of Baltimore were the first to declare the loyal devotion of an American Church to the government and its first President, and when Joshua Soule and Matthew Simpson represented opposing but sincere schools of thought, and when embattled missionaries fought and prayed with Frank D. Gamewell in the Boxer-besieged Legation Compound, to these critical times when both lay and ordained Christians are cooperating to integrate the civic and religious forces which alone can realize and put into operation the practical ideals of Christendom.

150 Fifth Ave., New York, N. Y.

HATRED IN WARTIME

By Bishop James Cannon, Jr.

In view of statements which have appeared in the secular press editorially, and from individual correspondents, it is not only interesting, but important to note the action taken by the Executive Committee of the Federal Council of Churches of Christ in America, at the meeting of the Executive Committee of the Council on March 16th, last, with Bishop Henry St. George Tucker, President, presiding, and with about 100 members of the Committee present. It was the carefully considered judgment of the Committee that the propagation of hatred in the United States and other countries will not only hinder the War effort, but will make exceedingly difficult the achieving of a Just and Durable Peace. The Federal Council's statement is in part as follows:

"We record our gratitude that even in the throes of war there has been so little hatred among the people of the United States, and so much discipline and restraint. We commend the recent statement by the National Education Association counseling against 'intense and revengeful rancor,' and specifically against teaching hatred of the enemy and desire for revenge. We note with hearty approval that the British Commander-in-Chief of the home forces, and the Chief of the Special Services Division of the United States Army have both advocated the same policy in the training of men for combat. After five years of war, Madame Chiang Kai-Shek, speaking for the Chinese people, said: 'While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of aggression, let us remember that hatred and recrimination will lead us nowhere." The people of Great Britain have won our respect because, while facing their enemy with implacable determination, they have refused to permit this resolution to turn into blind hatred, and indiscriminate desire for revenge.

"We, therefore, deplore the public statements of certain citizens in civilian and military life, urging that we should foster attitudes of hate among our people. It is our conviction that if we are to achieve the ends we seek as a result of the world conflict, we dare not sacrifice those very values for which we are contending. We do not dispute the necessity for taking such measures as justice requires against evildoers; but we do protest the attempt to develop attitudes of persistent enmity and rancor leading to mere retaliation.

"Some pretend that hatred, however evil in itself, and however destructive in its long range consequences, is nevertheless necessary for military victory. Even were this argument sound we would reject it. For this is a matter where our spiritual allegiance takes precedence over any temporal allegiance. But the argument is demonstrably false. Modern war requires, to an extreme degree, that the military and civilian forces of a nation be cool in their judgments and planning and disciplined in their acts. We would never tolerate a General Staff whose decisions were determined by emotional hatreds, or whose armies moved under the directive of anger hysteria. Similar coolness of judgment and discipline in action are, in total war, required of a civilian population. That this does not weaken the national will has been shown by the British people.

"We call upon our fellow-Christians, while striving for right and justice, to reject all desire for vengeance; to seek God's forgiveness for any hatred we may harbor; and, without shrinking from the harshest duty imposed upon us by our consciences under God, to remain ever mindful that He alone may say, 'Vengeance is mine; I will repay.'"

Richmond, Va.

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	36
Baton Rouge	95½
Lake Charles	70
Monroe	49
New Orleans	49
Ruston	44
Shreveport	26

Mississippi Conference

Brookhaven	105
Hattiesburg	80
Jackson	107
Meridian	85
Seashore	141
Vicksburg	144

North Mississippi Conference

Aberdeen	
Columbus	
Corinth	
Greenville	
Greenwood	
Sardis-Grenada	

It would be an absurd and an entirely justified self-glorification if we were to sume that we are more energetic or intelligent than the ancients—our ma for knowledge have increased, but not intellectual capacity. For this reason, become immediately as obstinate and susceptible in regard to new ideas as people in the darkest times of antiquity. Our knowledge has increased but not our wisdom.

—C. G. Jung, in the Presbyterian Tribune.

CAMPAIGN ACKNOWLEDGMENTS

Louisiana Conference

Lake Charles—J. H. Bowdon	8
West Monroe—C. K. Smith	8
Simsboro—L. P. Moreland	4
Pelican—A. D. St. Amant	12
Baker—H. D. Watts	4
Tickfaw—P. W. Sibley	5
Ringgold—E. W. Day	19
Gueydan—C. W. Quaid	5
Crowley—J. B. Grambling	4
Leesville—A. A. McKnight	23
Loranger—P. W. Sibley	5
Zachary—B. A. Galloway	3
Carrollton Ave.—E. C. Gunn	5
Grayson—C. W. Lahey	6
Baton Rouge—J. H. Crowe	4
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	7
Gonzales—L. W. Cain	7
Hornbeck—E. H. House	18
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	6
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	33
Ponchatoula—Mrs. Verna Coburn	8
Monroe, First Church—A. M. Serex	14
Houma Heights	8
New Orleans—First Church	5
Parker Memorial—E. B. Emmerich	5½
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Mississippi Conference

Long Beach—Jas. L. Sells	4
Moss Point—A. J. Boyles	4
Lena—J. H. Dillard	4
Lorman—D. E. Vickers	9
Adams—S. B. Watkins	5
New Augusta—H. B. Hilbun	35
Grace, Jackson—W. B. Alsworth	15
Meridian, East End—Mrs. C. M. Martin	4
Meridian, Poplar Springs—G. E. Allan	5
Roxie—R. E. Alsworth	7
Georgetown—W. Baylis Alsworth	4
Pelahatchie—R. I. Moore	3
Raleigh—Murray Cox	3
Chunky—J. H. Cameron	3
Fannin—Norman Purvis	4
Collins—T. R. Holt	7
Yazoo City—R. H. Clegg	35
Gloster—R. A. Allums	5
Harrisville—W. J. Dawson	4
McComb—F. E. Dement, Jr.	5
Meadville—Wesley Ezell	9
Canton—J. L. Carter	7
Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	17
Homewood—R. E. Case	3
Hazlehurst—C W Wesley	20
Summit—T. E. Nicholson	3
Bucatunna—E. D. Simpson	3
Brooklyn—E. E. Samples	4
Moselle—J. A. Bridewell	4
Vaughan—J. H. Grice	5
Meridian—T. J. O'Neil	5
Gallman—W. L. Blackwell	4
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	10
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	12
Centreville—D. M. Ulmer	21
Lucedale	12
Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	28
Cross Roads—D. P. Yeager	7
Brandon—G. L. Oliver	25
Galloway Memorial—C. G. Chappell	15
Madison—L. T. Nelson	6
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	102
Anguilla—E. A. King	5
Satartia—F. J. Jones	13
Silver City—B. M. Lawrance	15
Gibson Memorial, Vicksburg	18
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Kosciusko—T. B. Thrower	5
Rock Hill—G. T. Sledge	5
Myrtle—W. M. Hester	17
Bellefontaine—C. M. Ray	4
Marietta—C. L. Ivy	3
Tishomingo—J. L. Nabors, Jr.	8
Dublin—W. R. Crouch	4
Winona—J. T. McCafferty	3
Pickens—E. C. Driskell	5
Acona—W. M. Langley	4
Minter City—W. P. Bailey	10
Ethel—E. G. Potts	7
Weir—J. N. Humphrey	8
Coahoma—M. E. Armstrong	3
Indianola—S. E. Ashmore	3
Ebenezer—E. M. Shaw	7
Sardis—J. O. Dowdle	3
Webb-Sumner—A. W. Bailey	18
Ruleville—W. C. Beasley	12
Coldwater—H. E. Finger, Jr.	3
Moorhead—S. A. Brown	5
Ripley—E. R. Smoot	4
Longtown—G. L. Nicholas	4
Shuqualak—R. A. Thornton	21
Winona—J. H. Holder	3
Como—W. H. Mounger	8
Itta Bena—R. T. Hollingsworth	22
Sallis—E. M. Allen	9
Jonestown—M. E. Armstrong	3
Potts Camp—Z. A. Jumper	4
Verona—W. C. Mattox	4
Water Valley—E. H. Cunningham	15
Rienzi—B. F. Bullard	13
Dublin—W. R. Crouch	4
Blackhawk—R. E. Wasson	5
Sunflower—J. W. Gibson	22
Victoria—B. D. Benson	3
Baldwyn—A. C. Bishop	7
New Albany—C. T. Floyd	29
Leland—W. B. Baker	4
Lula—J. C. Wasson	3
Becker—W. D. Waugh	6
Okolona—Marlin McCormack	10
Tupelo—W. A. Tyson	9
Mathiston—H. D. Suydam	4
Derma—J. D. Simpson	5
Corinth—W. C. Newman	59
Sidon-Cruger—W. S. McAlilly	6
Nettleton—W. C. McCay	15
Belmont—H. C. Lewis	4
Corinth—W. R. Goudelock	9
Fulton—E. L. Jernigan	5
Iuka—N. M. Hamill	6
Durant—H. P. Lewis	11
Tutwiler—J. V. Stewart	20
Olive Branch—N. N. Maxey	17½
Columbus—T. E. Gregory	26
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Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
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Louisville—J. J. Baird	10
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[illegible]

CHRISTIAN ADVOCATE

THE LIVING CHURCH

Thou hast thy way to go; thou hast thy day
To live; thou hast thy need of thee to make
In the heart of others: do thy thing; yea, slake
The world's great thirst for yet another man!
And be thou sure of this: no other can
Do for thee that appointed thee of God.
—Richard Watson Dixon.

THE PRAYER-ROOM TODAY

Saviour Christ, I thank Thee for what Thou hast been to those who have known Thee, their strength in weakness, their joy in sorrow, their rest in labor. Let me know that all that Thou hast been to them Thou still canst be to me. Let me learn to look to Thee in every need, to count upon Thy help in every task, Thy guidance in each new perplexity. And sometimes grant me, even when I am not seeking Thee, the joyful surprise of being found of Thee. When my own heart seems too cold and dead to lift itself to Thee, come Thou Thyself, and let me know it is Thy cheering voice I hear, Thy life-giving touch my spirit feels. Amen.

Vol. 90. No. 18.

NEW ORLEANS, LA.,
THURSDAY, MAY 6, 1943.

Man Turns to the Word of God

A fighting man speaks from the floor of a storm-tossed raft . . . "Is there a Bible among us?"

On a burning African desert a voice reads quietly . . . and a thousand heads bow reverently.

In the silence of night on a Kansas farm . . . a mother finds solace in its thin, worn pages.

Quietly . . . its words of comfort are spoken in solemn requiem . . . as rough hands grown tender lower a hero's body overside.

In the search for peace through generations . . . man has turned to the Bible. For the things that men live by are found in this book that is the Word of God.

In its pages . . . men have found help for their deepest needs. Comfort for their shattered spirits. Light for their darkest hour.

Always, the Bible has inspired the noblest courage and the most sublime actions of man. Heroes have dedicated their lives to its principles. Martyrs have died with its words on their lips.

Now, an anguished world turns to this book that has molded the life of man. For its lessons of mercy, humanity, tolerance, charity. For a restoration of the spirit torn with grief. For a return of the hope and faith grown weak under the whip of despotism.

And here in its pages to seek the flame that lifts men's souls. The courage to face tomorrow. The faith, that in good time . . . the sound of war will end . . . and men shall live again in brotherhood and peace.

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WALLET OF THE WEEK

MEMORIES OF MR. GLADSTONE, England's great Commoner-Premier of a generation ago, were revived recently by the death of Mrs. Matthew Gillam, of Preston, England. Mrs. Gillam was a hospital nurse who in the late nineties was designated to nurse Mr. Gladstone on the melancholy journey to Cannes, France, where the fatal nature of his illness became known. In addition to this memorable service to the then Premier and to her country, Mrs. Gillam was a lifelong and devoted church worker.

* * *

THE METHODIST PLANNING COMMITTEE, of London, has disclosed the fact that of the five hundred and eighty-four churches and halls owned by the Methodists of Greater London, fifty-one were completely destroyed, eighty-one were seriously damaged, and one hundred and ninety-two were slightly damaged. Only two hundred and sixty are unscathed. The Committee met on February 26, to plan for the reconstruction and the relocation of Methodist missions for such a coverage of Methodist mission interests as may be indicated by conditions when the war shall end.

* * *

BENEVOLENT PAGANISM is a term coined by Russell W. Davenport, an Episcopal layman and the Managing Editor of **Fortune**, to indicate the link which bound the concept of "a new perspective" and "a new love of life" in what he terms the "innocent" phase of the collapse of our civilization. It was innocent because it did not look like a collapse, but through the unconscious emptying of the "image of God" of its meaning and power, the world was plunged into the greatest war of all history and after four years the fate of civilization is still in the balance.

* * *

THE QUAKER SECT, noted for its pacifism, is said to be in the thick of the war as the "friend of the needy." After American invasion of North Africa, six American Quaker men and two women were interned in Southern France where they were heroically striving to save several thousand undernourished children. At the present time the Quakers are doing relief work in North Africa. Four friends, using natives for the distribution of food and clothing, are dispensing relief in an orderly and efficient manner. All this work is directed from headquarters in Philadelphia.

* * *

AT A VALEDICTORY SERVICE held in Leicester, England, on March 20, 1793, William Carey and Dr. John Thomas were set apart for work in India. The Baptist Missionary Society had been formed in "Widow Wallis' parlour" at Kettering five months earlier. The committee first considered the South Sea Islands, but that field seems to have been preempted by other societies. The change came about when Dr. Thomas appeared on the scene seeking funds and workers for a mission in Bengal. Carey introduced Thomas' name and in so doing fixed the course of the enterprise of which Carey was destined to be the leading factor.

FIVE THEOLOGICAL SEMINARIES of the eastern section of the United States are uniting in an "accelerated program of theological study" at Union Theological Seminary, according to **Religious Telescope.** The course is to run from May 24 to August 13, and the cooperating institutions are: Colgate-Rochester Divinity School, Drew Theological Seminary, Hartford Seminary Foundation, Union Theological Seminary, and Yale University Divinity School. A full semester's work will be offered in the twelve-week period. This plan will enable students to complete the three-year course in two years.

* * *

AIR-MINDED CANADA which had no national airline before 1937, is now making definite plans to have an important part in international air transportation following the end of the war. According to a statement made by the Trans-Canada Air Lines, there are at present four hundred thousand Canadians who are either building or operating aircraft. In our country, airmindedness has gone so far that a Boston company is reported to be planning a post-war helicopter "air taxi" to carry mail and passengers to the tops of office buildings.

* * *

IN CONSERVATIVE AND ORTHODOX SYNAGOGUES, Jews throughout the United States will observe a six-weeks period of mourning and intercession for Jewish victims of Nazi persecution in the occupied countries of Europe. Beginning with the last day of their Passover, a week devoted to mourning for the dead will culminate on May 2 with the day of intercession. The Jews will be joined in their special observance by many people of other faiths who will share in both their sorrow and their intercession.

* * *

FRANS VAN CAUWELAERT, a British Roman Catholic who made a tour of Latin America recently, published his observations in **The Tablet** in August, 1942. He spoke of the pitiable estate of the field in which Catholicism did such splendid work in the first century of its establishment in Latin America. He described the neglect of the churches, the decline of religious life, the inadequate supply of priests, and the "distorted or displaced" piety produced by prevailing superstitious practices. A summary of the article appeared in **The Catholic Digest,** St. Paul, Minn., November, 1942.

* * *

THE FREEDOM OF RELIGION controversy raised by the effort of the Roman Catholics to preempt the Latin American Republics for themselves, presents some interesting angles. The supply of priests as compared with Spain, Belgium, Italy, and France in Europe, and with the number in the United States, hardly seems to justify the assertion that it is distinctly a Catholic field. In the four European countries there is an average of one priest for every six hundred and fifty-six of the population. In the United States there is one priest for every three thousand six hundred and thirty-seven, and in Latin America an average of one for every seven thousand three hundred and ninety of the population.

New Orleans
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EDITORIAL

MOTHER'S DAY IN WARTIME

Once again we come to the day when the American mother receives nation-wide recognition by her children. Under ordinary circumstances, the tribute is somewhat formal and conventional—the idea is even cheapened by a yielding to commercial exploitation. But the Mother's Day of 1943 will doubtless express a seriousness in its evaluation of her place and worth which will result in an unrestrained outrush of affection which has never before marked the celebration. From camps, barracks, and foxholes across the world, the hearts of stalwart soldier sons, who in the care-free days at home accepted the observance as a fitting acknowledgment of a universal emotion, will pay tribute which will be as a libation of tears and their messages will be suffused with a spirit of adoration and worship. The American mother will occupy an elevated throne in the midst of a vast throng of soldier sons.

If this day of sacramental devotion is to be more than a passing show, it must quicken in the hearts of mothers and their children a sense of responsibility for the American home which has been throughout our history, the inspiration of our culture and the cornerstone of our national and social progress. A true mother is more than a face in a gilded panel. Her true adornments are not matters of external grace, beautiful as they may be, but they are the virtues and the loyalties of a tender and responsive soul. Her sacrificial charm provides a peaceful harbor where her children, with all their vagrant impulses, anchor and find security. She is not an institution of a day, but the hope of the eternities. She is not a divinely-conceived provision for an ordeal of fire, but a steady beam of light for the darkness and an unfailing measure of strength for every day and its need. The mother of wartime is the mother of all times wearing a tragic crown. She needs the help, the sympathy and the love of her sons and daughters as never before.

RUMORS AND RACE TENSION

For some weeks past, we have been hearing of vague and veiled intimations that an outbreak of race strife is impending. We did not regard the rumors with any measure of seriousness until a letter from a good friend brought us the suggestion that we write an editorial on a proper approach to the solution of the race problem. That is all we know of what he had in mind. Having heard the rumors to which we have referred, we yield to the impulse to state our opinion upon the dangerous effects of under-cover agitations upon the public mind in a period of tenseness and strain such as now exists.

The danger in such rumors does not depend upon a foundation of fact for causing harm. The immediate danger is in their discovery of every violent tempered person in the land who, under the strain of apprehension, will be inclined to read significance into words and acts which were not of a malignant nature. Under a misapprehension, there are those in every community who might lend themselves to a struggle which would be unjust and unnecessary. Matches are dangerous in the hands of an injudicious person working in a powder plant. Threatening rumors bear a relation to race upheavals not unlike that of a pistol in the hip-pocket of an irresponsible bystander when a fight begins. Both urge an inflamed mind to a course which would not be taken under different circumstances.

The second element of peril lies in the fact that the effect of vague intimations of impending race trouble upon overwrought minds is a form of subversive activity. We very much fear that these reports, no matter where they come from nor the assumed benevolence of those who promote them, are deliberately and intentionally divisive and are like enemy land mines planted on American soil.

We cannot say that there will be no instances of friction between racial groups, but we do say that the chances for such are greatly increased by the atmosphere of tension created by fatherless rumors. We believe that the agitation of race issues in war time is a form of political and social blackmail which no good citizen can afford to encourage and which no true Christian will condone. It is not the intention of the editor of this paper to lend its columns to race agitations, particularly rumors, which at present do not seem to him to be justified. We believe that it would give aid and comfort to our enemies at a frightful cost to our sons, and the possible loss of freedom for our children. Nothing can be permanently settled by sheer force, whether the duress be imposed by persons or circumstances. It behooves all classes and all races to be discreet and Christian, and there should be no place on the radiodial of a good citizen for opportunist tirades and agitations which may end in strife and in dire consequences for the nation and the world.

BACK ISSUES OF THE ADVOCATE

We have been having a great deal of trouble in supplying back issues of the Advocate for our subscribers. This results, in a majority of cases, from two things. First, some article is sent to us and no order for extra copies accompanies the article. This means that, having no advance notice of the demand, we issue approximately the number needed for our subscribers. The second factor making the difficulty is that some of our good friends permit their subscriptions to expire and after they are cut off they renew their subscriptions and ask for the issues which they have missed. We appreciate such an interest in the paper, but it is fair that our friends meet us half way. We are glad to supply any papers desired when we have them, but we cannot print a supply in anticipation of a need which may not arise. Only last week we had requests which left us with one each of the issues of April 8 and 15, in our working or reserve file. Please try to anticipate your needs and do not be disappointed when we are not able to supply the extra copies which may be desired.

A SMALL BOAT ON A BIG OCEAN

The story is told of a mariner of Brittany who prayed: "Help me, my God, my boat is so small and Thy ocean is so wide." After all, this is a truth which applies to us all, whether we come to its realization as the mariner did, or whether we are brought to it by a world on fire as is the case today. But however, it may come to us, or whatever the age, our anchorage depends upon the assurance that, though we are small as contrasted with our world, yet our destiny is in the hands of Him who is Creator and Ruler of the world which threatens to swallow the little bark in which we sail. It is a great day for any soul when that truth dawns upon it.

LITTLE THINGS

B. P. Brooks

Much has been said and written lately about absenteeism and its dire effects on our war production program. Our production workers have been charged with everything from treason to sabotage. There is no question but that this has materially reduced the quantity of war materials so much needed by our fighting forces, and everything should be done to improve the situation. I am wondering, however, if the trouble doesn't lie largely in the fact that we have all grown careless about little things. A man reasons that he is only a small cog in the machinery and his absence a day or two from work can't possibly mean much one way or another. He forgets that thousands of others reason the same way and the result, in the aggregate, is staggering. Some of us have felt that surely our small purchase of bonds cannot contribute much to the war effort and consequently do not appreciate the fact that the great bond drives, such as the thirteen-billion-dollar drive which has recently been successfully consummated, have been accomplished, and could only have been accomplished, by everyone doing his part, however insignificant it may have seemed.

A man decides on Sunday morning that it will not mean much if he remains away from church on that particular day, so he stays at home. Other thousands follow the same inclination and, as a result, church attendance is about thirty or forty per cent of what it should be. These are all illustrations of absenteeism as we understand the term. I wonder if all of us haven't been guilty of this offense in one form or another.

All of this is due to our inclination to be unconcerned about trifles. The French people spent vast sums of money and employed the greatest engineers their country could supply to build the Panama Canal. They failed. Why? It was because they failed to take into account a tiny, insignificant-looking insect—the mosquito. Financial magnates and great promoters would have scoffed if they had been told that their project would fail because of this insect. American genius succeeded in building this great monument to modern progress only because they first solved the problem of this little seemingly innocent pest.

Moments are the golden sands of time. Every day is a little life; and our whole life is simply a day repeated. Those, therefore, who dare lose a day are dangerously prodigal; those who dare misspend it are foolishly desperate. The little things combined form the great bulk —character, fortune, and all the concerns of life. If we look well to the disposition of these, the sum total will take care of itself. It is the minutes wasted that hurt the hours and mar the day. It is the pennies neglected that squander the dollar. It is the close observation of little things which is the secret of success in business, in art, in science, and in every pursuit of life.

If we make the little events of life beautiful and good, then is the whole life full of beauty and goodness.

B. P. B.

THE STREET CALLED STRAIGHT

Enlightened selfishness is so vast an improvement over the other kind that it deserves respectful recognition. But, after all, enlightenment tacked on selfishness is only a pair of spectacles that can but slightly improve hopelessly blurred and short vision. If the world wants to see any farther than just in front of its toes, it needs better vision than that. Enlightenment and selfishness can't go far together. They don't match.

"The Street Called Straight" is straight and wide, but it isn't straight enough or wide enough for those two. Yet, down that street the world must go, sooner or later, for it is the only thoroughfare that leads anywhere except to swamps or deserts. There is one chart for it and its name is Enlightened Unselfishness.

Enlightened Unselfishness doesn't imply the enthusiastic surrender of purse, watch and laundry to the other fellow. It doesn't even demand that we should turn the other cheek to an individual who has already stung us good and plenty on one. It means simply the realization that all human transactions include at least two parties and that no arrangement can be permanent or even of reasonably long endurance if it is only for the selfish interest of one side or the other.

Enlightened Unselfishness means that "putting something over" on somebody is not smart, but blind stupidity; that grabbing while the grabbing is good, is to grab two dollars' worth of hatred for every dollar of cash; that what is bad for one side to a bargain is bound in the long run to be bad for both. Enlightened Unselfishness knows that Honor is the keystone of every human relation and that magnanimity is not a luxury but a necessary part of the business of life.—Linotype.

THE CHURCH PEACE UNION AND THIS WAR

By Bishop James Cannon, Jr.

The Church Peace Union was founded and endowed by Mr. Andrew Carnegie early in 1914. It is made up of 29 trustees—Catholics, Protestants, and Jews. It is a self-perpetuating body, and carries on its work through an executive committee and officers elected by the trustees at their annual meetings. The founder, Mr. Carnegie, while not himself a member of any church, believed that the influence of the churches could, and should, be one of the strongest factors in the promotion of world peace. To insure effective permanent activity, having selected the original board of trustees with great care, he furnished sufficient endowment to make the board an independent, positive force in the promotion of peace.

Chartered and organized only a few months before the outbreak of World War I, the board has taken an active part in all peace movements and plans down to the present time. It established and has maintained the World Alliance for the Promotion of International Friendship Through the Churches, and through this subsidiary it has in Europe, and probably in the United States, more than any other organization focused the attention on the problems connected with world peace.

Never since 1914 has it faced more serious problems than right now. Since June, 1940, it has emphasized more strongly than ever before that any permanent world peace must be based on righteousness and justice, and that the only way to win a permanent peace will be by first winning the war. When the board of trustees met on June 13, 1940, it was faced with the necessity of issuing a realistic statement, setting forth the facts upon which were based its attitude toward the war. First of all it was declared:

"The World War has entered upon a phase of unspeakable horror. Solemnly pledged national agreements have been repeatedly broken, the small neutral nations have been violated, the policy of ruthlessness has been pushed to inhuman extremes in Europe and Asia—all of this without any moral justification whatsoever." Czechoslovakia, Austria, Poland, Denmark and Norway had been attacked one by one, and brought under German domination. And just a month before, Holland and Belgium had been attacked without warning, and conquered by fire and sword. France was on the verge of collapse, with Great Britain as the next target. "Unspeakable horror" truly expresses the attitude of the civilized world, and in the United States that "horror" had stirred a deep sense of responsibility for action in defense of the innocent, helpless, persecuted people from unprovoked, cruel, merciless warfare.

Some members of the board of trustees had made strong, positive statements concerning the responsibility and the duty of the United States under such conditions. The writer had already declared, and believes now, that it was the duty of the United States to declare war in defense of righteousness, justice, and freedom, that peace was impossible without the overthrow of Hitlerism and all for which it stood. The William Allen White Committee had been formed to help the Allies, and three score outstanding church leaders had called for every possible aid to the Allies short of War, a number of them being trustees of the Church Peace Union.

At that first meeting after the war began, on June 13, 1940, the board of trustees in its statement also emphasized "the primacy of justice," declared "Peace is the result of justice and goodwill," and concluded by declaring: "We are convinced that the entry of the United States into the war as a belligerent could not aid the Allies in this crisis, or achieve the larger desired objectives. However, we favor every other measure which can actually help them while they need such help." While the writer did not agree with the first sentence, yet as it was simply an expression of judgment as to how the United States could best aid the Allies, and as the second sentence was a sweeping declaration in favor of giving all help possible, he voted for the statement as a whole, as declaring that the Church Peace Union believed that righteousness and justice were the bases of genuine, permanent peace, and that all help which could actually help should be given the Allies by the United States.

MOTHER'S DAY—1943

By Lewis Rothenberg

Not on the walls will you find it—
In letters of searing flame;
Midst the names of those emblazoned—
In the gilded halls of fame.

Not on the field of fierce battle—
Where the campfires gleam at night;
Where the clash of sword and cannon
Mingle in the fearful fight.

No, this is not where you find her,
Where warriors brave contend;
Though hers the battle of ages—
The battle without an end.

This is the mother of mankind—
The mother of all the world;
Her struggle the greatest ever—
With her flag of love unfurled.

This the mother whose children
Are we—as we look to her—
To rescue from human folly
The honor of those who err.

Hers is the vigil unceasing,
Like the watchman of the night;
Hers are the prayers invoking,
To save mankind in its plight.

Guardian of the home and hearth,
With that love that never dies;
Hiding her fears from all the world—
The silent tears in her eyes.

Yes, this is the mother we know,
In our hearts the only one;
Her duty to God and mankind—
This is her task—and well done.

Meridian, Miss.

At the January, 1941, meeting the board appointed a committee to prepare a statement on "Peace Aims." This statement was discussed, amended and adopted on June 19, 1941. The three basal statements are as follows:

"All of our peace objectives rest upon the principle of the sacredness of human personality. This idea is expressed not only in the concept of love, but also in the concept of justice. There can be no durable peace without justice. We believe also that there can be no justice without supranational law, no law without supranational

(Continued on Page 8.)

WITH THE PASTORS

KEEPING UP THE CHURCH PROGRAM

By Charles O. Ransford

The vitamin is a constitutional builder. Vitamins do not cure diseases. They build up a resistance against disease. Balanced rations contain vitamins. If one has proper food and care he should always be in good health. The increase in the average age of the people is due largely to the observance of proper dietetic rules.

Some readers of this paper will recall the methods of the older preachers when beginning a four-weeks' protracted meeting. About two weeks were usually spent in warming up the church members and getting ready for the meeting. Even then success did not always come. There had been such a let-down and so much backsliding since the previous meeting that all efforts were in vain.

We are learning some things in these modern days. We are planning an all-year program and we endeavor to maintain an interest in church attendance and church activities throughout the year.

The most important factor in maintaining an all-year program is in the pulpit ministrations. There should, for different periods of the year, be a change of style and thought in preaching. The preaching must be new and adapted to the times and seasons of the year.

Preaching on the Advent is very proper before Christmas. Preaching about Jesus and the resurrection is proper before Easter. Between Christmas and Easter there should have been some variety in the kind of sermons preached. The late spring, the summer season, and fall of the year demand other types of preaching. No matter how sermons elsewhere were received, every new charge presents new minds, new kinds of people, and new types of work.

The church program may occasionally be presented in sermons from the pulpit. The best church programs are developed in small groups with an open discussion.

What do the people—not the preacher—think should be done? What do the people want to do? What do they think the congregation wants to do? Will the people be willing to assist in service and with their money?

It isn't the time after Easter to have a church loyalty campaign to secure church attendance. Many church activities are operative outside of all church services. Happy the preacher who can so interest his members that they are always talking among themselves and friends about our church and its work.

The personality of the preacher will count largely in developing and maintaining church programs. If it is difficult for the pastor to create an interest, then he should develop something new when the district superintendent holds his quarterly conference. Church dinners and suppers always attract the people.

Should the pastor and superintendent need help, then call in the conference secretary of education, a college representative or other special preacher. Unless a church is hopelessly dead, there is always enough tinder to kindle a fire by some Boy Scout method. The material can be found by searching. The searching should interest all the people.

CONFERENCE NEWS AND PERSONALS

Rev. W. D. Kleinschmidt has our thanks for a copy of his calendar giving the programs for both his Palm Sunday and Easter services.

Dr. A. M. Serex, pastor at First Church, Monroe, La., reports two morning services on Easter Sunday and the turning away of people from all services, both morning and night.

Rev. W. B. Baker reports a great Easter service at Leland, Miss. A large congregation was in attendance, with good music as a feature, and 15 members were added to the church.

Mr. Wm. C. McDonald, Advocate representative of the Rodessa, La., church, places us in his debt by his word of commendation for the Advocate and the inspiration and helpfulness which it affords him.

Rev. A. Y. Brown, pastor at Lexington, Miss., places his charge upon the Advocate map with impressive emphasis. A list of 30 names, 24 of which are new and a check for $45.00. Our hats are off to our good worker and friend.

Rev. David M. Ulmer reports a good revival at Centreville, Miss., in which there were 27 persons definitely converted. Last week Brother Ulmer assisted his father, Rev. D. W. Ulmer, in a meeting at Burton Memorial church, Gulfport.

Rev. J. L. Neill, district superintendent at Meridian, Miss., will have Dr. Harry Denman for two addresses at his district conference in Quitman, Miss., on May 11. He will speak at 11:30 a.m. and again at the close of the district conference session.

Dr. W. H. Nelson, former editor of a church paper in the West and now a retired member of the California Conference, was a welcome caller at the Advocate office on Tuesday of last week. He is manifestly in good health and his home is in San Francisco.

Dr. Dana Dawson, pastor of First Church, Shreveport, reports the addition of 128 members during the week of his Easter revival in which the preaching was done by Bishop W. C. Martin, Omaha, Neb. Thirty-nine babies were christened in addition to the membership.

We regret to learn of the illness of Rev. C. F. Sheppard which necessitated his release from the Olla, La., charge and a temporary retirement from active service. We sincerely hope that Bro. Sheppard's health may soon be fully restored and that he may be able to take up his work again.

Rev. T. F. King, pastor at Second Church, New Orleans, had an operation for throat trouble on Monday of last week which will necessitate his being out of his pulpit for a few Sundays. The pastors of the city have come to his relief by filling his appointment during the time that he may be absent.

Chap. W. Ralph Cain, of the Louisiana Conference, is now stationed with the 327th Service Group, RCAAB, Rapid City, South Dakota. The Advocate goes to Bro. Cain at that address and we send it to all chaplains when we have an address to which it can be sent under government regulations.

Dr. A. M. Shaw, retired, says that he and his wife are happily situated in the midst of a host of friends at Oakdale. He seldom has opportunity to preach and the best employment he has is reading, writing, thinking, and praying. Well, that is our idea of a happy cadence for a worthy minister's life.

Rev. C. L. Elliott, now serving Choudrant circuit, in the Ruston district, reports a good day on Easter Sunday at Douglas church, in which he took an offering for the Orphanage and received 5 young people into the membership. Bro. Elliott is now practically over the effects of his accident and is enjoying both his work and his people.

Rev. Virgil D. Morris, pastor at Homer, La., had Dr. J. P. Bartak for two services at Easter. Bro. Morris informs us that Dr. Bartak is preaching under the auspices of the Board of Missions at Arcadia, Haynesville, Homer, Ruston, Jonesboro, Natchitoches, Winnfield, Monroe First Church, West Monroe, and Columbia.

The Advocate and the editor appreciate an invitation to attend the commencement exercises of Jena High School on the evening of May 12. The invitation was sent by Miss Roberta Carolyn Roberts, daughter of Rev. and Mrs. W. F. Roberts. We join with many friends in wishing her happiness and a useful career.

Mrs. Clementine Jones writes us that they had a good Easter service at Gueydan, La. Collection for the Orphanage was $150. Rev. C. W. Quaid, pastor, has been carrying a study of Latin America and is now presenting a booklet, "Will a Man Rob God?" The work is going forward in a satisfactory manner under Bro. Quaid's aggressive leadership.

Rev. Wm. Fulgham, who was assigned to the Lucedale, Miss., charge since the session of the annual conference, is much pleased with his people who are cooperating with him in a program of parsonage improvements and in the entire program of church work. He looks forward with pleasure and enthusiasm to the work of the church in the days ahead.

Rev. W. J. Cunningham, pastor of Oxford-University Church, has our thanks for the favor of a copy of his beautiful Easter calendar. Bro. Cunningham says that Bishop Peele has been invited to dedicate the first unit of the church at some time convenient to him in the fall. The work of the Oxford-University church has been greatly increased by the presence of a large contingent of soldiers on the University campus.

Dr. W. L. Doss, Jr., district superintendent, reports that he is having quite a little difficulty in supplying the places which have become vacant for various reasons. In some cases the support is so small as to make it difficult to secure a full-time man as pastor. Bro. Doss reports the illness of Rev. L. W. Cain, who after a sojourn in a Baton Rouge hospital is now sufficiently recovered to be at home again, but not able as yet to fill his appointment.

REV. J. P. BONNECARRERE AND BATON ROUGE DISTRICT CONFERENCE

Blackwater, La., is to be host to the approaching session of the Baton Rouge District Conference. Bro. Bonnecarrere promises the conference a chicken and spaghetti dinner and all former pastors and connectional men are especially invited. Twenty-five members have been added this year, all benevolences and other collections for the year have been raised in full, and the sum of $130 was raised for the Orphanage on Easter Sunday. Magnolia church, on the Greenwell Springs road and successor to the abandoned Beech Grove church, has been built at a cost of $500, is free of debt, and will be dedicated soon.

REV. HAROLD BREMER, SECRETARY YOUTH FELLOWSHIP

Rev. Harold Bremer, of Ohio, recently elected secretary of the National Methodist Youth Fellowship, is now located at 810 Broadway, Nashville, Tenn. He is 29 years old, a native of Iowa, and a graduate of Iowa Wesleyan. In addition to his relation with the National Conference of the Methodist Youth Fellowship, he will work in cooperation with the Board of Education in its youth and student work.

DOWNTOWN NEW ORLEANS TRAINING SCHOOL

Beginning at 3 p.m. on May 9, the downtown Methodist churches will sponsor a training school to be held at Second Methodist Church, according to Rev. R. L. Clayton, dean of the school. Beginning with the Monday classes the school will meet each night at 8 p.m.

The courses to be offered include, "The Educational Work of the Small Church," taught by Rev. Robert B. Crichlow; "Guiding Youth," taught by Rev. C. Reginald Hardy; "Christian Beliefs," taught by Rev.

LUZIANNE
COFFEE
100% GOOD

Jolly B. Harper, and "Worship," taught by Dr. Ruth Nuttall.

The churches sponsoring the school are Aldersgate, Chalmette, Church of the Redeemer, Gentilly, Second, and St. Mark's.

COLUMBUS DISTRICT CONFERENCE

The Columbus district conference was held in the new and splendidly appointed church at Eupora, Wednesday, April 28. Dr. V. C. Curtis had the work well planned and kept well to the schedule as mapped out. Rev. M. E. Scott, pastor, neglected no detail which might be necessary for the comfort of the delegates or the handling of the business, and his genial good humor was an added grace.

The Week of Dedication offering was $1,225, with two or three charges still unreported. Nineteen charges reported that one-half or more of the benevolences had been paid. The next session of the conference goes to Sallis.

At the 11 o'clock hour, Rev. J. D. Wroten, of First Church, Columbus, brought a very practical and helpful message based upon the words, "If I may but touch his garment, I shall be whole." It was well wrought out. and was direct and forceful in its emphasis. The reporter had to leave before the session concluded its business, but this first conference of the year in that State sets a pace which augurs well for the work of the year.

CEDAR GROVE, SHREVEPORT

Dear Dr. Duren: With the addition of fifty-nine names to the roll since last Annual Conference, Cedar Grove Methodist Church, Shreveport, now has a membership of seven hundred.

As a result of special revival services, conducted by the pastor and congregation recently, the spiritual life of the church has been deepened and enriched. At one service seventy-five people knelt at the altar in rededication. Eighteen new members were received on profession of faith on Palm Sunday and Easter. The Easter offering for the Orphanage at Ruston was increased considerably over that of last year. All financial obligations are met on a monthly basis.

A special fund is being raised and set aside for the erection of an education building. Work will be started just as soon as a permit can be had.

This is a delightful appointment. My predecessors wrought well and the church is well organized. The pastor and his family are happy and the people seem to be.

Yours sincerely,
G. A. MORGAN.

O. E. PRICE DIES

O. E. Price, civic, business, and religious leader of Logansport, La., died in a Shreveport hospital on April 27. His death was the result of an attack of pneumonia which developed about ten days before. He had been an active leader in the Methodist church at Logansport for about thirty years. He is survived by his widow, three daughters and two sons. Funeral services were conducted by Rev. W. O. Lynch, pastor of the Methodist church, and interment was in the new Logansport cemetery, the development of which Bro. Price was superintending when he developed the cold which ultimately ended in his death.

MEMORIAL IN HONOR OF REV. A. S. LUTZ

A painting, "Christ in Gethsemane," was presented to the Methodist church in Greenwood, La., in memory of Rev. A. S. Lutz, to whom Greenwood was a second home. The painting was presented to the church by the son and daughter of Dr. Lutz at a service on Thursday evening, April 22. It was unveiled by A. S. Lutz, Jr., and the presentation was made by Mrs. Sidney F. Sale, the daughter, who lives at Haynesville, La. The painting is an eight by ten foot reproduction of the famous painting, and hangs on the wall in the space back of the pulpit. The artist who did the work, Howard F. Edgar, discussed the painting, and Rev. Frank C. Collins, pastor of the church, paid memorial tribute to Dr. Lutz. The painting was accepted on behalf of the church by A. J. Scott.

REV. C. F. EMERY CALLED HOME

On Easter Sunday afternoon, April 25, Rev. C. F. Emery, long a member of the Mississippi Conference, answered a final summons and was at rest. He died in Houston, Texas, following a long illness. A native of Indiana, he was reared in Yazoo City, Miss., he practiced law for a number of years, and then entered the ministry at the age of thirty-six. After thirty-three years of active service, he was retired at his own request in 1923. Following his superannuation, he and his wife, now dead, made their home with their only living son, C. F. Emery, Jr., in Houston, Texas. Rev. D. Carl Emery, their other son, died in the twenty-sixth year of his age. After eighty-eight years, father, mother and son are reunited in the heavenly home and await the coming of the only surviving child, C. F. Emery, Jr. The funeral was held from First Methodist Church, Houston, with interment of the body in Hollywood cemetery beside that of his wife.

FROM YAZOO CITY, MISSISSIPPI

Dear Dr. Duren: May we give a word about our Easter activities?

January, February and March we followed the plan given by our church in preparing teachers for leading the pupils to accept Christ as Savior, and give their lives to the church. This the teachers of the Church School did very effectively.

April 11 was named Decision Day, when the final appeal was made and the decision reached. We had the boys and girls meet for training in church membership.

On April 18 we baptized and received into the church thirteen boys and girls, and one adult. Also baptized two children. Two adults came by vows, four by certificate, making a total of twenty received into the church from April 18 to 25. Had received twenty already this year.

We had services each day April 18 through 25. The pastor did the preaching, and the choir had charge of the music. There was good interest and attendance all the week, with a packed house on Sunday morning and evening—Easter Sunday.

The board of stewards made an appeal for one-half of the benevolent acceptances and received an offering of $543 Easter Day for benevolences alone.

The church seems revived, and there is outward evidence of a determination to go forward. All in all, it was a great experience for the church and pastor.

Very sincerely yours,
R. H. CLEGG.

HOLY WEEK SERVICES

The Rodessa Methodist Church observed the Lenten season and Holy Week in a very fitting manner. Beginning with Layman's Day and the Week of Dedication, services had been centered around this observance.

This day was a high point in the life of the laity when the chairman of the official board presented a lay speaker, who brought a great message. There followed messages from a layman on Wednesday evening, and from the pastor on Sunday, closing with the dedication service Sunday evening. The response, both in participation by the members personally and in the offering, was gratifying.

The services of the entire Lenten season were meaningful and inspiring.

Holy Week services began on Palm Sunday, with the infant baptismal service in the morning, and the reception of a large group of children and young people in the evening, the parents taking part in both services.

Pre-Easter services Wednesday, Thursday and Friday evenings, with the Holy Communion "in the shadow of the Cross" on Holy Thursday.

Themes for these services were: "The Triumphant Christ," "The Meaning of the Cross," "He Went a Little Farther." and "Mistaken Tears."

Easter Sunday began with a 6:30 a.m. sunrise service, 11 a.m. "The Message of Easter" climaxing the week with an Easter play at 8 p.m., entitled. "For He Had Great Possessions."

The choir rendered special music for every service, which was very fitting and inspiring. They were vested (in new white choir robes, a gift to the church) for the Easter Day observance. The entire offerings of the day were given to "our children" at Ruston.

It was fitting for the occasion that, just preceding this season, a large painting, a copy of Hoffman's "Christ and the Rich Young Ruler," painted by an artist, Mr. Howard Edgar, of Bethany, La., had been presented and dedicated (also a gift to the church).

The people here are feeling the need of God and the strength the Church has to offer for the living of these days and are seeking and finding Him.

Our work is growing, both in interest, participation in "the job" to be done, and attendance.

Special visitations, evangelization contacts in Divisions, special studies in adult classes, W. S. C. S. and Youth Division, and a cooperative "work project" on the educational building for the Children's Division. have furthered the work.

A training class for teachers and workers is to begin soon. Our people are working together for the advancement of the kingdom under the guidance and leadership of the pastor, Rev. Jack Cooke, and Mrs. Cooke.

"Truth is the secret of eloquence and virtue, the basis of moral authority; it is the highest summit of art and life."—Amiel.

"The greatest friend of Truth is Time; her greatest enemy is Prejudice, and her constant companion is Humility."

—C. C. Colton.

PERSONAL NOTES AND INCIDENTS

Rev. J. T. Garrett, pastor at Chatham, La., reports a very successful pre-Easter revival in which 7 members were received into the church, 3 of them by baptism. Bro. Garrett reports his work as progressing nicely.

We note from the **Wesleyan Christian Advocate**, issue of April 30, that its camera man has Dr. Umphrey Lee pinch-hitting for Bishop Leonard, which is proof that the "devil" is an irrepressible character even in a printer's office.

Rev. Ashley T. Law, pastor at Amite, La., reports that Bishop Smith preached a great sermon at the dedication of his church on Easter Sunday. His people were delighted with the service and they are very happy over the conditions of the church.

Many friends of Bro. Fred McDonnell, of the Mississippi Methodist Home will sympathize with him in the sorrow which came to him and to the other members of the family in the death of Mrs. J. R. Buford, a sister, of Jackson, Miss., on Wednesday, April 28.

Rev. W. F. Ragsdale reports a very profitable pre-Easter meeting at Provencal, La. The meeting began on April 22 and was concluded with a sunrise service on Easter morning. Everyone gave the fullest cooperation and the results are encouraging.

We appreciate the good word of our loyal friend, Rev. Frank E. Dement, Jr., of LaBranch Street, McComb, Miss. We regret exceedingly that we will not be able to attend the district conference which meets in his church, as we have an engagement elsewhere on that day.

Mrs. Stone, widow of the late Rev. S. C. Stone, of North Mississippi, died at Longview, Texas, a few days ago. Following an attack of pneumonia, she was carried to the home of her brother in order that she might be properly cared for, but she failed to rally and her strength failed until death came to her with release.

Rev. Hubert A. Gibbs, pastor of Istrouma Church, Baton Rouge, La., reports that he is very happy in his pastorate and that his people are responding in a very fine way. Through Easter there had been 90 additions to the church, 24 of them on profession of faith. The Easter-service was a great occasion.

Rev. W. B. Slack, pastor of Winnfield Memorial Church, Little Rock, Ark., will be the speaker at the afternoon service at Southwestern University, Georgetown, Tex., on May 31. This is the one hundred an third commencement of Southwestern. Among those receiving honorary degrees will be Rev. W. B. Slack, receiving the degree of doctor of divinity.

Rev. G. Eliot Jones, pastor at Pachuta, Miss., sends us a list of 11 subscriptions, ten of which are new. These, added to one already sent in, gives the charge a credit of 12. We appreciate the faithfulness of Mrs. Stuart Wilkins and Mrs. R. F. Brashier, who made this list possible. Added is the note: "Other subscriptions will follow." Such extensions of a subscription list really build a paper.

Rev. Carl Lueg, pastor at Natchitoches, La., seems to be behind on moving, since he is moving in the middle of the Conference year. The change is occasioned, however, by the sale of the parsonage. The money realized from the sale of the parsonage has been invested in war bonds until such a time as a parsonage can be built on the new lot on Percy Street. Bro. and Sister Lueg moved to their temporary quarters on last Monday.

GOLDEN MEADOW CONFERENCE

Our first quarterly conference convened on April 18, at 7:30 p.m. Rev. W. W. Holmes, our district superintendent, was present and gave us a great message on the crucifixion of Jesus, combining it in part with the resurrection. All present seemed to enjoy it very much. It had been about thirty years since I heard him preach, until the other night. I wish to say that he still maintains the same way of expressing the love and power of God. May he have many useful years in the ministry, and be a blessing to many.

After the preaching services, Mrs. M. E. Brossette was elected secretary, and the conference proceeded with its business.

Sister Holmes came with him on the trip, and wife and I had the pleasure of entertaining them in our home.

Cordially,
C. B. POWELL.

THE PACHUTA, MISS., CHARGE

I am enjoying the happiest year of my ministry on the Pachuta charge. Our attendance at the preaching services has been increasing with regularity.

So often a preacher who has five churches has two good churches and three disorganized groups. In other words, some are up and some are down. The five churches of this charge are all at work, with each doing its best according to size in membership and opportunity.

The charge paid its acceptance on Benevolences at Christmas, and the acceptance was doubled over last year. The other items of the budget were substantially increased, and all of these are paid to date.

Every church has held a Vacation Church School and a School of Missions. A training class will be held in every church, followed by a revival. The purpose of every activity or offering is to help others find Christ, or to share Christ with others.

G. ELIOT JONES, Pastor.

THE METHODIST HOME

Dear Friends: Mother's Day affords you the privilege of finding God anew by extending unselfishly a bestowing hand to your children at the Methodist Home.

"Now abideth faith, hope and **charity**; these three, but the greatest of these is CHARITY."

Sunday, May 9th, has been set apart as a day to recall the memories of the mothers that are gone and through loving words and care to brighten the lives of mothers that remain; to comfort and cheer motherless children.

The Church's foundation is Jesus Christ, the Lord. He led the way when He took a little child and placed him in their midst; when He took a little child into His arms and near His heart and blessed him.

Let the light of your church so shine for the helpless children at the Methodist Home that others may see your good works and be constrained to **share willingly, share joyously, share regularly,** and **share abundantly.** If you share with one of the least of these children, you share with Christ.

In mother's name or memory—help a motherless child.

We have faith in you, and know that your offering will be liberal.

Very sincerely yours,
FRED J. McDONNELL,
Superintendent.

THE CHURCH PEACE UNION AND THIS WAR

(Continued From Page 5.)

institutions to develop, maintain, interpret and, without collective sanctions, to enforce it.

"The present conflict presents an issue between organization by **conquest** and organization by **consent.** The above principles imply that we are not, and can not be neutral in such a conflict, but are pledged to organization by consent, and the defeat **of organization by conquest."**

The above quotations indicate clearly the position taken by the Church Peace Union. (A copy of the full statement on **"Peace Aims"** can be obtained by writing to The Church Peace Union, 70 Fifth Avenue, N. Y.) Having clarified and stated clearly its position, The Church Peace Union and The World Alliance have adopted as somewhat of a slogan **"Win the War—Win the Peace."** Institutes have been held in vorious sections of the country, from Massachusetts to California, from Chicago to Atlanta, which Institutes have emphasized that the first and absolutely essential step to Winning the Peace is by Winning the War. In all these Institutes the double objectives have been emphasized. They can not be separated by an organization like the Church Peace Union. It can not hold meetings to press for the Winning of the War, without linking it indissolubly with the Winning of the Peace. Hitlerism with all that it stands for must be destroyed before there can be any permanent Peace. But that Peace must be won by thorough, careful planning, by intelligent cooperation, and with sacrificial service over a period of years.

There are some who have thought of Woodrow Wilson as an impractical dreamer, some as a stubborn egotist. But such people have not understood the man. He realized that the world had become smaller every day. Europe now is just across the street. China is just around the corner. The currents of human needs, human thoughts, human hopes wash the shores of our country from every part of the world. President Wilson stated to the writer at Los Angeles, after one of his last addresses, that if the Isolationists, the "Little Americans," the Peace-at-any-price Pacifists should

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For catalogue, address COLONEL W. L. MURFEE, President, Marion, Alabama

prevent the United States from entering the League of Nations, with the Covenant (including Articles X and XVI) unimpaired, and should thus prevent the United States, as a member of the League, from stabilizing the Peace of the world, which she alone could and would have done, the world would have a second, more awful baptism of blood within the next generation. He did not claim that the Treaty of Versailles was perfect. He knew that it was not. But he saw the "Vision splendid," and "resisted even unto blood, striving against" the enemies of the League of Nations (which was a first necessary step toward World Peace), which League, in **some form**, it is now generally agreed is one of the first necessary steps toward World Peace.

The Lord and Master of the Christian Church proclaimed the universal character of His Kingdom in His imperative command—His last general order to His Church, which has never been revoked—"Go and teach all Nations." No permanent Peace can be won, which is not based upon the rights, the hopes and the future of worldwide humanity. The Church Peace Union with The World Alliance is giving itself to the development of "Peace Aims." It is calling for a program for the Churches and other religious organizations, based on Justice, World Organization and the machinery adequate for security. It is working in harmony with the Commission of the Federal Council on a Just and Durable Peace, of which its General Secretary, Dr. Atkinson, and some others of the Church Peace Union trustees are members.

Richmond, Va.

NEW AUGUSTA, MISS. CHARGE

Harlan B. Hilbun, pastor of the New Augusta charge, made up of New Augusta, Leaf, and McLain Methodist churches, is leader of an active church people and participates in community and civic activities to a marked extent. He left the newspaper business approximately four years ago to enter the ministry, and is largely responsible for the big improvements in the church plant, and the willingnes of his people to contribute of their time, talents, and material goods.

"Preacher" Hilbun is a native of Jones County and is a member of a family prominent in Mississippi civic and educational activities. In the face of many difficulties he succeeded in getting his B. S. and M. A. degrees, also did evangelistic work, prior to his appointment to the New Augusta charge. He served as conference reporter in previous annual conferences, and his keeping in touch with the leadership of the church has given him a rich background for future leadership.

He is a Rotarian, chairman of the local War Price and Rationing Board, and was recently appointed chaplain of the Mississippi Home Guard.

The highlight of his fourth year on the New Augusta charge is the entertainment of the district conference which meets with his church on May 5.

The Hattiesburg district conference meets, for the first time in the history of the church, at New Augusta, Miss., on May 5.

The delegates attending this conference will be greeted by a group of Methodists who have demonstrated that they have grasped the vision of Wesley. The membership, as it now stands, is a culmination of mergers of Mahned, Wingate, and Sweetwater Methodist churches with New Augusta. They have, in the past four years, increased their total budget seventy-five per cent, always paying their obligations on or before they fall due. The benevolences accepted by the charge will be paid this year at the second quarterly conference on May 16.

New Augusta, formerly Augusta, and the home of the State Land Office, the county seat of Perry County, is a center with much colorful history. The beauty of this little town is known throughout the entire State. Large evergreen oaks give to the outside world the true picture of the stately, strong and restful character of the citizenship. Denominational lines are not known in this peaceful little town, as all people join together in putting over any worthwhile enterprise.

The host church has been completely remodeled in the past two years, and now has seven class rooms and an auditorium second to none in beauty and comfort.

The three churches of the charge, New Augusta, McLain and Leaf, are all working together in preparation for this conference. The Woman's Society of Christian Service, composed of two circles of a charge society, is to serve the meals to the delegates.

The membership of the charge respectfully urge that all who can will attend this conference.

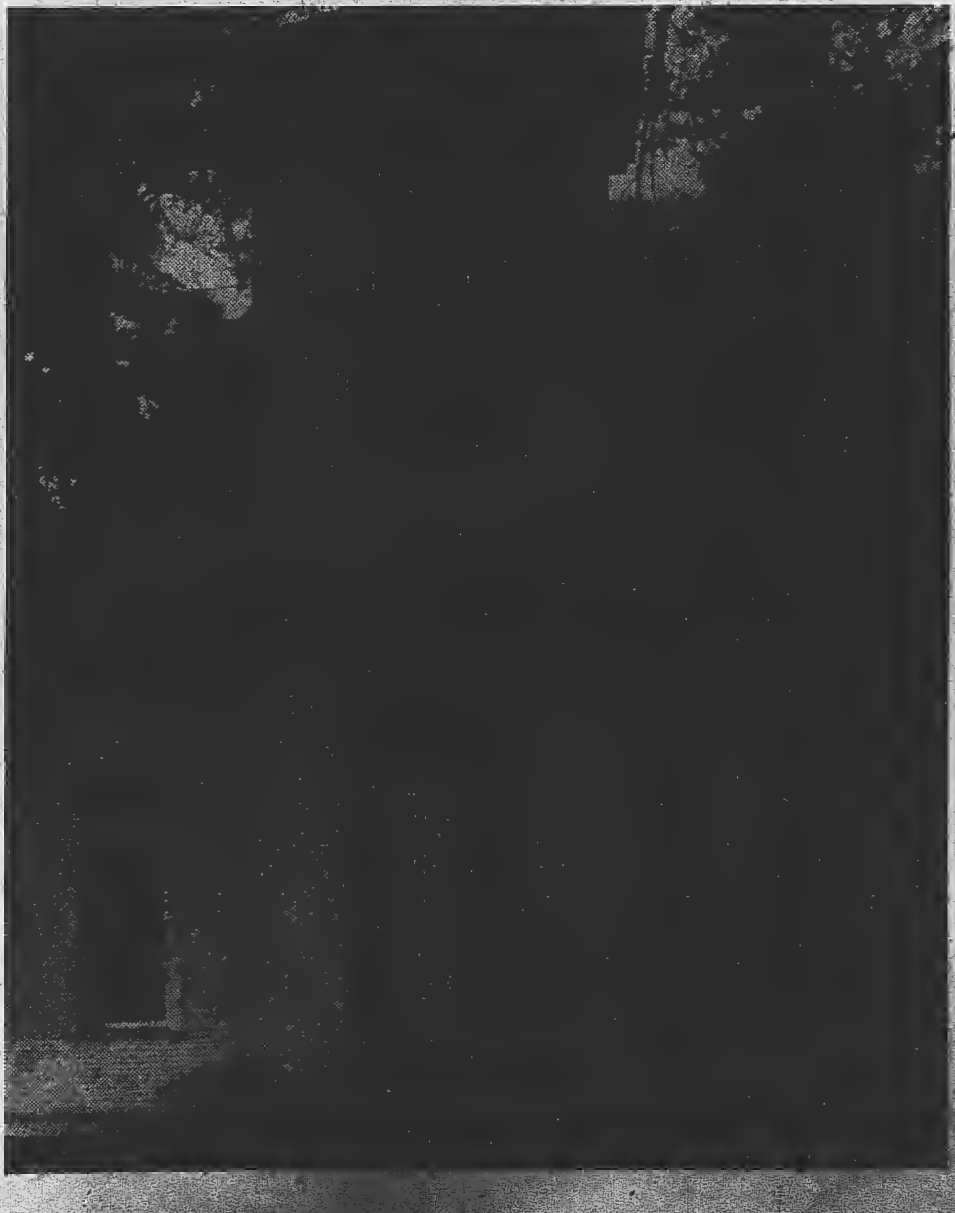
REV. H. B. HILBUN, PASTOR

Columbus District—Third Round

Commencement, Wood Junior College, May 23.
Eupora, May 23, pm.
West Point, May 30 (second round).
Macon Station, May 30, p.m.
Caledonia, at New Hope, June 6.
Columbus Central, at Trinity, June 6.
Starkville, June 13.
Brooksville, June 13, p.m.
Macon Circuit, at Cooksville, June 19.
Louisville Circuit, at High Point, June 20.
Shuqualak, at Shuqualak, June 20, p.m.
Crawford, at Sessums, June 25.
Chester, at Mount Pisgah, June 26.
Kilmichael, at Stewart, June 27.
Artesia, at Shaeffers Chapel, July 4.
First Church, Columbus, July 4, p.m.
Noxapater, at Rocky Hill, July 9.
Sallis, at McAdams, July 10.
Kosciusko Circuit, at Pierces Chapel, July 11.
Longview, at Smyrna, July 14.
Mathiston & Maben, at Providence, July 15.
Eupora Circuit, at Longbranch, July 16.
Bellefontaine, at Spring Hill, July 17.
Sturgis, at ———, July 18.
West Point, July 18, p.m.
Kosciusko Station, July 25.
Ackerman, July 25, p.m.
Ethel, at ———, July 30.
Weir & McCool, at ———, July 31.
Louisville Station, Aug. 1.

V. C. CURTIS, D. S.

Wrestling with adversity is not the most pleasant form of exercise, but it does make strong souls.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

God in the Home

Happy is the family
  Whose domestic ties
Are bound together in God;

For God is love,
  And family love is of God,
And love binds together
  The family of God on earth.

And where a mother heart is
  God is revealed in the midst,
And where a father's love is known
  It is easy to know the love of the Eternal.

—Leland Foster Wood.

* * *

The Christian Family

In the pamphlet, "The Christian Family," which many of the societies are using as an informal study during the month of May, there is only one worship service given.

Below we are giving another worship service, as it appears in the April issue of "The Church Woman:"

The Family

Prelude.

Leader: "Except Jehovah build the house, they labor in vain that build it."

Silent prayer.

Prayer poem:

"Thou, Lord, alone, art all Thy children need.
  And there is none beside;
From Thee the streams of blessedness proceed,
  In Thee the blest abide—
Fountain of life and all-abounding grace,
  Our Source, our Center, and our Dwelling Place."

—Madame Guyon.

Hymn, with alternate scripture reading.

Pianist plays melody through (11, 10, 11, 10, Consolation—Mendelssohn).

Leader: Reads Matt. 10:32, 37; Rev. 3:20.

Group sings:

"O, happy home, where Thou are loved the dearest,
  Thou loving Friend and Savior of our race,
And where among the guests there never cometh
  One who can hold such high and honored place."

Leader: Reads Col. 3:17, 23-24.

Group sings:

"O, happy home, where each one serves Thee, lowly,
  Whatever his appointed work may be,
Till every common task seems great and holy,
  When it is done, O Lord, as unto Thee."

Leader: Read Deut. 6:11-14a; Matt. 11:28.

Group sings:

"O, happy home, where Thou art not forgotten,
  When joy is overflowing, full and free;
O, happy home, where every wounded spirit
  Is brought, Physician, Comforter, to Thee. Amen."

Suggestions for meditation:

Parents today are challenged on all sides to make homes truly Christian—theirs the responsibilty for Christian nurture of youth —Church can only help—Moses knew this: Deut. 6:4-9. This means that teaching about God must begin in home, must play vital part in parents' own lives, must find expression in consistent Christian attitudes and habits, must permeate the whole atmosphere of home. "The Family Living Its Religion." is the challenging title of a recent book (Regina Wieman). Such living must be centered in supreme loyalty to Christ, manifested in the seeking of His will, and stimulated through prayer and the reading of His word.

Grace Noll Crowell: "Every mother should make religion the foundation of the home. Boys and girls need God desperately. Without Him they will be like ships without sails or rudders."

Prayer suggestions:

1. Ephesians 3:14-21.
2. Stanzas 1 and 4 of Oxenham's "Mid All the Traffic of the Ways," used as a prayer by substituting "Make our homes" for "Make our hearts" and by changing "I" to "we" in stanza 4.
3. Directed silent prayer:

For spiritual deepening.

For wisdom and guidance in shaping family life.

For growing consciousness of the presence of God in the home.

For personal family problems and needs.

4. Voluntary individual prayers.

Hymn suggestions:

"Lord, Speak to Me."

"Lead us, O Father."

We also give a suggested program which may be used if a society is not using the informal study. This is also from "The Church Woman," April issue:

"The Home in a World at War."

Topics for speakers:

1. The Christian Family—a World Fact.
2. The Need for Christian Homes.
3. Changes in Family Life in our Community.
4. Building on Rock.

Possible speakers:

1. A mother in industry.
2. A trailer camp mother.
3. A farm mother.
4. A Jewish mother (on religious values in Jewish homes).
5. A social worker (on juvenile problems).

It may be desirable to arrange a panel or round table discussion at which various points of view may be expressed. In any event, study your own community, stressing those areas in which the home and family life is threatened today.

Appropriate hymns:

1. "For the Beauty of the Earth."
2. "My God, I Thank Thee Who Hast Made."
3. "Faith of Our Fathers."

Scriptural selections: Luke 2:40-52; Matt. 5:3-16; Ps. 91.

Trouble on the Street Corners

We hope that every woman will read "Trouble on the Street Corners," in the May, 1943, issue of Reader's Digest, condensed from Common Sense.

The problem with our adolescent boys and girls is becoming alarming, and already several of our Mississippi towns have invoked the Curfew law, and others are contemplating doing so.

Could Christian homes help solve this problem?

* * *

Pastors' School

As has been announced, our Mississippi Conference Pastors' School will be held at Millsaps College, Jackson, this year, instead of at the Methodist Assembly Grounds in Biloxi.

The dates are May 31-June5.

The registration fee will remain the same —$1.

Room and board for the term will be $8. First meal Monday at noon, last meal Saturday breakfast. Each person will furnish bed linen, pillow and towels.

Write V. D. Hathorn, Millsaps College, Jackson, Miss., for room reservations.

Extra meals may be secured at Millsaps College cafeteria at their regular prices.

Secretaries of Missionary Education and Service, secretaries of Christian Social Relations, and secretaries of Spiritual Life should all plan to go, for these days will be spent in real work conferences concerning their responsibilities in the local societies.

THE JEWEL OF CONTENTMENT

By Mrs. Irvin Rowland

"But godliness with contentment is great gain."

One of the greatest blessings to be gained from life is contentment—not the kind to be satisfied with the world as it is, but that which arises from accepting one's place in life humbly and thankfully and fulfilling it in cooperation with an ever-loving, ever-present Savior. To know what one's duty is, and to do his best to carry it out, leads to a happier existence.

In knowing contentment, one should never lose sight of the need for a growing personality, for that is one of the secrets of continued contentment. A Christian must ever press forward in the realm of spiritual growth; he must fearlessly face the hardships and dangers on his course. Once begun, he must never turn back. He must be ambitious for the Kingdom of God, anxious to build a better and more just world. He is part of a great plan of God if he accepts his position. He may not be widely known or recognized for his work, but in following in the way of the Cross, he finds a peace and understanding of God that is nowhere else to be found.

Others may seek the high places, but if I can live and serve as He directs, I shall be satisfied—"and having food and raiment, let us be therewith content."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

World Outlook Song

(Inspired by Mrs. Roger Perry, of Anderson, South Carolina. To be sung to the tune of "America").

We think the World Outlook
Gives more than any book
About world news.
With pictures, like a sign
That brightens every line.
A magazine more fine
You could not choose.

Its make-up is the best,
For it has stood the test
Of printers' art.
Masters of every age
Speak from the cover page;
Such a rich heritage
Should warm your heart.

We find its pages fair
Because love is written there
For every race.
Where would you go to get
An up-to-date gazette
So full of facts, and yet
So full of grace?

So make your order clear:
"World Outlook for a year,"
You won't regret
When the year rolls away;
Your family will say,
"We must renew today,
Please don't forget."

* * *

A Note of Appreciation

(Could we not all subscribe to Mrs. E. F. Miner's words about the pictures?) "This is an opportunity which I have neglected to take before—to tell you how much I have enjoyed your fine magazine, especially the fine pictures. The picture of Madame Chiang Kai-Shek in the March, 1942, issue was unusual, and certainly portrays her character as almost Christlike."

* * *

Low priced pamphlets to enrich your spiritual life, page 49 of April, 1943, World Outlook.

* * *

Christian Literature Advance

A Methodist woman, convinced that the countries of Latin America represent one of the greatest missionary fields in the world, and that evangelical Christian literature is one of the best means of evangelization, offers to contribute $3,000 for the production of Christian literature in the Spanish language under the auspices of the Committee on Cooperation in Latin America, on condition that her gift is matched by other contributions. Her contribution will be released dollar for dollar, as other gifts are received.

Interest and need for Christian literature in Latin America is greater today than ever before. All Latin-American countries are being flooded with propaganda of Naziism, Fascism, and Communism. Now is the strategic time for Christian missionary advance in Latin America through the use of Christian literature.

Contributions in any amount to the literature fund may be sent to the Committee on Christian Literature for Latin America, Wade Barclay, chairman, 150 Fifth Avenue, New York N. Y.

* * *

Are You Studying South America this Quarter?

If so, you might consider item one in sessions committee report of Annual Conference, which reads as follows: "That we accept a 5 per cent increase in our local pledges, this increase to be directed to the work in Latin America."

The above report is always available if you study "The Latin American Circuit" as a church group.

Let's not study without some activity!

* * *

Planning Peace! Literature?

A printed list of selected peace pamphlets and books, available all the way from ten cents to three dollars, was distributed at Conference. Do you wish one? Write Mrs. J. W. Hollandsworth, of Calhoun City, about a copy.

* * *

Additional Literatuure for Missionary Education

Read Mrs. Bourne's article on page 20 of April Methodist Woman.

* * *

Sessions—Committee on Literature and Publications

1. That each Woman's Society of Christian Service elect a secretary of Literature and Publications, an outstanding woman with ingenuity, personality, persistence and a willingness to work.

2. That one or more articles from each magazine be presented to the society each month.

3. That each society make an honest effor to reach the "Honor Roll" as set up by the Jurisdiction: "An increase in subscriptions, equal to at least two-thirds of the membership, and every officer a subscriber."

4. That each local secretary study the "Seven Keys to Progress," and use often and well Key 3, for which she is partly responsible.

5. That each local secretary report fully concerning subscriptions to World Outlook and Methodist Woman and all activities of this department to the Conference Secretary of Literature and Publications by the first of April, July, October and January, using report blanks from the book of the corresponding secretary.

* * *

Were you at Conference? If not, and if you are interested in children, this report may help you with the work you are already doing.

* * *

Committee on Children's Work

We recommend:

1. That we continue to emphasize as our Conference goal that a secretary of Children's Work be elected by every Woman's Society of Christian Service, preferably a regular teacher in the primary or junior departments of the Church School, and that she be elected with the view of retaining office longer than one year.

2. That the secretary of Children's Work attend regularly the Council of Children's Workers in the local church. That, working through this Council, she encourage the formation of additional sessions of the Church School, and the division of offerings in these additional sessions, according to the plans outlined in the leaflets, "The Plan for Missionary Education of Children in the Methodist Church," page 13; and "Opportunities for Secretaries of Children's Work," page 6. Also that she make available to these additional sessions, resource materials in the area of missionary education.

3. That the secretary of Children's Work in the local society be a member of the Committee on Christian Social Relations and Local Church Activities when projects in the area of family life are being studied and promoted. (Pamphlet No. 7, "The Christian Family on Attitudes").

4. That the secretary of Children's Work, through her membership in the Council of Children's Workers and in the Committee on Christian Social Relations and Local Church Activities, help to provide opportunity for parents of pre-school and of older children as well, to

   a. Give serious consideration to the growth of friendly attitudes and concern for others on the part of their children.

   b. Attend classes (Church school or otherwise) in which approved courses, such as Bickles "The Beginnings of World-Mindedness," Young's "Missionary Education of Children," or appropriate electives found in "Christian Home" or other sources. are used.

5. That all secretaries of Children's Work avail themselves of opportunities for growth in their work through participation in the Fellowship of Study and attendance upon at least one Training Class—local, conference, or the Leadership School at Junaluska or Sequoyah.

6. That the secretaries of Children's Work again be urged to use the quarterly report blanks provided for them in the "Record and Report Book" of the local society.

Minister (to parents of new baby): Do you realize what hope should dawn in your hearts today? Think of the future that may lie before this dear child. He may one day become a clergyman like myself, or maybe a brave sea captain or a noble soldier. He may even rise to the glorious heights of an illustrious statesman. What are you going to name him?

Mother: Mary Elizabeth.

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JACKSON, TENNESSEE

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Gleanings from a Secretary's Note Book

By Mrs. Glenn Laskey

The third annual meeting of the Woman's Society of Christian Service convened in the First Methodist Church, Monroe, La., at 2 o'clock, Tuesday, March 30, 1943, with Mrs. John B. Pollard presiding.

Following the singing of "O, God, Our Help in Ages Past," Mrs. E. C. Gibson, district secretary and president of the hostess society, gave the devotional. She called particular attention to the theme of the Conference, "Of the Past Mindful, to the Present, Faithful, for the Future, Hopeful," and closed the worship with prayer.

The President's Message

Mrs. Pollard's message was a challenging and stirring one. She called attention to the theme of the Conference and reviewed the rich heritage of the past, emphasized the work of the present, noted with justifiable pride the records and advances made during 1942 along all lines, and ended with a note of confidence that the women are looking with hope beyond the present to the future.

"Let us remember," she said, "there have been other serious times in the world's history—times when civilization seemed to be falling apart and doomed to extinction. Let us remember there have been other wars through which the church of the living God has not only survived but even triumphed. And let me remind you, there have been other wars through which woman's work has been carried on courageously and victoriously.

"Let each of us, this day, say:

" 'Be still, my soul—thy God doth undertake
To guide the future as He has the past;
Thy hope, thy confidence let nothing shake.
And now the mysterious will be bright at last.
Be still, my soul—the waves and wind still know
His voice, who ruled them while He dwelt below.' "

Bishop C. C. Selecman Addresses Conference

Bishop C. C. Selecman was graciously presented by Mrs. J. B. Pollard, and he gave a forceful and challenging address on "The Moral Equivalent of War." He plead earnestly for a forgetting of self and petty, localized problems in these stirring days, and urged the Church to catch an enlarged vision of a world program and world needs. He closed with the optimistic thought that the future holds the greatest opportunity for missions ever presented to the Church. All doors will be open and the fields will be limitless.

WHEN IN NEW ORLEANS
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New Orleans Oldest and Best
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CANAL STREET - - - - N. O., LA.

At the conclusion of Bishop Selecman's address, the Sacrament of the Lord's Supper was administered by the Rev. H. M. Johnson, district superintendent of the Monroe district, assisted by visiting pastors, to the Conference body and visitors.

Department of Christian Social Relations Presents Outstanding Speakers

An outstanding feature of the morning program was the Christian Social Relations hour, "Where Cross the Crowded Ways of Life," over which Mrs. D. C. Metcalf, secretary of this department, presided.

The first speaker, Dr. Edgar Godbold, president of Louisiana College, Pineville, La., talked on the "Louisiana Moral and Civic Foundation." He made an impassioned plea for the establishment of this organization throughout Louisiana, to work through churches and in every parish. The objective of the organization is to teach and practice sobriety in every meaning of the term, in thinking, living, acting and belief.

Dr. Dana Dawson, pastor of First Methodist Church, Shreveport, La., and a member of the National Committee for the Study of the Japanese Problem, spoke next upon "The Japanese Evacuation." He outlined in an unbiased and highly informative manner the removal of the Japanese from the West Coast. With graphic word-pictures, Dr. Dawson made the assembly and relocation come alive, as he vividly depicted the daily life of thousands of uprooted people. He concluded by saying that the centers are not internment camps, and 50 per cent of the people are better off than in their former homes, while they are as free as they can be, under the circumstances. "The Government," Dr. Dawson said, "is to be congratulated upon doing the work quickly, efficiently, and humanely. It is a demonstration of 'Christian ethics on a high plane.' "

Impressive Memorial Service

Mrs. J. J. Davidson, Jr., conducted a beautifully impressive memorial service, characterized by its dignity and solemnity. She was ably assisted by the district secretaries, all robed in white. Preceding the service, Mrs. Serex feelingly sang, "Goin' Home." Placed about a central arrangement of American Beauty roses, holding seven lighted tapers, were graduated white standards holding low bowls of white spring flowers. Mrs. Dawson paid tribute to those friends who have passed away during the past year. The district secretaries lighted candles from the central arrangement as names of the departed members were read, and placed the lighted candles among the white flowers of the small bowls, symbolizing that the light of those who have gone will ever live in our hearts and memories. A solo arrangement of the Lord's Prayer was sung by Mrs. Clyde Saunders, concluding the service.

Mrs. Ledbetter Reports on Delaware Conference

Mrs. W. M. Ledbetter gave a brilliant and comprehensive report of the Delaware Conference, from which she had so recently returned. Two hundred and fifty leaders from Methodism attended this meeting, which centered its discussion about a "Just and Durable Peace." The famed Merrick Lectures, attracting speakers of worldwide distinction and specialists in their fields, comprised the bases of the Conference. Each of these twelve lectures was followed by a carefully-planned seminar, that had six months' study preceding it. These discussions, Mrs. Ledbetter said, are in no manner blueprints for the peace table, but rather to throw light on the post-war world. Outstanding among the brilliant lecturers were Vice-President Wallace, Bishop Francis J. McConnell, and Dr. Vera Dean. Running like scarlet threads through a tapestry were the thoughts in every address concerning the worth of human personality, the evangelistic message, and the part the Christian Church must take in facing the changes in the new day.

Sacrificial Supper

A large group of delegates and visitors gathered at 6 o'clock on the lawn of the Jewish synagogue to attend the Sacrificial Supper. They chatted with friends in the soft spring dusk before going into the church. Upon entering the interior of the dimly-lit church, young women in white "robes," holding placards with "Silence" upon them, caused the group to become quiet immediately, and a reverent stillness was maintained throughout the remainder of the deeply-impressive service. During the eating of a frugal meal, a deeply moving and highly informative sound motion picture of Chinese life and suffering during the war years was shown. Mrs. Sexton fittingly closed the service by saying that we could show our deep love and abounding appreciation for China's faith and trial of suffering by making a true sacrificial offering for medical supplies.

A beautiful tableau concluded the supper. Beneath a lighted cross was posed a group of young people, representing suffering China, while above them stood a Christian nurse with outstretched arms pointing toward the cross.

It was later learned that this offering was more than three hundred dollars.

Miss Edith Fredericks Missionary Guest Speaker

Mrs. Sexton next presented Miss Edith Fredericks, who has served twenty years as a missionary in China, was interned by the Japanese and returned on the "S. S. Gripsholm."

Miss Fredericks chose as her message for the noonday devotional "The All-Sufficiency of Christ for Today." She said that, despite the storms sweeping over the world, Christians can have an inner peace, poise and power. She paid tribute to the Christian loyalty and faith of the Chinese people despite almost unendurable hardship and suffering. Miss Fredericks told in a gripping manner some of her personal experiences in the war areas—bombing and internment by the Japanese—yet throughout the difficult months there was a sense of having strength sufficient for the needs.

Miss Fredericks' address on "The New

Continued on Page 13.)

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

MILLSAPS COLLEGE—1892

CHURCH SCHOOL LESSON, MAY 9, 1943

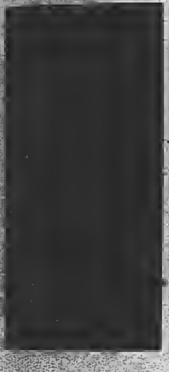
By Rev. W. C. Newman

ESSENTIALS OF CHRISTIAN LEADERSHIP

Lesson Text: Acts 2:37-41; 3:1-8; 4:13, 18-21.

Golden Text: Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.—Acts 4:13.

One of the astonishing characteristics of our modern world, and of our modern church, is that there are so many people who passionately aspire to leadership. Given almost any kind of a group, from a woman's club to a national political party, and you are almost certain to have a bitter struggle for the dominant positions.



W. C. Newman

This is due in part, I think, to modern education which avowedly trains everybody for leadership. But it is also due to a widespread and mistaken conception of what leadership is and what it involves.

For most of us confuse power with leadership, or honors with leadership. We erroneously imagine that to become a leader means that we have done with menial labor and that henceforth we will be the givers of all orders instead of the recipients. So that actually it is not leadership so many people desire, but an easy life, crowned with fame and authority.

And churchmen, even ministers, are as guilty as others. A more timely lesson could not be imagined then, than this of ours for today—The Essentials of Christian Leadership.

Passion—And Compassion

It is very easy for one to deceive himself about this matter of aspiring to be a leader. Many a political candidate has excused his shady campaign methods by saying to himself that he really wants to be elected for the good he can do, and therefore is justified in practicing sheer demagoguery in order to get into office.

But there is no need to say that such an attitude on the part of a churchman is only contemptible and cheap. There is only one way in which Christian leadership may be rightly obtained—or permanently held. And that is that a man's compassion for his fellowmen outruns that of all others of his generation and so completely possesses him that he is willing to become the servant, not the master.

Indeed, if you review the history of the church you may be amazed to discover that those whom we recognize now as the Christian leaders of their generation were as often as not the martyrs of their generation rather than its masters. Christian leadership does not always place a man in the bishopric. It may place him in some unknown outpost of civilization from which it will take centuries for his name to travel into the headlines or histories. Peter and John did not set out to be leaders—they set out to tell men of the salvation that is in Christ Jesus.

A Divine Recklessness

A certain school of psychologists undertakes to prove that every act of man is essentially a selfish act. That even in his most sacrificial deeds man is performing those deeds not unselfishly, but because they bring him greater satisfaction than selfish deeds would bring, and that therefore man deserves no honor for unselfishness nor dishonor for selfishness, there being no distinction between the two.

Nothing could be more palpably absurd. There was no comfort to Peter and John in facing the Jewish high court with its cruelty. It was not self concern that motivated these two evangels. Had it been they would have waited to see what was the popular side to take and then crawled on the "band wagon."

But those first Christians were made of finer stuff than that. It was utter unconcern for self that characterized them, a divine recklessness for their own comfort or safety that astounded the court so that "they marvelled."

And it is that recklessness for self that we modern Christians have lost. Our Christianity, rather than plunging us into death, makes our lives even more respectable and easy.

Before any of us can become real Christian leaders we must learn how to disregard ourselves.

An Irresistible Compulsion

"For we cannot but speak the things which we saw and heard. . . . " So said Peter and John when they were commanded to quit their preaching of this revolutionary religion.

How differently we act. "O, I can't afford to say things like that! The people are not ready for such radical doctrines." And so we water down our Gospel until it can scarcely be distinguished from the daily writings of the newspaper columnists.

But Christianity is revolutionary, and its purpose is revolutionary. It turned the world upside down in that first century, and it will turn the world upside down again when Christian leaders are so fired with its truth that they "cannot but speak the things we saw and heard."

Or have we modern Christians seen and heard anything like that?

LOUISIANA W. S. C. S.

(Continued from page 12)

China" was a compelling one. She gave a vivid picture of China at war—death, destruction, heartbreak, millions of orphans, soldiers without medical aid, and a great people on the march westward to build a new China. She gave an account of her experiences during the bombing of Hong Kong and later her life in a Japanese prison camp.

She concluded with a plea to help the valiant Chinese until they can help themselves. This is our one opportunity to demonstrate the meaning of brotherhood, she said.

Miss Edith Fredericks closed the Conference with a message on "The All Sufficiency of Christ for all our Tomorrows." She spoke of fitting ourselves today for the tremendous tasks that lie ahead. She placed particular emphasis upon the part the Church must play in the post-war world, saying that five "R's" lie ahead, i.e., Relief, Reconstruction, Rehabilitation, Restoration, and Reconciliation. Encouraging hopes for the future are found in the Christian views and thoughts expressed by high government officials in public addresses. If we are to have a decent world and peace, religion must expand, and there must be a tremendous revival of the missionary crusade.

As a fitting climax to an inspirational Conference session, Mrs. A. M. Serex sang as a closing solo, "I Walked Today Where Jesus Walked."

Greenville District—Third Round

Arcola-Murphy, June 27, p.m.
Boyle-Pace, June 6, a.m.
Clarksdale, July 7, p.m.
Cleveland, July 25, p.m.
Coahoma-Jonestown, May 16, p.m.
Dubbs, June 13, p.m.
Duncan-Alligator, May 23, a.m.
Dublin-Mattson, May 16, a.m.
Friar Point-Lyon, June 13, a.m.
Glen Allan-Winterville, July 11, a.m.
Greenville, July 12, p.m.
Gunnison-Hillhouse, June 20, a.m.
Hollandale, June 27, a.m.
Indianola, July 18, p.m.
Leland, July 25, a.m.
Lula-Dundee, July 4, p.m.
Merigold-Sherard, Aug. 1, a.m.
Rosedale-Benoit, July 18, a.m.
Shaw-Litton, July 11, p.m.
Shelby, May 30, a.m.
Tunica, July 4, a.m.

J. W. WARD, D. S.

I know what I am saying and can point out the times and places where I should have fallen if I had relied for guidance on nothing better than a commandment or a deduction. But the pure, calm, heroic image of Jesus comforted me, and I succeeded. I had no doubt as to what He would have done, and through this I did not doubt what I ought to do.—Mark Rutherford.

Truth is like a marble statue in a desert, forever threatened with burial by the shifting sands. Willing hands must be forever at work to keep it clear and shining in the sunlight. To this service I dedicate my own hands.

—Albert Einstein.

THE CHRISTIAN FIRESIDE

IS THE CHURCH RELATED COLLEGE DOOMED?

By W. K. Greene, President Wofford College, Spartanburg, S. C.

For the past ten years many significant things have been happening in the field of higher education. The experience of a devastating global war will have a potent influence in shaping the future of American college education.

The present situation and the future outlook of the church-related college are not things that Christian men and women can be complacent about. It is true that alarmists, for fifty years, have been delivering funeral orations over the theoretical corpses of liberal arts colleges, and still these colleges refuse to be buried.

This refusal to be interred, however, must not be interpreted to mean that none of them are sick. Many of our church-related colleges are very sick. They are suffering from a lack of nutrition. They have a wonderful soul—their tone, spirit, and ideals—but their bodies, in many cases, have been grossly neglected. Bishop Candler, that invincible prophet of Methodism and dynamic champion of Christian education, was once quoted as saying: "Methodists don't want no colleges; they want pigs."

As indispensable as the ideals of a Christian college are, they were never meant, in the minds of the Methodist fathers who founded these institutions, to be a substitute for a well-trained faculty and an adequate physical plant. No Methodist college ought to be forced to over-emphasize the riches of its tone and ideals in order to cover up, from its constituents, its poverty of physical and educational facilities.

In my humble judgment, one thing is certain, and I wish I might be able to impress it as a warning upon the mind and heart of every Methodist who loves his church and believes in the great causes for which it stands.

It is this: **If Methodists want to keep their Christian colleges, they must support them.**

Methodists must stop the business of looking to secular agencies to maintain their church-related colleges. They must support these colleges by sending their sons and daughters there to be educated and by building on their campuses a physical plant of which they are not ashamed, and for which they find no reason to apologize. One creative act of tangible, substantial support is worth a thousand pious exhortations that any layman might utter in praise of his alma mater. This, I am convinced, is the acid test that will determine the future of Christian higher education in the colleges of Methodism.

Methodists should not be satisfied, if they believe in Christian higher education, to own, control, and operate a college and leave it struggling helplessly to meet the standards of the regional accrediting agency in whose jurisdiction it is located. This is humiliating to the people who love that college.

Neither should Methodists be satisfied, if they believe in Christian higher education, to own, control, and operate colleges having membership in their regional accrediting organizations and yet to allow the physical plants of those colleges to become so dilapidated that they themselves are ashamed to send their sons and daughters there to be educated. Such a state of affairs will inevitably jeopardize the present good standing of these institutions in their regional accrediting agencies.

CHURCH SCHOOL LITERATURE FOR CHILDREN

The Educational Division of the Board of Education provides, for the Christian education of children, group graded courses, closely graded courses, various undated units, materials for additional sessions, vacation church school texts, and story papers providing cultural and pleasure reading.

New nursery materials were made available in October, 1942, consisting of quarterly booklets of 48 pages each which are for use by children, parents and teachers. They are called "My Book for Fall," "My Book for Winter," "My Book for Spring," and "My Book for Summer." A teacher's book, "Religious Nurture in Nursery Class and Home," contains helps for use during the entire year. These nursery materials are for use in all churches, whether large or small.

Group graded courses are graded by age groups—one series for beginners, another for primaries, another for juniors. They are provided in the periodical literature as follows:

The magazine, "Child Guidance in Christian Living," contains lesson helps and guidance for the teacher.

"Beginners' Lesson Pictures," for children 4 and 5 years old.

"Junior Quarterly," for children 9 to 11 years old.

Closely graded courses are graded by years—one course for six-year-olds, another for seven-year-olds, and so on. They are available for children as follows:

Beginners—The Little Child and the Heavenly Father.

Primaries: Course 1—Growing in God's World; Course 2—Work and Worship in the Church; Course 3—Learning to Live as Friends of Jesus.

Juniors: Course 4—In Wisdom and Stature; Course 5—The Way of Good Will; Course 6—Our Father's Business.

Undated units, used to meet specific needs arising at particular times and to make special emphasis—such as missions, are provided in inexpensive pamphlet form. Among these available are the following:

Kramer: "News Flashes From Latin America."

Hazlewood: "Journeying in South America."

Eddy: "Children and Churches in Latin America." "Studying the Liquor Problem."

Material for use by groups having additional sessions—such as those formerly meeting as Junior League—is available each month in "Child Guidance in Christian Living."

Text materials for use in children's classes in vacation church schools are provided through the Editorial Division for Beginners, Primaries, and Juniors. A complete list is available in a free pamphlet from your nearest Methodist Publishing House.

Story papers are prepared for primary children and for juniors. The primary paper is called **Pictures and Stories**, and contains fiction, pictures, poems, and suggested activities for this age group. **Trails for Juniors** is the story paper for junior boys and girls and carries fiction, poems, pictures and suggested activities. These periodicals are designed to cultivate a taste for good reading. The material in the papers also supplements the regular church school courses.

WISE OR OTHERWISE

By Rev. James H. Felts

Rationing is nothing new to superannuates.

Instead of grouching about income tax, be thankful that your income puts you in the tax-paying brackets.

The British are said to be healthier after three years of war. Most of us learn the hard way.

Blessed is the man who, despite poverty and "hard luck," remains honest.

Experience is common to all. The right use of experience is uncommon.

The man who does only what pleases him robs himself and cheats his fellows.

The investment that brings greater happiness is centered in others.

The selfish man may achieve largely while losing the power to enjoy. He is to be pitied.

Intellectual and moral fitness are not twins. They are often very far apart.

Blessed is the man who constantly makes investment of his talents. Verily shall he grow.

An engine, like a man, may have as much power off the track as on. The difference is found in the track.

If and when you subsidize your children, know that you are robbing them of some of life's essentials.

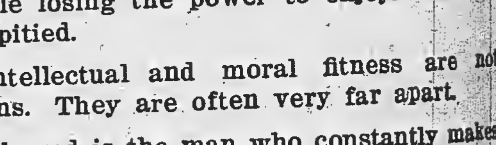
Blessed is the preacher whose sermons make men ashamed of themselves and create a desire for a better life.

When bad habits have become fixtures vehement and fallacious "reasons" are given to support them or explain them.

True or false? Bad odors, like bad news, reach us first.

"Let us so live that when we came to die, even the undertaker will be sorry."
—Mark Twain.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.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PULPIT ROBES
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NEW CATALOG on Request
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BOOKS WANTED BY RETIRED MINISTER

Rev. Arthur M. Shaw, D. D., of Oakdale, La., retired veteran of the Christian ministry, will appreciate it greatly if Methodists and any other good people within the purlieus of the Crescent City have any old books which they are willing to donate to an old book-lover. He cannot buy these books; but, if given, he will gladly pay the parcel post charges to this address.

The books especially desired are:

1. Bishop Keener's "Post-Oak Circuit."
2. Bishop Galloway's "Circuit of the Globe."
3. Bishop Haygood's "Man of Galilee."
4. Bishop Candler's "Christus Auctor."
5. Volume I. of Munsey's "Sermons and Lectures."
6. "Our Christian Heritage," by James Cardinal Gibbons. This book was the first theological work I ever owned. The sweet little teacher, Miss Anne Fitzhugh, who gave it to me, after a sermon of mine, said: "Keep going. I expect to see you as Bishop Shaw, someday!" Alas! She died young. I am not a bishop, and never wished to be one, but I love our bishops.

Thanks in advance for any books.

A. M. SHAW.

MERIDIAN DISTRICT NEWS

A pre-Easter revival was held in Fifth Street Church, Meridian, Miss., with the Rev. J. L. Neill, district superintendent, doing the preaching, and Billie Bob Dement leading the singing. Some of the tangible results of the meeting were: the church considerably revived, and sixteen added to the church roll.

Rev. A. S. Oliver, pastor of Hawkins Memorial Church, did the preaching in a pre-Easter revival in his church. No series of meeting were held in any of the other churches in Meridian prior to Easter, but all report most excellent meetings on Easter Sunday, with a large number added to the churches.

Good Friday, from 12 noon to 3 p.m., a Watch by the Cross Service was held at Central Church, Meridian, with the district superintendent presiding, and all the pastors in Meridian, and Rev. A. F. Gallman, pastor at DeKalb, participating.

At 6:30 p.m., April 27, a Youth District Rally was held at East End Church, Meridian. While East End was the host church for this meeting, all the churches assisted in furnishing refreshments, and entertainment for the occasion.

Six hundred and forty-six—most of them young people—attended and participated in the meeting. This is the first district-wide meeting of the Youth Fellowships of the Meridian district to be held since the Methodist church was organized, and it was a noble success.

The meeting lasted three hours, and there was not a dull moment during this entire period. George Ward, president of the Meridian sub-district, presided. Rev. I. H. Sells, Executive Secretary of the Mississippi Conference Board of Education, led in a round table discussion of the fundamental purposes of the Methodist youth work. Rev. E. E. Sample, Mississippi Conference Director of Youth Work, delivered an inspirational address. Group singing was led by Billie Bob Dement, with Milton Lawrence presiding at the organ. Elizabeth Welsh, Loraine Lee, Minette Shearer, Dixine Briggs, Sarah Weaver, and Hilda Johnston, all added much to the interest of the meeting.

Miss Mary Alice Bennett, a member of the faculty of Meridian Junior College, is District Director of Methodist Youth in the Meridian district, and the success of this meeting is due largely to her energy and wise leadership.

T. J. O'NEIL, Reporter.

BATON ROUGE DISTRICT NEWS

On Easter Sunday, Bishop A. Frank Smith made a visit to the Baton Rouge district which was greatly appreciated. He reached Baton Rouge on a belated train at about 7:30 in the morning. In company with the district superintendent, he went to Amite, where he baptized a number of infants, preached a splendid sermon to a large congregation and then dedicated the new church, from which the debt was lifted during last year under the leadership of the pastor, Rev. A. T. Law. This church was erected under the pastorate of Rev. A. A. McKnight after the destruction by cyclone of the Methodist church in Amite. Under the leadership of J. Henry Bowdon, district superintendent at the time, churches throughout the district gave very material assistance in the building of this church. Now the new building is free from debt and has been dedicated to the service of God and stands as a monument to all who had a part in its erection and in the liquidation of the debt.

From Amite, Bishop Smith went to the old town of Greensburg, where he again preached, to the edification of a congregation almost filling the church. After the sermon he ordained to the office of an elder, Rev. Luther L. Booth, pastor at Kentwood. This was under the missionary rule. This was a very interesting service to the people of this congregation.

At 8 o'clock in the evening the Bishop preached again to a congregation filling the church at Clinton and dedicated the new educational building which was built during the latter part of 1941 and the beginning of 1942. This building was made free from debt through a bequest of $500, left by the late Mrs. I. D. Wall to the Clinton church. However, the congregation also gave liberally to the erection of this building. Another attractive addition to the Clinton church is a beautiful pastor's study that has been built by Mrs. A. P. Irwin as a memorial to her husband.

From Clinton, Bishop Smith returned to Baton Rouge and boarded a late train for his home in Houston, Texas. He gave a full day on this trip and was of great help in each place visited.

There are other matters of interest that have been occurring in the Baton Rouge district. Rev. A. P. Boyd, at Plaquemine, reports an overflowing congregation on Easter Sunday and the reception of a class of 29 into that church. A number of these were adults. He also reports that finances are in a good condition there.

At First Church, Baton Rouge, the debt liquidation campaign reached 91 per cent on a debt of $39,000 by Easter. The pastor and congregation expect to complete the raising of the entire amount at an early date. On Easter, two morning services were conducted. The church was well filled at the first service and there was a great congregation again at the second service. A class of 28 adults was received. In the afternoon a large number of infants were baptized, and on Palm Sunday a fine class of 48 children were received into the fellowship of the church. A splendid offering was made for the Orphanage on Easter.

At Istrouma, ninety persons have been received into the church since Conference. Twenty-four were received on Easter and 18 on Palm Sunday. A good offering was given there also for the Orphanage. The Istrouma church has raised a considerable sum on the debt since Conference, and is now making plans for the complete liquidation of this debt during the present Conference year.

The North Baton Rouge church has in hand a sufficient sum for the purchase of three lots on which to build a church, and another lot to be added to the parsonage property. The money for the parsonage lot has been given by a generous friend of the church and pastor. This congregation, which was organized just at the time for the last Annual Conference and which began holding services only last August in a school building, has raised in excess of $3,000 for the purchase of property since the beginning of this Conference year. The membership does not yet number one hundred people. They hope to erect a church building at an early date if priorities can be gotten for doing this.

At the University, Rev. W. E. Trice and his people are going forward in a fine way. Congregations are good and financial obligations are being met. We are in great need of a church building for that congregation so that it may serve the large number of Methodist students attending the State University. Here is an opportunity for some person, or group of liberal Methodists, to do a generous thing in helping this congregation to secure a building site.

Reports have not come in from all points over the district. Where reports have been made, they indicate that the work of the church is going forward in a fine way throughout the bounds of the Baton Rouge district. The offering for Dedication Day has now gone beyond $1,500.

Sickness has come to some of our parsonage homes. Several of the preachers have been victims of different forms of illness, and in some cases the wives of the ministers have been sufferers. Some have recovered and others are still undergoing the ravages of disease. For those who have recovered we give thanks, and for those who are still sick we offer our prayers unto God for a speedy and a complete recovery.

Before bringing this report to a close, it should be said that a number of the pastors throughout the district conducted services at Easter time and during the preceding week. In some cases, also, pastors on circuits held services in each one of their churches on Easter Sunday. Also the district superintendent wishes to give expression of great appreciation for the work that is being done on the Pearl River circuit by Rev. J. G. Snelling, superintendent of the Memorial Mercy Home-Hospital in New Orleans. Bro. Snelling has given his Sundays and much time during the week to this charge since the beginning of this Conference year. He does not feel that he can continue longer than the first of June. As yet, the district superintendent has been unable to find anyone to replace him.

W. L. DOSS, JR.,
District Superintendent.

Truth is within ourselves; it takes no rise from outward things, whate'er you may believe. There is an innermost center in us all, where truth abides in fullness.

—Robert Browning.

GOLDEN CROSS

Methodism's Ministry of Healing

Enroll May 9-16, 1943

METHODIST HOSPITAL
Dr. Henry Hedden, Supt.
1265 Union Avenue
MEMPHIS, TENN.

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Golden Cross Hospital
of the
North Mississippi Conference
$135,130.00 Free Work Done
in 1943.

Memphis Methodist Hospital
SCHOOL OF NURSING
Julia P. Fishbaugh, Director

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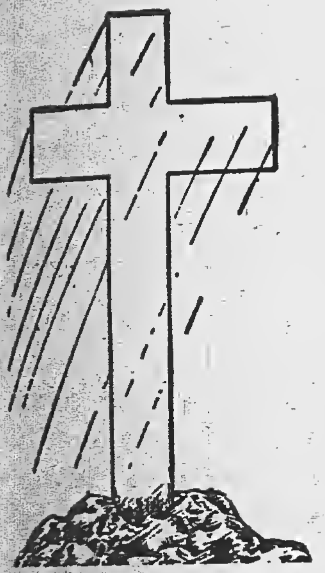
171 Enrolled January 1, 1943
Next Class Enrolled June, '43
If you would like to take
Nurses Training,
write above

To the Pastors of the North Mississippi Conference:

GIVE YOUR PEOPLE AN OPPORTUNITY TO ENROLL IN THE GOLDEN CROSS AND THUS SHARE IN METHODISM'S MINISTRY OF HEALING

Tinsley B. Thrower, Conference Director, Kosciusko, Miss.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

Cheerfulness means a contented spirit: a pure heart, a kind and loving disposition, it means humility and charity, a generous appreciation of others, and a modest opinion of self.—Thackeray.

THE PRAYER-ROOM TODAY

Saviour Christ, let no blindness of mine withhold from me the blessedness of those who, having never seen Thee, love Thee and rejoice in Thy love, and who, amid the darkness and the mystery that hide Thee from their sight, commit their souls in simple trust to Thee. Let the Easter joy be now more richly mine than ever, just because I need it so much. And just because the shadows fall so darkly on the world this Eastertide, let me see upon the world the light of my Saviour's Resurrection. Amen.

Vol. 90. No. 19.

NEW ORLEANS, LA.,
THURSDAY, MAY 13, 1943.

A Generation More

By Edward E. Blake

A generation more? May God forbid
That we should grant reprieve for even one short hour
To leave this liquor scourge unchallenged in its power,
Lest from His face we be forever hid.

A generation more—of women's tears
And sodden men? Shall slaves of Drink remain in chains
Until as images of God no single trace remains
Because we still take counsel of our fears?

A generation more—of licensed wrong?
Know ye, His grapes of wrath have been already trod?
Then hurl your BALLOTS as the thunderbolts of God!
For they alone can kill this traffic strong.

A generation more? Why sound retreat?
The troops are ready now, and cry, "Bring up the flag!"
They cheer, advance! Their craven leaders only, lag
To croak their dismal doctrine of defeat.

A generation more? Oh, Christian Church!
Before the Lords of Drink must ye forever quail?
Call up thy voting strength that God's will may prevail
No Faith-less servants must thy robes besmirch.

A generation lost? It must not be.
We'll NOW and ever fling our banner to the breeze,
To fight this trade of Hell and force it to its knees!
Our task to battle on, and not to flee.

WALLET OF THE WEEK

ROBERT SOUTHEY, who died one hundred years ago, has been called the "Children's Laureate." He wrote a Life of Nelson, a Life of Wesley, and a number of serious epics which he is said to have believed would be the foundation of his literary fame. It is probably true that the greatest impact made by his writings was that made by compositions of the simpler type—Inchcape Rock, Blenheim, and Lodore. These were indelibly graven upon the minds and hearts of the English school children of forty years ago.

* * *

THE ROYAL EMPIRE SOCIETY, which was located on Northumberland Avenue, London, was recently destroyed in a bombing raid, according to report of the librarian, Douglas C. McMurtrie. As a result of the disaster, an irreplacable collection of publications dealing with the British colonies was destroyed. There were thirty-five thousand publications in the collection, and the loss means that many aspects of British colonial development can never be traced back to sources which are original and authoritative. Such is war.

* * *

THE ASSOCIATION OF EVANGELICALS is scheduled to hold its first national convention at the LaSalle Hotel, Chicago, on May 4-7. As its name implies, this is an organization for the promotion of evangelical religion. It has already met in a series of regional conferences, and the national convention appears to be a following through in a national coverage of the field and the purpose for which the organization exists. It does not seem to be a church, but rather a movement within the churches.

* * *

THE BERBER ABORIGINES of North Africa are said to have been civilized twelve centuries before the Christian era. The first Methodist missionaries in North Africa were Germans and were financed by Germans. Women missionaries still work in the homes of Mohammedan women, and Church statistics show that there are thirty-one local preachers, and thirty-five schools with approximately eleven hundred pupils. The Mohammedans vanquished the Berbers, but the land of the Berbers is still the most accessible to the teaching of the cross and its power to save.

* * *

THE TIMBER SALE, as reported by Joseph C. Kircher, the Regional Forrester of the United States Forest Service of the Southern Region, has been record-breaking in its volume. He reports that sales for the first three-quarters of 1943 total four hundred and twenty-two million feet, and that one hundred and seventy million board feet of National Forest timber were cut. The largest share of this was from the forests of North Carolina, with Arkansas abreast of the Carolina record, and Mississippi, Louisiana, Texas, Georgia, and Florida contributing in the order named.

PANTOMIMES AND PRAYER MEETINGS constituted the subject of a somewhat impressive arraignment of the misguided enthusiasms of people who turn to pantomimes, "big shows," rather than to prayer meetings and the means of grace which minister to spiritual life and growth. It was said that the enthusiasm generated by pantomimes is superficial, and that the displacement of established services for rehearsals courts religious disaster because it does not give Christ the preeminence in the lives of those who participate.

* * *

SOVIET CHILDREN are encouraged to use their own ingenuity to overcome technical difficulties. In one instance some school boys pooled their finances and purchased a motor which they installed in an old automobile chassis recovered from the junk heap. When they were refused a license for its operation, they changed it into a tractor which required no license plate. As a result, thirty-eight Russian children became expert tractor operators, and most of them are now at the front. One has an exhibit at the Moscow Polytechnical Museum.

* * *

NOSTRADAMUS, Seer of All Things, prophesied that when Easter fell upon the latest possible date, April 25, the world would come to an end. It happened in 1886 and the world sped on its course uninterrupted. The date this year was April 25 and the world is still extant. It will happen again in 2038, but most of us will not have to worry about that. From the religious angle, this was probably one of the greatest Easter occasions in many years. Instead of subtracting, the war appears to have increased interest in the Easter celebration.

* * *

THEIR SWEDISH NEIGHBORS are reported as coming to the help of the Norwegians in their time of need. Four millions crowns have been collected and four hundred children are being fed daily in Oslo, and food stations have been established in twenty other places throughout Norway. It is expected that the fund will soon make it possible to provide one hundred thousand breakfasts for the school children of the country. This is a chapter in Norwegian-Swedish relations which will doubtless be written in golden letters in the records of these tragic times.

* * *

GOOD FRIDAY in Switzerland is said to be the holiest day of the entire year with both Catholics and Protestants. It is the one day on which everybody attends Divine services, and it is the day of Confirmation in the Protestant communions. The Easter egg features the celebration among the children and young people, but Easter services are not nearly so universally attended as they are with us in America. Many of the quaint customs which have been practiced for generations had to be abandoned for the duration on account of the ration restrictions.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

BISHOP ADNA WRIGHT LEONARD

The tragic death of Bishop Adna Wright Leonard in an airplane crash in Iceland brings sorrow to a multitude of Methodists both North and South. He was a good man and his ability and poise of character made him a great asset in the reunion of a dismembered Methodism. He was one of the most experienced men of the active panel of the Episcopacy, and was highly regarded as an administrator of Methodist affairs. He was more than a churchman. He did overseas service in the first World War, and he was on a special visitation of the war fronts, as President Roosevelt's choice to represent Protestantism, when he met death.

It is not for us, however, to enter into any elaborate study of Bishop Leonard's life and service. We knew him in his official relation, and we had limited personal contact with him. But back of our personal contact with him, was our acquaintance with his distinguished father, Dr. A. B. Leonard, long the Missionary Secretary of the former Methodist Episcopal Church. He preached for the editor of this paper at Macon, Miss., in 1906, and it was one of the outstanding sermons of our recollection. Even before we met Bishop Leonard personally, we felt that we knew him because of this happy contact with his father. We share with all American Methodism the sorrow occasioned by his tragic death.

INFORMED CHURCHMEN

We noticed in one of our exchanges a plea for "An Informed Laity," which to us is a plea for an informed church—ministry and laity. The tragic weakness of church allegiance is always revealed by crises—times when the regular course of life and thinking is suddenly and abruptly interrupted. At such times, questions of personal adjustment arise, and these are complicated by a whole brood of related issues. Disorganization brings to the fore the conceits and the selfishness of men and it offers an open road for those who may be inclined to desert the standard of truth and righteousness. It is not new in the history of the Church. Jesus had great trouble on account of the defection of men who did not comprehend his meaning and mission. The desertion following the disclosures in the synagogue in Capernaum is a case in point. So many went away that Jesus inquired of the inner circle of his disciples as to their steadfastness.

The insistent plea for an informed church, ministers and laymen, is evidence of the need which He had to meet. It is the need envisioned in the evangelistic and teaching ministry of the church. Only those who understand and sympathize with the aims and purposes of the church have anything to offer for the settlement of its problems. Too many people have a "notion" when understanding and conviction are needed. A "notion" may cause a spurt of erratic activity, but only the purposeful leadership of informed men and women can achieve stability and promote progress.

As it is the informed person who is able to set forward the program and add to spiritual effectiveness, so it is the spiritual and ecclesiastical illiterate who goes off on a tangent and impedes the progress of Zion. The uninstructed always form an element of uncertainty and a danger spot in the work of the church. It is understanding consecration which causes the church to be a priority in every age. It is easy enough to seize upon some fad or fancy and raise it to the importance of Gospel truth. One may be modern and progressive in irrelevances without even glimpsing the secret of a "changeless Christ" for a disordered world, but he will still be a liability to the cause of the Kingdom of God. Impulses are valuable and emotion is not to be discounted, but only faith understood and fully accepted can bring the churchman and his church to spiritual victory in any age.

THE DISTRICT CONFERENCES

During the past week we have been on a round of District Conferences—two in North Mississippi, and two in Mississippi. The attendance was good, the spirit which prevailed in all of them was as fine as one could wish, and the reports of the pastors indicated a healthy financial condition everywhere, and an equally encouraging outlook for the spiritual side of the work. Seven conferences were held during the week, and we had invitations to be present at all of them, but we had to forego the pleasure of looking in upon three of them. We have heard echoes from those we did not get to attend which indicate that there was a high tide prevailing in them also.

We took some notes at the conferences we attended, but there was such a divergence of reporting that we do not find it possible to report specifically with reference to any district without the risk of seeming to be partial. Suffice it to say that there are many charges in which the benevolences for the year have been paid in full, and practically one-half had been paid in a majority of the charges. The pre-Easter revivals were unusually successful, and there was a program of property improvement everywhere. There are, of course, some difficult places, but we did not hear a disconsolate note upon the part of any preacher. We confidently expect a great report when the time for the Annual Conference rolls around. The district superintendents, new and old, are wide awake and are giving their fields worthy leadership.

RITUAL AND RELIGION

St. Paul said to the Athenians: "I perceive that you are too religious (or superstitious)."

What is the difference? Elaborate rituals have been built up in an effort to find God. Or is it an effort to obscure him?

Dr. A. P. Hamilton

Is religion ritual, or are they as soul and body to one another?

I never heard of a religion without some ritual. The Quakers make a ritual of their lack of ritual, as a good Quaker in Philadelphia once shrewdly remarked to me.

Of course, we all know that primitive religion always begins in crude ritual, animistic and otherwise. Some pseudo-intellectuals accordingly argue that religion is man's primitive naive reaction to his environment and that religion belongs to that crude and unsophisticated period of his evolution; that he should slough it off as he does all his other paleolithic tools and equipment.

But this argument is very childlike and naive itself. The Stone Age mother loves her baby in her bungling, inadequate way. Should she give that up as she climbs higher in the scale of culture? Or should that impulse of mother-love not rather be intensified as it becomes more spiritualized and glorified?

A friend of mine remarked to me the other day, after we had observed "The Watch at the Cross," and had heard seven ministers speak from the "Seven Last Words" from noon till three o'clock on Good Friday: "Aren't we Methodists going to seed on ritual? We seem to be imitating the Catholics more and more." I appreciated his feeling, and sympathized with him, even though I am very much more a ritualist than he is.

One who directs choirs and helps build well-balanced and artistic programs, as I have tried to do over a number of years, is almost inevitably forced to become more and more a ritualist. For one thing, he has been compelled to listen to so many services throughout Methodism that are downright trivial, and even irreverent, that some form of dignified ritual, no matter how simple, becomes a necessity for his own peace of mind and soul. There was more excuse for it in the days when the pioneer atmosphere prevailed in all spheres of life, when life was in the raw, and the struggle to survive the wilderness and the savage dominated all waking hours and thoughts.

But even so, it must be conceded that Methodism has never been a highly ritualized church, and the matter of ritual can easily be overdone. Let us strike an even balance without disadvantage to dignity or fervor.

Thomas Aquinas was being shown through a magnificent cathedral by an archbishop. After showing him the solid gold candlesticks, rich robes of silk and damask, the archbishop said: "Thomas, the church can no longer say, silver and gold have I none." "Right," said Thomas. "Neither can she say, arise, take up thy bed and walk."

In religion, as in many other things, it is possible always to have the form without the substance. Can we not learn this simple fact and apply it in our worship services? A. P. H.

Others Say. . .

WHAT IS CONSTRUCTIVE WORK?

Each individual in an industry knows pretty well what he needs for his immediate work. Few men are able to foretell what their industry is going to need in the future. Yet the prosperity of every industry depends on its readiness to meet needs promptly when they arise. Industrial requirements never stand still. The greater the achievement of today, the more will be demanded tomorrow. These demands can not be met by improvising something in a hurry when the need is on. Somebody has to foresee them. Somebody must anticipate them. Somebody must work out the problems far enough in advance.

This foresight, this planning and working ahead of coming developments, is the very essence of what is meant by constructive work. The trade associations and the industrial and commercial organizations that cooperate with them reach their highest value when they succeed best in thus contributing to the assured future of an industry. There is not a member of it, however small, who does not benefit from the work; and every man may well ask himself where his industry, and he with it, would be likely to stand in a few years if there were nobody willing to do it.

A large part of the duty lies with those establishments that supply the various industries with mechanical facilities. They alone have the technical resources, the collated knowledge and the equipment for advance work in designing the appliances that must be ready when the need for them arrives. If they fail in this duty, and pursue, instead, a policy of opportunism and exploitation, they are, in actual fact, destructive instead of constructive.

The exploiter takes counsel not of intelligence but of the predacious motive which commands: "Grab! Let the other fellow look out for tomorrow." His policy is immediate profit. His business code is sales—sales first, last and all the time. His production is governed not by creative ideas but by the desire for inventing sales schemes. If he renders services, they are for the sake of serving as "selling points."

But if there is one sure fact, it is that constructive service can not start with the "selling idea" as its fundamental. Selling is essential, of course. But the men who have made industry great, and who sustain it today, are the men who think first and foremost of production. On these men, who keep the productive and creative idea in front, rests the well-being of every industry.—Linotype.

BOOKS

Heritage and Destiny, by John A. Mackay. The Macmillan Co., pp. 109. Price $1.50.

This is a very fine book, from the pen of the president of Princeton University, and it developes a very fascinating and fruitful thought that it is the consciousness of his heritage which determines the destiny of man.

Such a thesis is supported by the historical events of our time. The dynamic and revolutionary nations, such as Germany, Japan, Russia, Italy, Mexico, all exhibit the characteristic of a momentous destiny having been linked to the revival of a deliberately chosen heritage.

Not only is this true for nations, but it can be easily shown that all great Renaissance and Reformation movements which have blazed a new trail for humanity were conditioned in a similar way.

The fact that the world is moved and destiny determined in such a way is a challenge to Christian reflection and action. According to Dr. Mackay, there has been too much of the "chauffeur" viewpoint, whose passion has been movement, power and speed, and not enough of the "boatman" wisdom which moves intelligently forward by looking backward. It is by looking at the landmarks on the shore back of him that the boatman can best find his direction.

Furthermore, since heritage determines destiny, it is of the greatest importance that the right kind of heritage should be chosen to condition our destiny. For our author, the Christian faith occupies a unique position in that realm, for it is the record of the manifestations of the Eternal in history. God is our supreme heritage, and thus our only adequate destiny.

Dr. Mackay develops this thesis brilliantly in chapters which deal with such subjects as "God in the Life of Israel" (the most complete instance of God being the heritage of a people and thus its destiny), "God in the Life of the Individual," "God in the Life of Culture," and "God in the Life of the Nation."

Each of these chapters is very good. They are filled with provocative thoughts, gripping suggestions, and an irrefutable logic. It is well worth the time to be read carefully.

A. M. S.

Lamps in the Darkness by Roy Lawson Tawes, with an Introduction by Bishop Edwin Holt Hughes. Abingdon-Cokesbury Press, New York-Nashville, pp. 118, price $1.00.

This is a book by a man who left the deck of a dredge boat to become a Methodist minister and ultimately to be an exhibition of the type of life implied by the title of this volume—a Lamp in the Darkness. The book is a forthright discussion of the problems of our age, and of the divine resources available for their solution. It is packed with understanding and wisdom expressed in clear and simple language. He says, as an example, that "Education should be penitent. We have not sent out from our schools the character to control intelligence," "Too much religious education has not been religious," and "If there were removed from the pages of Scripture all those who got the best of trouble, we would lose the names that mean the most." He points to the fact that no great revival of religion followed the World War, as some predicted, and neither may we expect such now unless the light shall be brought to bear upon the darkness.

Jenny's Secret Island, A Story of Bermuda, by Phillis Garrard. The John C. Winston Company, Philadelphia and Toronto, pp. 277. Price $2.

This story of St. David's Island in the Bermudas is written for the entertainment of young people particularly. The writer is eminently qualified for her task by a wide and varied experience. Born in Highgate, London, she lived for a time in the old University town of Cambridge, then a sojourn in New Zealand before coming to Canada. She then lived on the island which furnishes the setting for the mystery story now offered to the public. The heroine is a headstrong fifteen-year-old girl named Jenny, who played truant from school and was in all things a center of romantic interest. It was in the following out of her self-willed way that she discovers the treasures which are woven into this story, and ends by discovering her better and saner self. The story is illustrated by Dan Sweeney.

A Lost Passion, by Edgar Blake, a Bishop of the Methodist Church. Abingdon-Cokesbury Press, New York, Nashville, pp. 128. Price $1.

This volume consists of a special series of sermons and addresses delivered at the Arkansas Pastors' Summer School, held in Conway, Arkansas, in June, 1942. Its pages exhibit the clear thinking and the terse and piquant expression for which the author is noted. Out of the fullness of his own experience and ministry, he speaks to his brethren in the active ranks today. He discusses frankly and inspirationally the great themes of Christian faith, and he speaks with no less candor concerning the failures of our generation in measuring up to our privileges in Christ. In the chapter on "A Lost Passion," he indicates the situation by the use of a sentence used by a speaker at a meeting of the Edison Electric Institute: "The people of the United States are becoming refrigerator-minded." This is but one of scores of such striking expressions which occur throughout the book.

Christianity and Civilization, by H. G. Wood. The Macmillan Company, New York, pp. 125. Price $1.25.

Here we have a series of six lectures, delivered in the 1942 Lenten season at Cambridge, England, and it is the sixteenth in a series of discussions of "Current Problems." The change in the world picture, especially as respects Russia, caused some embarrassment in the publication of these essays, but they are published, not as criticism, but for the constructive suggestions which they contain. It is a plea for a Christian cooperative Commonwealth as being necessary to both church and state and for the cure of our international disorder. The author distinguishes in a very effective manner between the rationalist and mystical views of Jesus and lays emphasis upon the need for a return to the mystical interpretation. He declares that our world "is decaying for lack of God and international morality," and that "we live in a world full of envy, murder, debate, deceit, malignity," etc. The book is both readable and informing.

The New Order in the Church, by William Adams Brown. Abingdon-Cokesbury Press, New York, Nashville, pp. 179, and index. Price $1.50.

Like ancient Gaul, this book is divided into three parts. First, "The Church in the New Order;" second, "Primary Needs of the Postwar World;" and third, "How a Rightly Ordered Church Can Help to Meet These Needs." It is likely that Dr. Brown is one of the best qualified men of our day for the task which he undertakes in this volume. His half a century of religious leadership, his international contacts, and his interdenominational relations places him

(Continued on Page 12.)

WITH THE PASTORS

CHURCH MONEY IN A TIME OF WAR

By Charles O. Ransford

The very last word any preacher or church member should say about money in a time of war is, "Well, everybody has got money now and the church should get its share." The church does not live by catch penny devices nor fortuitous changes in economic conditions. The church lives by services and suffering sacrifices.

Wars are occasioned by greed for wealth and power. Wars make waste of manhood and money. Blood is upon every dollar produced by war. War is sweat, blood, and tears in the trenches and on the battlefields, in industry and agriculture and every service that produces war materials.

In the true spirit, everybody should be making sacrifices, that this war may be successfuly terminated, and in such a spirit the world will never want another war.

If greed dominates the war lords and rulers of the nations now or at the peace table there will be a prolongation of the war spirit and another war. If a sacrificial spirit can be created we shall learn goodwill and brotherliness in the development of new world relations and prevent war.

The churches, as well as the rulers of nations and the war lords, need to learn a few lessons. All really Christian giving is sacrificial. Jesus spoke of the widow with two mites, who gave all her living. He spoke of Mary with her alabaster box of precious ointment kept for a high hour of devotion. Paul spoke of the poor saints in Macedonia who gave of "the abundance of their joy and deep poverty."

Many people today are being compelled to do without in spite of what we think or say about the abundance of money. We may be compelled to make greater sacrifices. It may sound contrary to worldly wisdom to say that the church may be compelled to endure more hardships and sacrifices. Every condition points to that probability.

The churches in Europe, without pastors and without services and without money, are facing the stern realities of suffering sacrifices. The rehabilitation and revival of these churches will require heroic and sacrificial services.

The churches of America in a time of war, instead of seeking for themselves, should exemplify a spirit of unselfish devotion and sacrifice in all services. The church should seek to create a new sense of human and monetary responsibilities.

The church cannot teach one thing and practice another and expect to profit. The church, collectively and individually, has never suffered when compelled to undergo hardships and self-denial. The church then grows in grace, and the understanding of spiritual values makes the worst of conditions contributory to its services and prosperity. The eighth and ninth chapters of the Second Letter of Paul to the church in Corinth are edifying.

CONFERENCE NEWS AND PERSONALS

Rev. W. L. Watson says that his work at Grand Cane, La., is moving along very well. He is looking after all the interests of the church in a commendable way.

We sincerely appreciate the interest and loyalty of Rev. G. A. LaGrange, Gibsland, La., who sent in 20 subscriptions from his charge. This is a splendid piece of work.

Rev. W. W. Milligan and his bride were in attendance at the Sardis-Grenada district conference last week, where they received special recognition. Bro. Milligan is pastor at Byhalia, Miss.

We appreciate the invitation sent by John G. McLean, son of Rev. and Mrs. S. J. McLean, to attend the commencement exercises of the Oak Grove High School on May 13. We wish for him a happy and useful life.

Bishop W. W. Peele, in charge of the North Mississippi Conference, will be on a visitation of that field the latter part of May and the early part of June. He is to be in the Sardis district on May 30 and 31.

Rev. W. M. Campbell, whose illness was reported in these columns a few weeks ago, is still at Hot Springs, Ark., where he is said to be improving slowly. It is expected that he will remain there for another month.

Rev. R. P. Neblett, pastor at Shelby, Miss., attended the Cole Lectures at Vanderbilt University May 2-7. The lecturer was Dr. Frederick C. Grant, Professor of Biblical Theology at Union Theological Seminary, New York City.

Rev. L. B. Wimberly, retired member of the North Mississippi Conference, who had been living at Goldsmith, Texas, has moved back to North Mississippi for a while and is located at Oxford, Miss., according to request for change of address.

Rev. W. M. Wright, pastor at Brooksville, Miss., speaks very highly of his people, and feels that the work of the Kingdom is making progress. Rev. J. D. Wroten, First Church, Columbus, will be with him in a revival meeting, beginning May 29.

Bethlehem Methodist Church, Claiborne Parish, La., Rev. Virgil D. Morris, pastor, made a splendid report to the second quarterly conference held at Homer on April 18. The budget is up-to-date and all the interests of the church are being cared for.

Announcement of the very serious illness of Mrs. H. H. Crisler, of Port Gibson, Miss., was made at the district conference in Vicksburg on Friday. Bro. Crisler is the editor of **The Reveille**, which is one of the best known weeklies published in Mississippi.

Rev. Paul H. Grice, who retired at the last session of the Mississippi Conference because of ill health, is home after a sojourn in the hospital and is apparently improved. We trust that his improvement may continue unto the complete restoration of his health.

Rev. J. W. Sells, retired member of the Mississippi Conference, has been in a rather precarious state of health for some time, and was not doing well last week. We are glad to have report from his home in Long Beach, Miss., that he has rallied and is slightly improved.

Rev. S. J. McLean, pastor at Oak Grove, La., was in the city on Monday of last week, having come to meet his son, Ensign L. Vance McLean, who has been teaching in the Fleet Sound School at Key West, Fla., for some time, and is now on a fifteen-day furlough.

Mrs. Maxey, wife of Rev. N. N. Maxey, is in the Methodist Hospital at Memphis for observation. Bro. Maxey is pastor at Olive Branch, Miss., and we share the hope of many friends that Mrs. Maxey may be spared the ordeal of an operation, and may soon be on the road to recovery of her health.

We are sorry to learn that a good friend of the editor, Mr. J. G. Peterson, Sr., of Brooksville, Miss., has been confined to his bed for a year and a half. Although unable to get about, his mind is very active and his interest in the church and in the things that make a better world, continues to be manifested.

Rev. E. W. Ulmer reports everything as going well at Pascagoula, Miss. The note on the church has been paid, the organ cleared of debt, and more than half of the year's budget paid. Twenty-one babies were baptized and forty-one members were received into the church during Easter week. In addition to this, Bro. Ulmer is second in his district with a total of 26 subscriptions to the Advocate.

The church at Homer, La., Rev. Virgil D. Morris, pastor, had a Flag Dedication Service on May 2 at the evening hour. The flags dedicated at this service were purchased and presented to the church by Mr. and Mrs. H. S. Ford, who have two sons in the armed forces. The names of service men listed on the Honor Roll were called and the parents and families of the men were invited to commune as a group.

Rev. Henry H. Wallace reports things as running smoothly at Drew, Miss., and expects this to be the best year of his pastorate there. A very successful revival was held, closing on Easter Sunday. Rev. A. P. Stephens, of Kosciusko, Miss., had charge of the Young People's work and singing and Bro. Wallace did his own preaching. Many of the older members pronounced it "the most heart-warming experience in years."

The First Methodist Church, Baton Rouge, La., Rev. John H. Crowe, minister, reports the successful completion of its brief debt-retirement campaign. During the past sixty days over $39,500 in cash has been raised to liquidate the long-standing indebtedness. Mr. Herbert Wimberly is chairman of the Board of Stewards and Mr. M. M. Welsh is chairman of the Finance Committee. Bishop A. Frank Smith will dedicate the church during the summer.

The congregation at Greensburg, La., on Easter Sunday afternoon had the privilege of hearing Bishop A. Frank Smith preach. One of the interesting features of the service was the ordination of Rev. Luther L. Booth, pastor at Kentwood. Bro. Booth was ordained an elder that he might qualify as an Army chaplain. Assisting in the ordination were Dr. W. L. Doss, Jr., district superintendent; Rev. A. T. Law, pastor of Amite church; and Rev. R. T. Pickett, pastor of Greensburg church.

MRS. C. W. BLACKSHEAR DIES

Mrs. C. W. Blackshear, long a resident of New Orleans, and a member of Rayne Memorial Church, died on Friday afternoon of last week. She had been ill a long while and her condition took a serious turn about a week before her death, when she suffered a stroke. She showed a measure of improvement for a time, but lapsed into an unconscious state which continued to the end. She was truly a good woman, and she faced great trials with a heroism born of faith and sound Christian consecration. She is survived by two sons, four daughters and a number of grandchildren.

GREENWOOD, LA., CHARGE

Our Holy Week services here were commemorative of our Lord's last week on earth. On Wednesday the Seekers Class (young married women), led by Mrs. Swanson as president, told what happened to Jesus from Palm Sunday till Wednesday.

On Thursday we had the unveiling and presentation of the beautiful painting, "Christ in Gethsemane," a reproduction of Hoffman, done especially for the Greenwood Methodist Church by our own local artist, Mr. Howard F. Edgar, of Bethany, La. (The picture in the beautiful gold frame measures 8x10 feet and was hung on the wall just back of the pulpit over a blue velvet drapery).

This painting was presented and given by Mrs. Sidney F. Sale, of Haynesville, and Private First Class Albert S. Lutz in memory of their father, the late Dr. Albert S. Lutz. It was presented to this church because of the pleasant associations he had here down through the years. He was married here, he held several revivals here, his daughter was married here by him and he was buried from this church in the Greenwood cem-

LUZIANNE
COFFEE
100% GOOD

etery. For years he visited this church, worshipped and preached here, and felt that this was his church home. Mrs. Lutz was present also.

At the ceremonies the choir, directed by Mrs. E. S. Moncrief, rendered several beautiful numbers; Private First Class Albert S. Lutz unveiled the painting, Mrs. Sales presented it, and Mr. A. J. Scott accepted it. The pastor, Rev. Frank C. Collins, gave a memorial of Rev. Dr. Albert S. Lutz; the district superintendent, Dr. A. M. Freeman, gave the invocation, read the scripture and made a short talk on Christ in Gethsemane, and Rev. Laurence Reynolds gave the prayer of dedication and the benediction.

On Friday night the Youth Fellowship had charge, under the leadership of Mrs. J. L. Trosper, Counselor, and they told what happened to Jesus on Good Friday.

The week's services were climaxed with an early sunrise Easter Service, concluding with the communion. We had very good attendance all through the week, our largest crowds being at the dedication of the painting Thursday night and at the sunrise service Easter morning.

At Bethany we had an early sunrise Easter service also, which was very impressive and well attended. The pastor preached at eleven o'clock, concluding with the communion.

Sincerely yours,
FRANK C. COLLINS, Pastor.

MISSISSIPPI CONFERENCE PASTORS' SCHOOL

The Mississippi Conference Pastors' School will be held at Millsaps College, Jackson, Miss., May 31-June 5.

Rev. Otto Porter, Dean, announces the following courses: "The Church and Rural Welfare," Dr. A. H. Rapking, New York City; "The Minister's Message for the Needs of Today," Dr. J. T. Carlyon, Dallas, Texas; "The Pastor and His Task," Dr. Wm. K. Anderson, Nashville, Tenn.; "Understanding People," Dr. W. G. Henry, Anniston, Ala.; "The Church and America's Peoples," Miss Oscie Sanders, New York City, N. Y.

Room and board in the Millsaps College dormitories will be $8. Those desiring meals only may secure them in the Millsaps College cafeteria at regular prices. Write Mr. V. B. Hathorn, Millsaps College, Jackson, Miss., for room reservation.

ABERDEEN DISTRICT CONFERENCE

The 1943 session of the Aberdeen district conference was unique in several respects. Primarily, there was not a single connectional representative present. This necessitated a strictly "home talent" program, which was presented in an excellent manner. In the next place, we met in a strictly rural church. The little Mount Pleasant church, of the Tremont circuit, "did itself proud" in entertaining the conference. Every visitor present was made to feel that his presence was a joy to the hosts. The church building was beautifully decorated, the altar was ladened with gorgeous flowers, the grounds were neatly groomed, and, at the noon hour, the elongated tables under the trees groaned under the burden of an old-time spread of home-cooked victuals and delicacies in a numerous variety. The writer could not help but think of the "point values" represented.

Our genial superintendent, Rev. N. J. Golding, presided, and called the conference to order at 9:30 a.m. After the organization, District Lay Leader, Lile Murphree, of Okolona, spoke on the lay activities of the district. Then, Mrs. E. M. Sharp presented the Woman's work. Next, the remainder of the morning session was given over to systematic, detailed reports from the pastors of the several charges of the district. These reports reflected a most creditable year's work. The Aberdeen district has raised well over $5,000 on benevolences since the last Annual Conference. Every charge reported something on the benevolences, and practically every charge had passed the 50 per cent mark for the year. Good reports touching other interests were made. Two young men were recommended for admission on trial into the Annual Conference. They were Leo Bailey and O. Lex Elliott. An ad-interim licensing committee was named as follows: R. G. Moore, E. M. Sharp, Marlin McCormack, and Grover R. Meadows.

The devotional services were well conducted by H. G. Wallace and W. C. Mattox. At the preaching hour, a splendid sermon was delivered by Milton Jay Peden.

E. L. Murphree was re-elected district lay leader, and his associates, C. C. Bennett, of Water Valley, and W. L. Underwood, of Amory, were also re-elected.

The Conference Board of Education, the Advocate, and the Memorial Mercy Home-Hospital were ably represented by Dr. W. A. Tyson, of Tupelo, in the absence of their regular representatives.

E. M. Sharp made a most helpful talk with references to the benevolences. W. C. McKay told of the way in which his charge —Nettleton—had accepted the full benevolence askings, and had already raised over half of that amount, and would likely far exceed the total askings. He reported over $450 already raised on benevolences in that circuit. Special emphasis had been given the fourth Sunday offerings and the donation of all Sunday eggs by the members.

Judge Noel Monagan, of Tupelo, effectively presented the cause of the Methodist Orphanage in Jackson.

A special collection was taken for the purpose of sending the New Orleans Christian Advocate to our soldiers in camp, and the amount of $36.12 was raised.

At the close of the session, Bro. Golding read the words of the song, "Take Time to be Holy," and in his own inimitable way commented thereon. Thus the closing moment of the conference was one of sublime spiritual significance.

There is every indication that the Aberdeen district will report to the Annual Conference one of the very best years in its history.

MARLIN McCORMACK,
Secretary.

RESOLUTIONS IN MEMORY OF REV. GEORGE WINFIELD ROBERTSON

Whereas, on the ninth day of March, 1943, God, in His infinite wisdom, saw fit to remove from our midst and community our beloved pastor, Rev. George Winfield Robertson, age 53, a native of Lafayette County, Mississippi, and,

Whereas, for over twenty-one years he was a worthy minister of the Gospel in the North Mississippi Conference of the Methodist Church, a Mason loyally serving God and His people on the Poplar Creek, Courtland, Pittsboro and Bruce, Acona, Becker and Cockrum charges, interrupted only by one year of oversea service to his country as a veteran of World War I, and,

Whereas, he continued his service to God and his fellowman to the very end, quietly, efficiently, and often at great personal effort, never complaining, and keeping the seriousness of his illness to himself to such an extent that his going was a distinct shock, in addition to being a great loss, to us all, and,

Whereas, in the passing of Brother Robertson, the Church has lost a conscientious, faithful pastor, who was untiring in his efforts to promote its program, demonstrating a personal concern for his people by ministering to the sick, and emphasizing always in his sermons the universality of God's love for His children. Be it, therefore,

Resolved, by the people of the Cockrum charge, consisting of the churches at Cockrum, Hebron, Independence, Greenleaf, and Palestine, that we express our deepest sympathy to the bereaved members of his family. Especially do we desire to convey our heartfelt sympathy to his brave wife, Mrs. Kathleen Robertson, who has carried on her service as a teacher in the Cockrum community so courageously. Be it further

Resolved, that a copy of these resolutions be entered on the official minutes of the Church Conference, a copy each sent to the New Orleans Christian Advocate, the Times Promoter, the Tate County Democrat for publication, and a copy sent to each of his closest surviving relatives; his wife, Mrs. Kathleen Robertson, Cockrum, Miss., and his sisters, Miss Mable Robertson, Charleston, Miss., and Mrs. G. R. Spencer, Redwater, Texas, and his brother, Earl Robertson, Oxford, Miss.

Signed:

MRS. J. W. HUDSPETH,
Chairman;
MRS. ANNIE DAY MURPHY,
MRS. D. D. DODD.

THE SECOND MILE

By Mrs. Irvin Rowland

"And whosoever shall compel thee to go a mile, go with him twain."

The second mile, or that over and above duty, is a test of the depth of your love for righteous living and for your fellowman. When you do your duty toward another and still he expects more of you, and giving nothing in return, the problem is doubly difficult. To go the second mile for those who appreciate your efforts and try to carry their full share of responsibility, is a pleasure.

Often, those who expect all and want to give nothing would have you think otherwise. Outwardly, and in your presence, they try to observe the good neighbor policy. They talk of their sincerity and their consideration of others, but inwardly their lives are empty, as is proved by their actions. How hard it is to cope with people who are unwilling to carry their part of life's duties! How can you believe in them when their own actions deny their words? How can you always give understanding and sympathy when their lives don't ring true? How hard to love them when they simply compel you to carry their load, too! To return justice for foul play, to love our enemies, to give more than is required, one can only accomplish these things through unfailing faith and the inner strength that comes from Christ, who likewise set the example by going the second mile for all of us.

PERSONAL NOTES AND INCIDENTS

Mrs. A. P. Holt, well known in Louisiana, is returning to Ardmore, Oklahoma, following a sojourn in Colorado Springs, according to request for a change of the mailing address for her paper.

Rev. J. Early Gray, pastor at Magnolia, Miss., reports the payment of all connectional claims by Easter and a doubling of the acceptances over the previous year. All other financial matters are up to date.

Friends of Col. J. H. Johnson, of Clarksdale, will be glad to know that he is getting along fairly well, and that Mrs. Johnson is improving following a siege with a severely sprained ankle in which the ligaments were badly torn.

The editor regrets having missed a visit from Dr. Dana Dawson, pastor of First Church, Shreveport, one day last week. We found his card upon our desk when we returned from a visit of District Conferences in North Mississippi.

Rev. W. C. McCay, pastor at Nettleton, Miss., has our thanks for a remittance for subscriptions and for the assurance that we were missed at the Aberdeen district conference. He reports a good day and a good conference, which we are sorry to have missed.

The Advocate acknowledges with sincere appreciation the invitation of Miss Fern Thibodeaux to attend the graduating exercises of Crowley, La., High School on the evening of June 1, at which time she will receive her certificate of graduation. We wish for her a life of happiness and great usefulness.

Bro. J. E. Cammack, who has been a subscriber since 1884, places us in his debt both by his distress at the possibility of missing the Advocate and his appreciation of its message from week to week. His subscription has been received and of course we regret the distress which the notice caused him.

Rev. W. W. Cammack, retired member of the Mississippi Conference, has been confined to his bed for more than a year. He lost his wife in January of this year and has no one with him except a nurse. This will be distressing news to his friends in the Mississippi Conference of which he is the oldest member.

Dr. G. F. Winfield, pastor at Tylertown, Miss., is able to be up in a rolling chair according to reports from the hospital on Sunday. This will be gratifying to his many friends in Mississippi and elsewhere. He is still in a condition which leaves anxiety as to his recovery, but he has come a long way from what his condition was two weeks ago.

Rev. A. W. Coody, pastor at Franklinton, La., says that things are going about as usual on his charge, but that the tire and gasoline situation makes a problem for him as the people are too widely scattered to walk from place to place. He reports cash and pledges in sufficient amount to purchase a church bus, but has been unable to find one for sale.

Rev. T. E. Gregory, pastor of Central Church, Columbus, Miss., is in the midst of a very happy and successful pastorate, his second in that very important field. Two hundred and fifty members have been added during this second pastorate—more than forty of them this year. The congregations are large and the people are responding enthusiastically to the program of work.

Rev. M. A. Burns, retired member of the North Mississippi Conference, says that the Guntown-Saltillo charge is being served by Rev. H. L. Smith, a local preacher from Tupelo. He speaks enthusiastically of the work being done by Rev. J. E. Stephens, district superintendent. Bro. Burns, who has been ill for many months, is able to be up and about a good part of the time and is able to attend church nearly every Sunday.

MRS. GEORGE W. CAFFEY PASSES

Mrs. George W. Caffey, mother of Rev. Shed Hill Caffey, Clarksdale, Miss., died at her home east of Duck Hill, Miss., on Thursday, May 6. Before her marriage she was Miss Sallie Jane Hightower. She was married to George W. Caffey on February 21, 1884, fifty-nine years ago. She is survived by her husband who is now eighty-one years old and by four of the five sons born to them: Sam C. Caffey and Shed Hill Caffey, Clarksdale, Miss.; Josh W. Caffey, Lyon, Miss.; and Wm. B. Caffey, Duck Hill, Miss. Edgar Noel Caffey died in November, 1937.

The funeral was held from the family residence and was conducted by Rev. H. N. McKibben, assisted by Rev. J. H. Holder, of Winona.

REV. K. W. DODSON TRANSLATED

Kavanaugh W. Dodson, member of the Louisiana Conference since 1899, passed to his eternal reward at a hospital in Ruston, La., on April 30, 1943. He was admitted on trial into the Little Rock Conference in 1888 and came to Louisiana by transfer in 1899. Notwithstanding his eleven years of itinerant service before coming to Louisiana, only six ministers on the roll ranked him in years of service in this Conference, and only one of those had been in the itinerancy longer than he had. He made a place for himself in the Conference of his adoption and did effective work until age and failing health made retirement necessary. Following his superannuation, he made his home in Ruston, La., where he had many warm friends who helped to make his last years a fitting climax of a worthy life. He was no longer in touch with Conference activities, but his going brought a touch of poignant sorrow to many friends in Louisiana and in his home Conference as well.

SUMMARY OF TREASURER'S REPORT—NORTH MISSISSIPPI CONFERENCE

The report of Mr. E. A. Tanner, Treasurer, shows that the North Mississippi Conference financial situation as of April 30, is very encouraging. The acceptances on Benevolences are more than eight thousand dollars greater than the amount paid in 1942, and more than twenty thousand dollars ($20,533.24) on those acceptances has already reached the treasurer's hands. For the support of retired ministers, the amount paid in to the treasurer is $9,809.18, as against a total of $17,435 for the year 1942. The Week of Dedication offering amounts to $6,871.50, and this is above the amount accepted on Benevolences. Collections on thirteen items handled by the Conference Treasurer amount to $52,543.96. In many instances, money collected is slow about reaching the Treasurer, and the report is, for that reason, better than the treasury figures actually show.

NEW ORLEANS DISTRICT NEWS

The work of the New Orleans District moves along in a fine way according to reports recently made to Dr. W. W. Holmes, our district superintendent.

The Gentilly Methodist Church is engaged in a campaign to cancel its church debt, and all except a few hundred dollars has been either paid or subscribed on the fund.

The Chalmette church also expects to retire its church debt by the time of our annual conference and Aldersgate is making steady progress in retiring its indebtedness. The Algiers church has spent about $1,500. in repairs and renovations to the church which give this church a pleasing appearance, while the Gretna church has also repaired the inside of the building and made other repairs to the edifice. Brother Hoffpauir has started a mission at Harvey and preaches there every Friday night to a congregation which averages around twenty-five. Many of these also attend the Sunday services at Gretna. Second church has invested $1,500 of its repair fund in War Bonds.

First church has raised $2,500 on its benevolent program and for other purposes. All of its conference claims are paid in full, and a large number of persons have been received into the church. Under the pastorate of Rev. H. L. Johns, Rayne Memorial church is carrying on a great program and its financial program as well as its spiritual program is at the top.

St. Mark's church and Community Center is carrying on a great program ministering to a cosmopolitan congregation through its many activities for persons of every age group. Its program is one which is carried on seven days a week and its fine staff of workers are untiring in their efforts to serve a congregation which includes twenty nationalities. The financial program of the church is up to date and the conference claims of the church are paid in full.

Felicity, Carrollton Avenue, and Napoleon Avenue churches are prospering under the leadership of Revs. W. D. Boddie, Elmer C. Gunn, and R. H. Harper, respectively, and carry on the fine work these churches have always had in their programs. The Church of the Redeemer ministers in a fine way to a congregation under the leadership of Rev. Phillip Palotta. An interesting part of the program is a vesper service held every Sunday afternoon in Italian.

On Good Friday, services were held in three of the churches: First church, Church of the Redeemer, and Carrollton Avenue, and commerated the three hours that Christ hung upon the cross. Pastors throughout the city held the services.

All of the churches of the city report that their finances are up to date and over three hundred net increases have been added to the membership of the congregations since conference.

At Golden Meadow the church services are well attended and under the leadership of Rev. C. B. Powell the church is experiencing the best year in its history. Dr. Ruth Nuttall has put new life into the work of the Lockport charge, and reports are that the congregations are increasing with each service. Dr. Hurley, the new pastor at First

Church, Houma, has been received in a fine way, and the parsonage has been entirely done over for him and his family.

Rev. O. C. Stapleton, of the Southwest Missouri Conference, has assumed the pastorate of the Houma Heights Church. He holds the B.A. and B.D. degrees, while Mrs. Stapleton, who will assist in the work at the MacDonnell French Mission School, holds the M.A. degree.

At Morgan City, Rev. W. D. Boddie is having a great year in the work of that important charge and reports many fine experiences with the people of that section, while at Franklin, Rev. Jolly B. Harper has established a new preaching point at Charenton Beach.

R. L. CLAYTON, Reporter.

METHODIST PENSION PAYMENTS

Payments of $3,842,639 in pensions to retired Methodist ministers and to families of deceased pensioners was made in 1942, it was announced at the annual meeting of the Board of Pensions, held in the Hotel Jefferson, Chicago, April 27, with Bishop J. Ralph Magee, of Des Moines, Iowa, presiding.

The Illinois and Missouri Corporations of the Board of Pensions and the 113 Annual Conference pension associations made payments to 12,868 persons—men, women and children—during last year. These pension agencies control invested funds of $29,611,337.

To fill two vacancies on the Board, which were caused by death, the following new members were elected: Northeastern Jurisdiction—W. M. Scott, of Baltimore, Md.; North Central Jurisdiction—Rev. Will T. Jones, of Indianapolis, Executive Secretary of the Preachers' Aid Society of the Indiana Conference.

Annual reports of the executive secretaries of the two corporations were presented by Rev. A. Thomas McIlwain, of St. Louis, and Rev. T. A. Stafford, of Chicago. Other officers of the Board and the corporations also gave reports.

In answer to frequent questions regarding the inclusion of ministers and lay church workers under Federal Social Security benefits, Dr. Stafford expressed the belief in his report that ministers should not be included, but that all benefits should be extended to lay workers, both in local churches and in general agencies of the denomination.

BISHOP ADNA W. LEONARD

Bishop Adna Wright Leonard, of the Methodist Church, who was representing 31 American Protestant denominations in a global tour of the United States military bases was killed in an airplane crash somewhere in Iceland, Monday, May 3, it has been announced by the War Department in Washington.

A bishop of the Methodist Church since 1916, Bishop Leonard had charge of the Washington Area, which includes the Baltimore, Central Pennsylvania and Wilmington Conferences of The Methodist Church.

Of impressive physical appearance and a convincing and interesting speaker, Bishop Leonard was in frequent demand for platform work in his own and other denominations. He was popular with young people.

He was president of the Board of Education of the Methodist Church and chairman of the Commission on Chaplains of the Methodist Church, and chairman of the General Commission on Army and Navy Chaplains.

Bishop Leonard was born in Cincinnati, Ohio, November 2, 1874. Education: New York University, A.B.; Drew Theological Seminary, B.D.; American School of Archaeology, Rome; Ohio Northern University, D.D.; College of Puget Sound, LL.D.; University of Southern California, LL.D.; Syracuse University, S.T.D.

Survivors: His widow, a son, Adna Wright, Jr.; daughter, Mrs. Phyllis Day Budd, of Ithaca, N. Y.

Bishop Leonard was ordained in the Methodist ministry in 1899. Pastorates: Green Village, N. J.; San Juan, P. R.; American Methodist Episcopal Church, Rome; Piqua, Ohio; Springfield, Ohio; Seattle, Wash.

Since his election as bishop in 1916 he has served with Episcopal residences in San Francisco, Buffalo, Pittsburgh and Washington, D. C.

With his visitation indorsed by the Federal Council of Churches and representing, through the Service Men's Christian League, the International Council of Religious Education and the World Christian Endeavor Union, Bishop Leonard was spokesman of virtually all Protestantism in assuring men and women in service that their churches at home had not forgotten them.

BEVERAGE ALCOHOL

"What the nation is thinking about beverage alcohol in war times strongly reflects the Government's campaign for personal fitness," says Charles R. Jones, Executive Vice-President of the American Business Men's Research Foundation.

Mr. Jones bases his conclusion on the expression of over 200 criticisms of the use of beer and whiskey in suggested slogans, sent to the Foundation by sloganeers.

One hundred and thirty-nine slogans warn of the danger of drink to the individual, seven to the home, and three to the nation, while only nine belabor the liquor traffic itself.

Samples of the warnings against personal consumption range from the simple "Better Fear Beer!" "Think—And You Won't Drink!" to the complex "The Price We Pay for Booze is Staggering!"

The fear that drinking injures the nation is expressed in such slogans as the generalization that "Intoxication Hurts Any Nation!" to the specific "Abstinence Means Less Absenteeism!"

The feeling that the home is disrupted is expressed in "Breaking Bottles Breaks Homes!"

Accidents and alcohol are linked in such catch phrases as "Liquor Blurs—Trouble Occurs!" and "An Engineer Can't Drive on Beer!"

The results of the traffic are epitomized in "Saloons Make Saloonatics!" and "Beer Made Milwaukee Famous—for Drunk Makers!"

Following are other typical slogans:

"Any Drink is One Too Many!"

"The Very First Drink Costs More than You'd Think!"

"Better be Sober Than Sorry!"

"Booze Wrecks Life's Cruise!"

"To be Sure to Lose—Buy Booze!"

"Many a Spree Ends in Fatality!"

"Whiskey is Risky—Don't Risk It!"

"Alcohol Insures a Death Toll!"

"Steer Clear of Wines and Beer!"

"Better Buy Bonds Than Booze!"

"Booze is to Blame for Many a Shame!"

"Be Wise—Don't Alcoholize!"

"If You Knew—You'd do Without Booze!"

"Booze Exacts its Price in Vice!"

"A Woman Reeling Isn't Appealing!"

"Repeal Put US in Booziness!"

"Clearer Heads Call for Sobriety!"

"Don't be a Saloonatic!"

—American Business Men's Research Foundation.

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	36
Baton Rouge	103½
Lake Charles	73
Monroe	53
New Orleans	54½
Ruston	89
Shreveport	27

Mississippi Conference

Brookhaven	149
Hattiesburg	83
Jackson	118
Meridian	109
Seashore	193
Vicksburg	156

North Mississippi Conference

Aberdeen	99
Columbus	158
Corinth	220
Greenville	58
Greenwood	303
Sardis-Grenada	115

BOY WANTS FARM JOB

I have a boy, who will be sixteen years old in August, who says he wants to work on a farm this summer.

I would like to know if there is some good Christian home which has need of a boy to help in farm work from about June 25th until the 1st of September. The boy is big for his age and capable of an ordinary day's work.

Please reply to R-100, New Orleans Christian Advocate, 512 Camp Street, New Orleans, La.

MARION INSTITUTE
ALABAMA'S ONLY ESSENTIALLY MILITARY SCHOOL
Next Semester Begins June 7, 1943

A standard four-year high school and junior college. Special courses for Annapolis, West Point, and Coast Guard Academies. Military Department designated by War Department as "Honor Military School." New Courses in all subjects, including Military Science, begin June 7th. Boys fourteen eligible to enroll in R. O. T. C. unit. All Departments fully accredited.

For catalogue, address COLONEL W. L. MURFEE, President, Marion, Alabama

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Inner Temple

Happy is the family
  Whose home, though large or small,
Is a temple of the spirit;

Whose members, seeking God,
  Need not go far away,
But find Him in the midst;

Where faith and hope and love
  Are all in the daily course,
Incarnate in domestic ways.

—Leland Foster Wood.

* * *

The Christian Family

Many societies are observing May as "Christian Family Month" and making informal studies along this line.

We call attention to paragraph 1713 of the 1940 Discipline of the Methodist Church, "The Christian Home." Also to the special contribution of the "Adult Student," which is giving a series of studies on "Home Religion for Young Adults" during May and June.

The May issue of "The Methodist Woman" carries interesting information, and in connection with the May program from "A New Earth Wherein Dwelleth Righteousness," Mrs. W. A. Newell writes of "Child Labor in Wartime" in the April issue of "The World Outlook."

* * *

Pastors' School, 1943

We hope that many women in the Mississippi Conference are making plans to attend Pastors' School this year, for we are really going to college!

The date: May 31-June 5.

The place: Millsaps College, Jackson, Miss. Each person will have to furnish their own bed linen, pillow and towels. Room and board will be $8 for the week. First meal at non on May 31st. Last meal (breakfast) on June 5.

Registration fee, $1.

For room reservation, write well in advance to Mr. V. B. Hathorn, Millsaps College, Jackson, Miss.

Extra meals may be secured at the Millsaps cafeteria at regular prices.

The complete program for the School has not been released, but our women will be particularly interested in the course arranged especially for them.

Miss Oscie A. Sanders, a native of Texas, now Educational Worker, Joint Division of Education and Cultivation, and who is also an associate member of the standing committee on the Christian Family of the Department of Christian Social Relations and Local Church Activities, will teach the leadership training course and also assist with the seminar.

The fall text will be used as the basis for study. The subject will be "The Church and America's Peoples," which will corelate home mission work and Christian Social Relations and Local Church Activities.

The textual material will be "We Who are America," by Kenneth D. Miller, and "Unity—A Challenge to American Democracy," which is a report of a conference on minority groups held under the direction of the Department of Christian Social Relations and Local Church Activities. This report is obtainable from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. The book, "We Who are America," is not off the press, but will be on sale at Pastors' School.

Among the suggested supplementary books we notice "From Many Lands," by Louis Adamic, which may be found in public libraries; also "A Preface to Racial Understanding," by Charles S. Johnson, and "Orientals in American Life," by Albert W. Palmer, which were used as texts several years ago. "Two-Way Passage," by Louis Adamic, will also be interesting reading.

For the seminar on Christian Social Relations and Local Church Activities, the study to be used during the third quarter will be featured.

The subject will be "Christian Ventures in Learning and Living," and the text, "For All of Life," by William H. and Charlotte V. Wiser. "Christians are reaching out among the masses of mankind in many lands through pioneering ventures that bring the gospel to bear on all of life. This informal and skillful study gathers up the stories of such ventures and suggests new ranges of thought on the Christian world mission for the post-war era." This text is not available yet, but will be on sale at the School.

During the seminar on Spiritual Life work, some thought will be given to the subject of the 1943-44 Bible guide, which will be "The Problem of Suffering." The guide—not the text—is available at this time.

Mrs. E. V. Perry, secretary of Missionary Education and Service; Mrs. Stanley Wilson, secretary of Christian Social Relations and Local Church Activities, and Mrs. E. E. McKeithen, secretary of Spiritual Life, who form the conference study committee, urge every woman who can possibly do so to attend the School.

* * *

Stewardship Ceremony at Philadelphia

The W. S. C. S. of Philadelphia, Meridian district, closed the study of "Will a Man Rob God?" with a very beautiful service held in the church on the evening of Easter Sunday.

After a review of the text given by Mrs. Walker Jones and Mrs. B. B. Peeples, the very impressive Stewardship Ceremony, as given in the September issue of "The Methodist Woman," was led by Mrs. C. I. Smith and Mrs. C. W. Wilson. The women found this study a most helpful one and the average attendance at the class sessions was fifty-five.

* * *

To the Women of the Mississippi Conference

At the recent meeting of the Mississippi Conference W. S. C. S., a love gift of money was sent to Mary Thornton Lindsey, who is now at Scarritt College, Nashville, Tenn. Mary Thornton writes:

Scarritt College,
Nashville, Tennessee,
April 29, 1943.

My Dear Friends:

When you sent me the "Sunshine Bag" from Conference at Laurel four years ago, I thought it was the loveliest, sweetest thing anyone could have done. Since that time, you have constantly shown interest in me and encouraged me to work harder in the Master's cause.

Your recent love gift leaves me speechless, but filled with a determination to prove myself worthy of your confidence.

Being at Scarritt is, in itself, the greatest blessing which could possibly be mine, and the assurance that you are thinking of me greatly increases my happiness. I know that, in connection with my thoughts of you in the years to come, I shall remember:

"I found some friends who trusted me,
  Yet knew my weakness through and through.
I found a task that seemed to be
  Too bitter hard, yet mine to do,
In love and work I found my soul,
  Forgot my quest—but reached my goal."

With every good wish for you in your work, I am,

Lovingly yours,
MARY THORNTON LINDSEY.

* * *

Don't Forget to Register!

Many of our women through the years have failed to register and qualify as voters.

Some have had their poll tax paid each year, but have neglected to register; some are overage and do not have to pay the tax, but have not registered.

All who register during May and June will be eligible to vote in the August primaries, which are most important this year.

While our boys are fighting in all parts of the world for the preservation of the democratic way of life, we should be fighting on the home front for those same principles. Our chief foes at home are liquor, gambling and prostitution, and they are presenting a solid front against law and order.

A good Christian is a good citizen—a good citizen respects the privilege of the ballot. America must clean up from within and turn back to God, and we can help by electing men to office who will be fearless in enforcing the laws.

Don't let the time slip past—go register today!

* * *

New Handbooks Ready

Mrs. E. V. Perry calls attention to the fact that the Revised Handbook for secretaries of Missionary Education and Service is now off the press. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 10 cents.

Wrestling with adversity is not the most pleasant form of exercise, but it does make strong souls.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Seven Keys to Progress

By Mrs. C. O. Brice

Seven keys to progress are outlined today,
To help us move forward in an interesting way.
The W. S. C. S. has arranged all of these,
So that we feel the necessity of using the Keys.
No matter how weak a society, or small,
It may easily and successfully use them all.
The Master Key is Spiritual Life, and we
Must use it each day as a fountain, you see.
The Key to the Bookcase we need the year through,
For study courses, programs, and magazines new.
The Key to the Home is visiting and inviting, too,
Women who are not members to join with you.
The Key to the Community unlocks a great door indeed.
C. S. R. activities growing out of study we speed.
The Key to the Bank increases giving each day;
If we are educated tithers, we just love to pay.
The Key to the Schoolroom we keep very near;
Our children and young people are to us so dear.
The Key to the Alarm Box is used every quarter,
For supplies and reports—don't forget them.
daughter.
As keeper of these Keys, let's be loyal and true,
Christ is depending upon us his work to do.
May we make Him known throughout the year '43,
As we gratefully accept and use each Key.

This poem was used by Mrs. Brice in her report at the recent session of the North Alabama Conference, and a number of women requested it be printed so they might use it.

We, in North Mississippi, will find it just as useful as our neighbors in North Alabama. We are glad they printed it.

What is your Key for special cultivation this 1943? I happen to remember that Key Number 3 was recommended to Greenville district for special use.

* * *

Shelby W. S. C. S.

When you read the following report from Shelby W. S. C. S. you will see that they are really taking to heart Dr. Brumfield's admonition to go home and do something about the fine suggestions that came to them on the floor of the conference at Mathiston. If you have done as well let us hear from you; otherwise we shall think you just sat and listened.

The Methodist Woman's Society of Christian Service met May 3 with Mrs. J. W. Wilkinson for the regular monthly business meeting, Mrs. J. Montgomery presiding. Mrs. G. Hyde and Mrs. Hal Carnes had charge of the program. Mrs. Neblett gave a very interesting and stimulating talk on "Our Responsibilities as Church Women." Splendid reports were made by chairmen of each circle and committee chairmen.

The society has purchased a Share in Alcoholic Education Fund. A contribution has been made to the Old Ladies' Home in Jackson. Our Mother's Day collection will go there also. The society plans to contribute regularly to this Home.

The regular monthly contribution for the care of the orphan boy was made.

The women of the church made a freewill contribution to the Memorial Mercy Home-Hospital in New Orleans.

Plans are being made to have a Vacation Church School the third week in June. Miss Cora Lee Glenn, our rural worker at Malvina Community Center, has consented to help with the Vacation School.

At the conclusion of the meeting, lovely refreshments were served by the hostesses, Mesdames J. W. Wilkinson, Winston Wilkinson, Marcellus Wilkinson, Williams and Latiolais.

MRS. J. A. BIGWELL,
Chairman of Publicity Committee.

Here are some other people who are doing things also.

This letter tells of the work of Miss Emily Smith and Miss Dora Welch, retired missionaries of the Woman's Division, who live in Algiers.

Cottage St. Pierre, rue Caid Almed.
El-Biar, Algiers, Algeria.
February 6, 1943.

My Dear Friends:

Can you imagine our sunny blue sky looking down upon thousands and thousands of khaki-clad U. S. Americans, Canadians, and English? We do the little we can to help the men feel less homesick; they naturally long for mothers, wives, and children. Our home is open to them all day and every day if they care to come, and I am so glad they do so—often. You can't see across our sitting room for smoke, as ten or twelve men sit listening to the news and enjoying a cup of tea—and our home, bless them! We often have ten for supper in our little dining room; they bring their own tea, and often corned beef, sardines, etc., and we make rock cookies, etc. Wonderful opportunities one gets, too, as we sing their favorite hymns together, and listen or give messages from the Word, and pray for the dear loved ones at home.

I had to leave this letter because our visitors have been rather more frequent than usual this week-end. We gave 30 meals on Sunday—teas or suppers. Our little dining room had men in relays. Mary Anderson tells me she entertained 15, on and off, yesterday—Monday. I hope, that on Sunday last two officers from the hospital met with Christ as we talked together in the afternoon. They left for the front once again yesterday. There are many Christians among the officers and men, and one of the most earnest is the son of McGrattan Guiness, a great writer on prophecy. The son is a chaplain, filled with the Holy Spirit's power, working with generals and others here to bring the message of salvation to these multitudes of men from your country and ours.

Our little car is lent to the editor of "Stars and Stripes." We are kept in His peace by night and by day—"under His wing" . . . "There shall no harm come nigh thy dwelling." These words come to me, and with them His peace. Emily Smith adores the maps at hand and went to tea yesterday with an Alsatian professor who had the most up-to-date atlas. E. seems to remember all these Russian names, and follows as closely as possible the battles, worldwide. Oh, for His coming to bring us His peace once more. Ruth Wolfe needs her furlough. Emilie Loveless is very tired, if not ill, just now (she died April 11th). The Kellars are very occupied in visiting the men in hospital, etc. We do not see much of each other, for one and all have more to occupy them than ever.

(Signed)

DORA WELCH and EMILY SMITH.

* * *

May—Christian Family Month

May 2-9—Family Festival Week. (Let us hear what you did this week).

Promote May Day Luncheon with interdenominational groups. Have young camp wives as special guests.

May 18—Good-Will Day. Help the children observe this. Study consumers' problems; organize consumers' centers.

* * *

Choices in Our Activities

These are two paragraphs found at the opening of two sessions committee reports. I give them, thinking, perhaps, you have not seen a copy of the sessions' reports. They stress the importance of our Church work just now.

" That since we are limited in time, physical strength and financial resources, and these limitations require selection among the multitude of worthy calls that crowd each day, we urge our women to keep the needs and service of the church central in their thinking and in the budgeting of their time, effort and financial resources."

"May we continue to dedicate our substance as an evidence of our interest in and concern for the advance of God's Kingdom in North Mississippi, in America, and around the world. We all realize that unless the church cares for its obligations, and meets its responsibilities in this world crisis, the Church will have no voice in directing the future of the world; nor will we be able to enter the doors of marvelous opportunity which may be ours, if we are faithful today in 1943."

* * *

Goals for 1943 in Our Conference

Twenty new societies for 1943 in our Conference.

A minimum increase of 5 per cent in society membership for 1943.

The new Report Books be used for complete and prompt reporting.

The standard of missionary giving be raised through various means, such as human interest stories, published in the Methodist Woman, the World Outlook, and the Woman's page of the Advocate.

The use of transfer membership cards be

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Department of Organization and Promotion

Report of Conference Secretary

By Mrs. J. H. Thatcher

"We are ambassadors therefore on behalf of Christ."—II Cor. 5:20.

It is told of E. Stanley Jones that in India a railroad train attendant objected to his entering a certain compartment, saying, "There is a diplomat within." But when the missionary, with a smile, replied, "Oh, but I am the ambassador of a King," the attendant stepped aside.

Members of the Woman's Society of Christian Service are ambassadors on behalf of Christ.

We can see "God's fingerprints" in much of the work accomplished in 1942 and we know that "direct hits" have been made in many phases.

In the language of China, the word crisis means "Dangerous Opportunity." Dangerous opportunities of service are innumerable in this crisis and will be even more apparent after hostilities cease. Probably our greatest opportunity this year will be to see that the full program of the W. S. C. S. is carried out in every detail. See that individuals are prepared to serve in the war-ravaged regions of the world. That will take money. The light of the world has not failed, and it will not fail if we cooperate with God, if we give liberally of prayer, service and money; it will take all three. Many people have more money today than in years. It is our opportunity to help channel it in the right direction.

Our pledge for 1942 was $34,000. We are proud of the fact that we, including the Wesleyan Service Guild, paid $39,905.71. The W. S. C. S. paid $2,162.29.

Our Emergency Fund went well over the top, and we are asked this year to increase our pledges liberally so as to include as much as was given to the Emergency Fund.

Dr. Yang, president of Soochow University, paid a most beautiful tribute to missionaries when he said, "Missionaries have given a life edition of the Bible. They are brilliant jewels in the Church of faith."

With our pledge to missions, among other things, we wish to support those who are still on the field and be ready the moment hostilities cease to send missionaries where they are most needed, and to help in the post-war rehabilitation. With so many calls for money these days we must see to it first of all that our pledge to the Church and the W. S. C. S. is paid.

Someone said long years ago, "If we do not send one thousand missionaries to Japan, some day we will have to send one million bayonets." That prophecy is now coming true.

It was my happy privilege to attend the first assembly in Columbus, Ohio, last May. Dr. Frank Laubach said to those thousands of women at the Assembly, "We are at the cross roads of all history, and you women can make it just what you want it to be." I also attended the School of Missions at Mt. Sequoyah in July, besides many meetings throughout the Conference.

We have 252 societies, with 9,837 members, including the W. S. G.; 43 W. S. G. units with 673 members.

"Gremlins" have made their appearance in our Conference—those little phantom fellows who always appear during times of war, causing all kinds of trouble. Perhaps "Gremlins" are the cause of some losses in our work this year. I believe now is the time to be frank and talk about our losses as well as our gains. Shall we take the bad news first? We have had losses in the number of societies and memberships, the number of societies attaining the Efficiency Aims and observing the Week of Prayer, slight decreases in mission study enrollment, special Jurisdiction recognition classes, and supplies. We paid $505.51 less on Houma scholarships, and there was a substantial decrease in pledges paid for foreign projects. You will find in the Minutes a detailed account of Home and Foreign work.

Perhaps "Gremlins" are responsible for some societies disbanding to do Red Cross work. We know many society members are doing Red Cross work, which is fine, and we want them to continue, but we must be careful not to allow it to become a substitute for the W. S. C. S.

"Absenteeism" will ruin our societies. Prayer alone cannot take Christ to a needy world. Seth Parker says, "It ain't a very good idea to leave your religion in the rack with your hymn book on Sunday; it is a heap safer to take it home with you." I plead with you to attend all society meetings if possible, and not to disband societies. The situation is too grave; civilization is paging the Christian Church, challenging you and me, saying, "Are ye able." Without our cooperation God cannot make this a better world in which to live.

Now for the good news. We have made gains in the Spiritual Life Groups, W. S. G. units and membership, Mission and Christian Social Relations study classes, Bible and C. S. R. study enrollment, Life Memberships, Girls' work, Student work, and Children's work.

We have not been able to have as many district and zone meetings as usual, but too much cannot be said for the faithful, splendid work of the district secretaries and zone leaders. Their task will be more difficult this year, therefore each individual member must see to it that the W. S. C. S. discover and develop every opportunity thrown up by the blasts of war to place Christ at the center of human affairs.

Our opportunity for service is not particularly glamorous—no uniforms, no rank, no decorations, no citations—nevertheless it is of vital importance to the nations of the world when we give prayer, service and money so that our Christ may be taken to the utmost parts of the earth.

"We are ambassadors therefore on behalf of Christ."

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

BOOKS

(Continued From Page 5.)

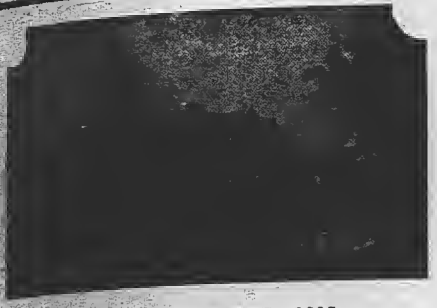
upon an eminence of vision and understanding which can not be claimed by the average man. The book is a constructive discussion of the path along which the Church must travel in its effort to lead the world out of the confusion and chaos of the present moment into the new day of hope and security. Dr. Brown holds that it is the responsibility of the Church to Christianize civilization, but in order to meet its post-war responsibility it must begin the preparation with itself. The book rings with confidence and courage throughout.

Christian Bases of World Order, The Merrick Lectures for 1943. Abingdon-Cokesbury Press, pp. 255. Price 2.

As the title indicates, these twelve lectures, by as many speakers,, constitute the Merrick Lectures of Ohio Wesleyan University, Delaware, Ohio, for 1943. The book is divided into two parts. First is an introductory lecture by Vice-President, Henry A. Wallace, followed by four lectures with the general title of "Fundamental Christian Principles." Part two consists of seven lectures under the caption, "Factors in World Order." The volume undertakes to discover a framework of Post-War society in which free men may find sufficiency and satisfaction for the needs of body and spirit. It is written from the view point of the democracies, and the racial and national connections of the speakers give it an interracial and an international atmosphere. One may not agree with the position of some speakers, and on certain aspects of such an involved matter, but one will find food for thought and inspiration for a contribution toward the solution of issues which occupy the brain and heart of the best and ablest men and women of our day.

ALCOHOL, THE DESTROYER

The history of alcohol used as a beverage during the Great War, and my knowledge of it from close personal contact and experience, leads me to the conclusion that if ever this country again becomes embroiled in a fight for existence . . . the manufacture, sale, and consumption of all spirits should be controlled by law. Many colonels, majors, captains and subalterns, to my knowledge, rendered themselves useless for war at various times in France, owing to their taking too much strong drink. Through education, the truth is now dawning on the population that we should be better off without the brewer and the distiller, and when that truth has sunk into the majority of the population, then, but not until then, these useless purveyors of untold misery will be brushed aside forever.—Impressions and Recollections by General Crozier, of the British Army.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON MAY 16, 1943

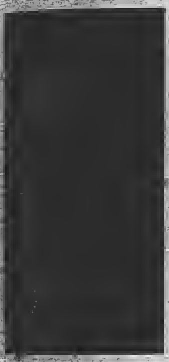
By Rev. W. C. Newman

CHRISTIANITY CROSSING RACIAL LINES

Lesson Text: Acts 8:14-25.

Golden Text: Lift up your eyes, and look on the fields, that they are white already unto harvest.—John 4:35.

There are two kinds of persons who obstruct social reforms, especially those that involve racial problems. One is the kind of person who shuts his eyes to human needs and injustices, and willfully refuses to be fair and considerate. He is opposed to all social progress, and makes himself violent and sometimes abusive toward those who honestly strive for brotherhood among men.



W. C. Newman

The other kind of person who obstructs social reform and makes it exceedingly difficult for those who are earnestly trying to bring about better racial understanding is the one who wishes to leap to the achievement of Utopia in one mighty jump, ignoring age-old traditions and running rough-shod over any who disagree. He cares little about cost in human lives and is therefore quite willing to resort to revolution and even to war. He not only wants every wrong to be righted overnight, he rushes to the forefront with demagoguery and radical proposals which saner leaders cannot accept. He may be sincere but misguided, or he may be simply a racketeer taking advantage of a crisis in human relationships to win power and gain for himself.

But "the Kingdom does not come by violence," and "from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent taketh it by force." Jesus said that—and we have no reason to discard its implications.

But the kingdom does not come by accident or by inaction either. So that neither of these two extreme attitudes can be thought to be the Christian one. Somewhere on the middle road between them lies the Christian course of social action, and we ought all to try to get on that road and keep moving toward the goal of the "brotherhood of man." And I am concerned in this lesson to suggest some practical things we can do.

Be Intelligently Informed

I have heard some people complain that our Church School literature contains so much about the racial problem. But I, for one, am proud that our church leads the field in the study of this, which is undoubtedly one of the most difficult problems we of this generation have to face. No one can be hurt by studying every phase of the matter, and if one does not agree with everything that is written about it, that is no reason why he should quit studying it. It will require the best thinking of our best thinkers to reach the Christian solution, and everyone owes it to himself and to his own religious conscience to keep intelligently informed. One thing is sure, the Christian solution will never be achieved by those who refuse to think at all.

Be Patient

This is good counsel for everyone involved. Be patient with those who hold a different viewpoint from yours; be patient with those who are too slow to move, and with those who want to move too swiftly; be patient to work the whole matter out in a normal course of procedure, waiting a little longer for final achievement, rather than to plunge everyone into a violent and destructive conflict which would leave scars for generations.

"The patience of God" is a phrase with deep meaning. How marvelously He has bided his time, to whom "a thousand years is but as yesterday when it is past," and who might at any moment have swept his rebellious children into complete disaster. If He can wait centuries to accomplish his purposes, we can surely wait a few years or generations.

I know one pacifist who is exceedingly unpacifistic in his attitudes toward all who disagree with him. It is the counsel of wisdom to move sanely if slowly forward—though, of course, to keep moving.

Be Fair And Honest

Goodness and greatness are not confined to any one race or nation. Every people has a rich contribution to make to every other people and to the kingdom of God. And every race deserves the opportunity to grow and develop its own life, and to be treated with dignity and consideration.

Medical treatment, fair wages, education, competent leadership, civic rights, religious freedom—these are the minimum privileges to which all the people of the earth, of whatever race, have a right. We cannot simply pass a law and give all of them these privileges in a flash, but we must not forever deprive them of these privileges either. We must abhor every exploitation of weaker races, and above all we must be courteous and honest in all our personal dealings with all men, white or colored, from the maid in our home to the millions of people in other continents.

Give Men Christ

By which I do not mean to try to hold men down by using religion as a substitute for human rights. Certainly Christ would not approve that.

The point of our lesson text today hinges around the fact that Philip went as a preacher of the Gospel to the Samaritans. This angered the orthodox Jews and the Christian Jews as well, who held the Samaritans in contempt. The Christians sent Peter and John to investigate this radical thing that Philip was doing. But when these two Christian preachers saw the effect of Philip's preaching on the Samaritans they were completely won over to the whole project.

The similarity to our situation is obvious. The Samaritans and Jews lived in close proximity, as we live in close proximity to the Negroes. The Jews were the stronger people, culturally, economically, and politically. There was intense feeling between some people of the two races. Applied Christianity was the one thing that helped. It is not quite understandable that some people who are quite willing to send missionaries to Africa are quite unwilling to do what is necessary to see that the Negroes of America have the same ministrations. Christianity is the answer to all our problems, if we believe what we say we believe.

Encouraging Progress

I venture the assertion that no race of people in history have made more rapid progress than have the American Negroes since they obtained their freedom. There is every reason for them and for us to be proud of that progress and to expect it to continue. Makers of trouble in both races only deter that progress; and reactionaries who fight that progress do none of us any good. As Christians let us walk in the middle of the road, moving forward slowly, but moving forward. That way lies brotherhood and not violence and bloodshed.

RESOLUTIONS

Whereas, God, in his infinite wisdom, has seen fit to call unto His own our dearly beloved friend and sister, Mrs. W. W. Hartsfield, and,

Whereas, the loss of her influence, her charm and graciousness, her unfailing kindness and charity to all, will be so keenly felt among the members of this church and this community; therefore, be it

Resolved, that we of the Benoit, Miss., Woman's Society of Christian Service, express to her family our sympathy and deep sorrow at her passing, and tender to them our love and appreciation of what she has meant in their lives and ours; and be it further

Resolved, that a copy of these resolutions be sent the family, the New Orleans Christian Advocate, and the Bolivar County Democrat at Rosedale, Miss., and that a copy be spread upon the minutes of this society.

Respectfully submitted,
MRS. CHARLEY PATTERSON,
MRS. W. B. DRIBBEN,
MRS. R. N. JACKSON.

THE CHRISTIAN FIRESIDE

GRIT

By Rev. Vivian T. Pomeroy

I shall call her Pamela. Of course, that isn't really her name, because she was born in New England, and so you can guess that her real name is Ruth or Susan or Mary or Faith or Martha or any others that you know well. But I shall call her Pamela.

Pamela was just seven at the time of this story. She has been in my church many times. She used to listen to my stories. And just as they began she would whisper to her mother: "Oh, I do hope it won't be a sad one." Because Pamela couldn't bear sad things, she wanted everybody to be happy. Her brothers, who were all quite big, would say: "Oh, don't be silly; it's only a story; besides, it isn't true." And often, of course, Pamela knew it was true. Or they would say: "Pamela, you'll never be any good if you feel things so much and let people see you feel them. You must have more grit."

So Pamela's brothers were very doubtful indeed when her aunt asked her to spend the week-end—from Friday to Tuesday—at Dedham. She had never been away from home alone in her life; and, although Dedham is near Milton, it can seem very far away—at least, it can if you are only seven. Any place can seem far away when you are alone. Pamela said yes, sure; she'd love it. Father wondered. Mother wondered. And the boys said: "She'll never stand it; she'll cry and be homesick."

But Pamela said: "I want to go." Mother said: "Are you sure you won't want to come home when it's bedtime?" The boys laughed, and Pamela bit her lips. "I'll stay all the time," she said. So she went off to Dedham for the week-end.

On Sunday Mother and Father went to Dedham for the afternoon. "You'll be bringing Pamela back," the boys said. "She won't stay when she sees you coming home." Father and Mother thought so, too.

Pamela was very pleased to see them. She felt very important being away in a strange house: but it had seemed forever. They had a lovely time. When the hour came to leave, Pamela's mother said: "Would you like to come home with us, Darling?" Pamela suddenly became quite pale. "Are you going now?" she asked. "Yes," said Mother. "No," said Pamela. "I'll stay till Tuesday. I'm having a nice time."

So Father and Mother got in the car—for it all happened in the days when you could drive to Dedham in your car. "Don't look back," said Father. Father himself looked in the mirror. He saw a little Pamela standing on the front doorstep; but the pink in her cheeks had not come back.

That evening the telephone rang. A little voice, quivering a bit, said: "Hello, this is Pamela. So you are home safe. Are the boys there? Is Toby there? (Toby is the dog). Is the radio on? Oh, all right. I'll see you on Tuesday. Good-by."

On Tuesday Pamela's aunt brought her home. It was very thrilling. Pamela had brought everybody a present from the Ten Cent Store. "I think she enjoyed it," said her aunt. "She was very quiet, but she seemed happy enough and she was radiant buying the presents."

"Hello, Pamela," said the boys. "Gee! The house has been quiet since you went." And Toby leapt up barking with excitement.

When Pamela had gone to bed, the boys said: "Didn't think she had it in her to stay away so long. It must have been a tough struggle."

"She's got grit. It was a struggle," said Father.

"You'd think she feels so much she couldn't stand it," said the boys.

"Often it's the people who feel the most who in the long run can stand the most," said Father.

The boys turned on the radio and looked doubtful. But I agree with Father.—Used by special permission of the author and The Christian Leader.

National Mutual Church Insurance Company
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

THEY BEGAN TO SEE

"How much will she charge?" was quite a fair question, even if one detected in it a note of apprehension and conjecture.

The night was very dark, just as dark as an African night can be. A nurse from a distant Mission Hospital had ridden through the darkness, and through the African bush, in a missionary's sidecar. While two hours yet remained to daylight that same missionary had put her down at a native compound, with a hurricane lantern and a box of things that might be necessary.

To describe the conditions under which this nurse gave hand and heart to a delicate task is beyond me, even though I have first-hand knowledge of what the conditions might be. The news of the white woman's presence spread, and at daybreak all the people of the village filled the compound yard. Let sorrow be at the door or tragedy threaten, and children of the darkness will know that such is better borne when it is shared. They waited, silently, save for an occasionally whispered hope or fear.

Then on the silence there fell the tiniest cry of a little child—the cry of a new-born child—a thing of magic to those people. What vigorous African handshakes—rhythmic "hand-claps" and spontaneous dancing for joy—what glad laughter and what lifting up of voices in song! The fear of dark things impending had gone as mist before warm sunlight.

It was then that someone asked: "How much will she charge?"

One who stood by answered, "Why, she won't charge anything. How can she charge anything? She does her work for the love of God."

"The love of God, then, is it freely given?" they asked.

And people that sat in darkness began to see a great light.—Methodist Recorder.

WISE OR OTHERWISE

By Rev. James H. Felts

Do you remember the story of the old grey goose? It is worth remembering. The old grey goose saw an inviting field of green enclosed by a fence. She made the round carefully, but found no "crack" of sufficient size to enable her to enter. She made a second round, carefully noting the size of various "cracks." Then she sat down by the most "promising crack," doing without food or drink until her body had shrunk sufficiently to permit "passage." Investigation, decision, patience. What a combination! The philosophy of the old grey goose put into practice would work miracles in many of our lives.

Far better is it to discontinue bad habits than to suffer the consequences.

The young woman who said, "The loss of my money does not distress me so long as I do not let it trouble every one else" was wise beyond most of us.

Overtime, extra time, and short hours are all but unknown to farmers who are furnishing the staff of life for soldiers as well as civilians. Good farmers earn all that comes their way.

Faith has not lost its potency. It is still "the substance of things hoped for, the evidence of things not seen."

The price the world is paying for its insanity is causing the dullest of us to look more favorably at the better way.

The Church on trial? Certainly. It is on trial every generation. It is as truly on trial in peace as in war. And the "Golden rule" looms larger than at any time in history.

It was a magnificent young Mississippian, the late Ensign John Rundle, Jr., of Grenada, who, told by the ship surgeon that he was dying, smiled and said, "Everything is in order." That was dynamic Christianity."

True or false? Hell is more real than heaven.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

made available to keep members in close contact with the nearest society of the Woman's Society of Christian Service.

Wide use be made of new goals—"The Seven Keys to Progress," with the supplementary leaflet and chart.

I am not so anxious as to what may be a hundred years hence. He who governed the world before I was born will take care of it when I am dead. My part is to improve the present moment.—John Wesley.

HEADQUARTERS
for CHOIR GOWNS
PULPIT ROBES
NEW CATALOG
NATIONAL ACADEMIC CAP GOWN C

MAY 30 AND WORLD SERVICE

By Dr. W. G. Cram

The financial year of the World Service Commission and of the several boards and agencies of the Methodist Church that receive the bulk of their funds from World Service gifts, ends on May 30. The amount of money then in the World Service Treasurer's office (Dr. O. W. Auman, 740 Rush Street, Chicago) determines how much work the boards can do during the succeeding year. For, under the Discipline of the Church, no board can appropriate for any year more money than it actually receives in the previous fiscal year.

That means, of course, that if the local church in Smithtown, through its benevolence treasurer, fails to send its contributions in before May 30, it could easily mean the closing of some school in far-off India, or the withholding of the Christian ministry from some community in America. When there is an increase in receipts up to May 30, a board can plan for more of its particular service; if there has been a decrease, it must find some way to curtail its activity.

In view of the great and multiplying needs for the Church's service at home and abroad, we have been urging that the May 30 totals show an increase of 25 per cent in World Service giving. We are on our way to that goal now. Let every pastor and treasurer of benevolences see that the giving of his church is up-to-date and beyond in this month of May—and see that it is all remitted in time to the Conference treasurer.

Dr. Auman has made an interesting study of the relative costs of war and of religion. From Bureau of Budget figures, he finds that the appropriations and estimates of war activities for the past three-year period amount to $1,690.21 per capita; while for all religious purposes all bodies in America gave in approximately the same period $14.59 per capita.

On a graph the figures are astounding. If the cost of war is represented by a circle whose diameter is six and one-quarter inches, then the giving for religious purposes appears as a circle with a diameter of three-quarters of one inch.

Since in the United States giving for foreign missions is less than 5 per cent of all giving for religious purposes, the relative graph of that amount would be little more than a dot and not a measurable circle!

And yet most of us are persuaded that the circle representing war costs can decrease and disappear only as the circles for missionary and religious endeavors grow and expand!

TRIBUTE OF RESPECT

The Woman's Society of Christian Service desires to pay tribute to the memory of Mrs. E. L. Booth, who was a faithful and efficient charter member of our society.

Whereas, Almighty God, in his infinite wisdom, has seen fit to call to her eternal reward our beloved Sister; we feel a deep and affectionate regard for her influence as a true Christian, with many years and untiring service, and,

Whereas, we shall greatly miss our association with her, her wise counsel and guidance, and the remembrance of her many virtues, learned wisdom, and Christian character towards all mankind will always remain with us a great heritage, and,

Whereas, we keenly feel our sense of loss to our society and so deeply know the inestimable good she has done for Christian education in our midst. We have lost a faithful member, the community a good citizen and a faithful friend. Therefore, be it

Resolved, that we, the members of the Woman's Society of Christian Service, with heavy hearts and our heads bowed in humble submission to the will of Almighty God, do hereby express our deep sorrow in the passing of a true friend. We rejoice in the "Beautiful life spent in duty to God and man," and we extend our deepest sympathy to her family in this sad hour; may they realize that their temporary loss will be her eternal gain. We pray God will bless and comfort them and each one may meet her in heaven. Be it further

Resolved, that a copy of these resolutions be furnished the family, a copy be spread upon the records of our society, and copies be sent to the Star Herald and New Orleans Christian Advocate for publication.

MRS. JOHN BOSWELL,
MRS. H. E. HOLMES,
MRS. J. H. GUESS,
MRS. C. H. McWHORTER,
Committee.

CHINA'S STUDENTS AND THE POST-WAR WORLD

By Sallie Lou MacKinnon, Executive Secretary Woman's Society of Christian Service

Adequate meeting of the present student response to Christianity is the best post-war planning for China that I know. Failure to meet it can cripple the future church to a tragic degree. China has only about 3,800,000 Christians, but in the leadership of the government approximately seventy per cent are Christian. In no country in the world do the total Christian forces have such a large proportion of their number in leadership. This is due in large part to the quality of education which has been done by the missionary forces in China. In the post-war world, education will be increasingly conducted by government. The rare opportunity which Christians have had in China through educational work will not continue. It is therefore highly important that we enter fully the avenue of opportunity offered us in the present student situation. Many of these students will return to their homes in the East or the North for building China anew in these regions. Will they help to build a Christian China?

Students are showing their interest in religion by working in rural centers and in the Woman's Society of Christian Service. Some do this in order to serve. Others, seeking knowledge concerning Christianity, frankly say they have chosen this work to try to discover whether Christianity has reality and is the religion for China. In the rural centers students are working with the country people in a significant way for the development and strengthening of democracy among the people of China. These students are discovering new ways of cooperation, of reconstruction and rehabilitation. Missionaries, Chinese professors and the students are showing a sustained heroism that is rare as they go forward with their studies and discoveries under war conditions, with meager equipment and in many cases without sufficient food.

In Szechwan Province there is a growing realization of the desperate need for an educated leadership and of what such leadership may mean for the spiritual growth of the church. West China Union Theological College has this year sixty-five students, ten of whom are in the graduate department of Nanking Seminary. Twenty-one girls are enrolled in the college department, six of them Methodist. Last autumn the college was able to accept only one additional woman student on account of the financial situation. Two thousand dollars in Chinese currency is required to support one student. The missionary who wrote of this said that in face of our great difficulties here in America and the heart-breaking problems which we are meeting, she was reluctant to write, but thought that we here should realize the urgent war time emergency in regard to Christian leadership.

Retreats are often held over week-ends, when Christian teachers and students seek some quiet place for a period of corporate prayer and meditation. A group from the West China Union Theological College recently held a retreat in a large Buddhist Temple beautifully situated. Their thinking centered on a post-war program for our Christian churches and schools. The letter telling of it said, "It's a big subject and a mighty task, and now is the time to start it."

A missionary in the University of Nanking writes of two groups of students whom she meets weekly at their request to discuss religion: "Classes are larger this term. My classes afford many fine opportunities to help students in their English and in many other ways. Besides these contacts I have two religious groups that meet weekly. Some of the students in my Bible study group last spring asked to have a group this term. They came and brought their friends until now we have about twelve. Others have asked to join, but we cannot find a time convenient for everyone. We meet at one in the afternoon in order to accommodate the largest number. Most of these students are non-Christians eager to learn more about Christianity. All they have heard about it is something someone told them, usually something they did not believe. We have been discussing the question of God; why we can reasonably believe in a God; what He is like; and what He expects of us. The experience of preparing for these discussions and facing the many questions they have has certainly done a great deal to clarify my own thinking, and it has deepened my own experience of God as I have prayed so earnestly that He might win some of these students through me. I believe they are truly seeking and I cannot doubt that they will find God."

"We stand, as it were, at a great break or divide in history, in a crisis in which old traditions and principles are no longer accepted, where the greater portion of mankind are casting round and searching for a new world-outlook, a new life-principle, a new code to follow and obey. We may lose our direction and run the risk of immeasurable calamity for civilization. We are looking for a short-cut to economic and social reforms and run the risk of deserting the fundamental principles on which our Christian civilization is founded. We run the risk of exchanging our spiritual birthright for purely material advantage. Even the Church is drawn toward this movement and this new current. Of this there are only too many signs..—Jan Christian Smuts.

"A DANGEROUS THOUGHT"

By Madame Chiang Kai-shek

Since the birth of the Chinese Republic, our women have begun to participate with our men in public activities of every kind. In the People's Political Council are women following in the footsteps of Lady Astor who was, I believe, the first woman to pass through the august and mysterious portals of the House of Commons. But we are not only found in political assemblages; we have peacefully penetrated into banking, professional and other preserves that were long regarded as the monopoly of men.

Our menfolk have shown no resentment though at first some, who had not entirely divested themselves of memories of a perished past perhaps, rubbed their eyes and exclaimed in Bret Harte's words: "Is things what they seem or is visions about?"

In actual fact, the vast majority of our men gladly welcomed the coming of women to share the burden of the new and intricate national life upon which China had entered.

I believe that I am correct in saying that more than a half of the two thousand million inhabitants of the earth are women. It is fitting, therefore, that we should bear our share of the responsibilities of making that earth a better and more decent place to live in. There is no need for rivalry between men and women. There is every need for the fullest cooperation between us. Th is recognized in the Allied nations and, si nificantly enough, is branded as a "dange ous thought" in totalitarian countries.

"It takes 25 girls behind typewriters put one man behind the trigger in this solemnly proclaims a mathematical shar the Office of War Information, in bolst his request for more typewriters from vate business. With an army of 7,500 by the end of next year, we shall need 1 500,000 girls pounding government writers—which is pretty going for a na of 130,000,000.—New York Daily News.

All I have seen teaches me to trust t Creator for all I have not seen.—Emerson.

CAMPAIGN ACKNOWLEDGMENTS

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Gibsland—G. A. LaGrange	20
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Lake Charles—J. H. Bowdon	10
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Simsboro—L. P. Moreland	4
Pelican—A. D. St. Amant	12
Baker—H. D. Watts	5
Tickfaw—P. W. Sibley	5
Ringgold—E. W. Day	19
Gueydan—C. W. Quaid	5
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Leesville—A. A. McKnight	24
Loranger—P. W. Sibley	5
Zachary—B. A. Galloway	3
Carrollton Ave.—E. C. Gunn	5
Grayson—C. W. Lahey	6
Baton Rouge—J. H. Crowe	4
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	8
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Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	9
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Lena—J. H. Dillard	4
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Meridian, Poplar Springs—G. E. Allan	5
Roxie—R. E. Alsworth	8
Georgetown—W. Baylis Alsworth	4
Pelahatchie—R. I. Moore	7
Raleigh—Murray Cox	3
Chunky—J. H. Cameron	3
Fannin—Norman Purvis	4
Collins—T. R. Holt	7
Yazoo City—R. H. Clegg	35
Gloster—R. A. Allums	5
Harrisville—W. J. Dawson	4
McComb—F. E. Dement, Jr.	6
Meadville—Wesley Ezell	9
Canton—J. L. Carter	7
Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	17
Homewood—R. E. Case	3
Hazlehurst—C W Wesley	20
Summit—T. E. Nicholson	3
Bucatunna—E. D. Simpson	3
Brooklyn—E. E. Samples	4
Moselle—J. A. Bridewell	4
Vaughan—J. H. Grice	5
Meridian—T. J. O'Neil	5
Gallman—W. L. Blackwell	4
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	10
Jackson—R. H. Kleiser	6
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Marietta—C. L. Ivy	3
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Dublin—W. R. Crouch	4
Winona—J. T. McCafferty	3
Pickens—E. C. Driskell	8
Acona—W. M. Langley	5
Minter City—W. P. Bailey	10
Ethel—E. G. Potts	7
Weir—J. N. Humphrey	8
Coahoma—M. E. Armstrong	3
Indianola—S. E. Ashmore	12
Ebenezer—E. M. Shaw	11
Sardis—J. O. Dowdle	3
Webb-Sumner—A. W. Bailey	18
Ruleville—W. C. Beasley	12
Coldwater—H. E. Finger, Jr.	3
Moorhead—S. A. Brown	5
Ripley—E. R. Smoot	4
Longtown—G. L. Nicholas	4
Shuqualak—R. A. Thornton	21
Winona—J. H. Holder	3
Como—W. H. Mounger	8
Itta Bena—R. T. Hollingsworth	22
Sallis—E. M. Allen	9
Jonestown—M. E. Armstrong	3
Potts Camp—Z. A. Jumper	12
Verona—W. C. Mattox	4
Water Valley—E. H. Cunningham	15
Rienzi—B. F. Bullard	13
Dublin—W. R. Crouch	4
Blackhawk—R. E. Wasson	8
Sunflower—J. W. Gibson	22
Victoria—B. D. Benson	8
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New Orleans
CHRISTIAN
ADVOCATE

THE LIVING CHURCH

The emotion of the ideal in its relation to Power has always had its chief and deepest expressions in the mind of woman. . . . When all other channels have been closed to her, woman has carried the creative capacity of the emotion of the ideal into the practical world of affairs mainly through her influence on the mind of the young.—Benjamin Kidd.

THE PRAYER-ROOM TODAY

My Father, take from me the pride that will not recognize my utter helplessness, and the shame that would hide from myself and from Thee my desperate state. Help me to come to Thee with empty hands, knowing that I have nothing in myself wherewith to meet my own need, still less to help the plight of any other.

Vol. 90. No. 20.

NEW ORLEANS, LA.,
THURSDAY, MAY 20, 1943.

When a Baby is Born

It's a different world when a baby is born;
It's not the same place that you knew yestermorn
That little white crib with its little red mite
That came into your lives on the wing of the night
Now stands in the center of all that you plan:
She's a different wife, you're a different man;
Your thoughts have been changed and your purposes too,
And that baby so helpless has made you anew.

The world that but yesterday seemed as a place
Where men are engaged in a money mad race;
Where self seemed the big thing, now looks to your eyes
As a garden of beauty, where splendors arise,
And life is more wonderful too, for it seems
To throb with real purposes, and visions and dreams
Henceforth for another your work you will do,
For God has entrusted a baby to you.

You look at the world in a different way,
The moment a baby comes with you to stay;
You've something to do, and you see it right then,
Your souls have the purpose of women and men.
Your duty no longer is seeking for gold,
You've the life of another to fashion and mold,
And all of us silently alter our lives
For better, the moment a baby arrives.

—Hammond Vindicator.

WALLET OF THE WEEK

THE LORD'S ACRE PLAN adopted by farmers for the support of the church has been adopted by factory workers of a certain Baptist Church in North Carolina. These workers give the first hours of work to the church, and this pledge is made as an addition to their regular contributions. The church adopting this plan has already invested in a one thousand-dollar war bond and it planned to add a five hundred-dollar bond on Mother's Day. The money thus contributed is to be used for the construction of a new building at the end of the war.

* * *

THE NEW ALASKAN HIGHWAY is said to have a chaplain all its own. Rev. Donald Amos was chosen to this post and he will serve the spiritual interests of those who journey over the great highway, as an official representative of the Protestant churches of Canada. It is not a mission station, but a mission circuit which covers the two hundred and ten miles of the road from Fort Nelson to the Laird River. In his journeys, the chaplain will share the hardships and discomforts common in that undeveloped section.

* * *

RELIGIOUS OBJECTORS in Civilian Public Service camps, according to a tabulation of the National Service Board, show a surprising vocational assortment. Of the four thousand three hundred and eight approved conscientious objectors, two thousand one hundred and twenty-nine are farmers, three hundred and forty-four are teachers, and the smallest group is made up of thirty-one writers, editors and reporters, while one is a ball player. The intermediate groups are not identified by vocation, nor as to the number of each.

* * *

THE CITY COUNCIL OF ATLANTA has become aroused to the vice conditions which gave it the unenviable reputation of being the worst in the country within its population range. The City Council recently passed an ordinance which outlaws the drinking of hard liquor in public places, and the sale of mixed drinks within the city limits. This means that the iniquitous night club is under the ban as a consequence of this measure. That was not a fanatical reaction, but a resentment of the outragous liquor business and a reaction in favor of the ordinary decencies of life.

* * *

AMERICA IS A VITAMIN-CONSCIOUS NATION if the tremendous sales increase of vitamin preparations may be accepted as evidence. The National Wholesale Druggist Association is given as authority for the statement that in the last twenty years the sales have increased from five hundred thousand dollars to one hundred and fifty million dollars, or three hundred fold. If there is any real value in vitamins, it should be showing up in the pep and progress of the American people. Vitamin tablets and capsules are now one of the most commonly used medicines.

THE ANNIVERSARY OF THE DEATH OF COPERNICUS will be observed by scientists. The great Polish astronomer died on May 24, four hundred years ago, on the very day that his great book on the Revolution of the Celestial Bodies was placed in his hands. He did not live to witness the epoch-making change which his book has wrought, but he made the discovery and was doubtless certain that such a truth would change the scientific thinking and attitude of the world regarding the solar system.

* * *

SULFATHIAZOLE, of the magic sulfa group of drugs, has achieved another victory over human ills. This time it is over "impetigo" sores, which it is said to halt overnight. The micro-crystalline sulfathiazole suspension is dropped on a gauze dressing, and when it seeps into the gauze it leaves a small collection of sulfathiazole crystals on top. The dressing is then placed on the sore. In twenty-four hours the removal of the gauze dressing will disclose that the sore is so far on the way to being healed that no further application is necessary.

* * *

MR. J. EDGAR HOOVER, Director of the Federal Bureau of Investigation, is said to have expressed grave concern over the fact that the expenditures of the nation show such a balance in favor of the things which minister to selfish desires and to our moral and social undermining rather than to our upbuilding. According to the figures for 1941, the nation spent $3,500,000,000 for dairy products; $3,177,000,000 for schools; $4,000,000,000 for beverage alcohol; $1,000,000,000 for movies; and only $575,000,000 for religious purposes. Along with this was the fact that the nation's crime bill was $15,000,000,000.

* * *

THE FOOTNOTE, "The Jews are the synagogue of Satan. The true synagogue is the Christian Church," is to be deleted from the Roman Catholic revised edition of the New Testament distributed to Catholics in the Army of the United States. One reason given for its elimination is that "those not familiar with the history and background of New Testament times might misinterpret the message." One does not have to feel an interest in the retention of the passage in order to see that such a reason amounts to a concession to ignorance.

* * *

PRESBYTERIAN-EPISCOPAL UNION is still something to be accomplished, but, despite some pronounced opposition, there is evidence of a growing feeling of friendliness toward it. Of the ninety-three active bishops of the Protestant Episcopal Church, at least twenty-five are said to be favorable to the union movement, out of thirty-three who were included in a survey of opinion on that subject. Only three recorded opposition and five were non-committal. While this means little as to final results, it does show a trend which may indicate the general feeling on the subject of union.

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EDITORIAL

BISHOP COLLINS DENNY TRANSLATED

Bishop Collins Denny, retired, died at his home in Richmond, Va., on Wednesday, May 12. He was born at Winchester, Va., on May 28, 1854, and had he lived until the twenty-eighth of this month, he would have been eighty-nine years old. He was graduated from Princeton University in 1876, and was graduated in Law at the University of Virginia in 1877. He practiced law for two years after which he was admitted on trial into the Baltimore Conference of the Methodist Episcopal Church, South, in 1880. From 1891 to May 1910, he was professor of Mental and Moral Philosophy in Vanderbilt University.

In May 1910, he was elected Bishop of the Methodist Episcopal Church, South, in which office he served until his retirement in 1934. At the Uniting Conference in Kansas City in 1938, and again at the First General Conference of The Methodist Church at Atlantic City in 1939, he sent communications declining to be recognized as a Bishop in the United Church. He took the stand deliberately and fearlessly and he consistently refused to accept the stipend of a retired bishop of The Methodist Church.

Bishop Denny's output of books was not large and his writings reflected the major interests of his life—Logic, Law, History and Religion. Of his own family, Mrs. Denny and one son preceded him in death. He is survived by one son and four daughters, all of whom are married.

Bishop Denny was a positive and forceful personality. His convictions were such that he could be broken, but never bent to a compromise course on principle. He stood unyieldingly for what he believed, and he was open, aggressive and fearless. He could not be called a popular leader, and to those who did not know his heart, he often seemed a bit austere. In his personal contacts, however, he was one of the most chivalrous, courteous and elegant gentlemen we ever knew. He was a strong preacher, a militant Christian, and an unsurrendered crusader. The day of battle has ended and the militant soul of the Christian soldier rests from conflict. He is at peace in the Eternal Home forever.

SHAMELESS SOCIAL CONDITIONS

One who travels on trains and in buses does not have to get information concerning social conditions from popular magazines. The unblushing familiarity of soldiers with young girls is almost unbelievable. From our observation, however, the girls themselves invite the familiarity. We were on a train recently with a number of soldiers and sailors, and we noticed five young women, only one of whom showed the least measure of dignity and self-respect. They were drinking, and kissing the soldiers with a shamelessness which was scarcely less than an insult to the decent people on the train. We hear that, where the guilt for betraying a woman can be fixed, a soldier is made to share his army pay with her. We are not sure that such a rule is altogether just. We feel that the soldier is sometimes betrayed by a type of woman who is no better than he is. Aside from that is the fact that some mother or indigent family is the real victim in such sharing of a soldier's pay. We have no objection to the punishment of the soldier, but we do object to penalizing a mother or other dependents for a woman whose wrongs were self-invited. We need to lift the Christian standard in our homes.

A DIGEST OF BAD NEWS

One of the easiest things to do is to criticize the pessimist whose words somehow make us feel uncomfortable. It is a popular pastime of people who follow a beaten path without serious meditation as to why they do it, or where it may lead. Such critics might do well to remember that the prophets of Israel were not looked upon as cheer leaders, and Christ was accused of having a devil because he held a view of life which did not jibe with the traditions of the Temple masters. Dr. Sockman recently observed that the Christian message is "not a mere digest of bad news about our times." How many of us diagnose a bad social and economic situation without offering a Christian remedy for it! We see the low-hanging clouds but not the sun beyond. It is the proclamation of the unconquering love and hope of the Gospel, the "Good News," which gives point and meaning to our social lament. "Though your sin be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

MORE DISTRICT CONFERENCES

During the week just ended, we had the pleasure of attending two of the best District Conferences we have looked in upon this year. At Quitman, we attended the Meridian District Conference, where there was an unusually large attendance, a well-planned program which moved with clock-like precision and smoothness, and good reports from the charges. Dr. Harry Denman, of the General Commission on Evangelism, brought two messages which were forceful and uplifting. At the noon hour, a sumptuous chicken lunch was served at the Coca-

Cola plant with Coca-Cola on the menu. Rev. V. G. Clifford, the pastor-host, the Coca-Cola people, and the good people of Quitman had a worthy share in making Dr. Neill's carefully-planned conference a triumph and a happy memory.

At Epworth Church, Biloxi, we attended the Seashore District Conference, where Rev. J. F. Campbell brought to a splendid conclusion that phase of his six-year tenure in that field. Again there was a large attendance, and the program was well conceived and went through without lost motion. It is the rule in that district for the charges to carry lunch and it is then pooled and served by the host church. The facilities for serving the lunch were not so ideal as at Quitman, but the service, the hospitality and the fellowship conspired to make it a great occasion. Next year the Meridian District Conference goes to Newton, and the Seashore to Picayune.

REFLECTIONS OF AN EXPECTANT FATHER

The doctor has come; the nurses are ready; the dear wife has been wheeled into the delivery room. There is nothing you can do but pray and wait and think.

Life is not mean—it is grand. God made it glorious. Its channel He paved with diamonds. Its banks He fringed with flowers. He overarched it with stars. Around it He spread the glory of the sun, the moon, the stars,—all that is magnificent in motion, sublime in magnitude, and grand in order and obedience. God would not have attended life with this broad march of grandeur if it did not mean something. How much life means, words refuse to tell, because they are inadequate. The mystery of our being, the necessity of action, the relation of cause to effect, the dependence of one thing upon another, the mutual influence and affinity of all things, assure us that life is for a purpose to which every outward thing points.

B. P. Brooks

Will this new arrival be a girl? Will she possess that inward grace whose essence shall permeate and vitalize the affections? Will she be not only lovable but lovely—with that loveliness which does not fade with time nor is marred by disease? Will she always remember that she is not designed by her Creator to live for herself alone, but that she has a higher and nobler destiny—that of doing good to others—of making this a happier world in which to live? Will she be an ornament to her sex, and a blessing to her race? Will she cultivate the heavenly virtues?

Will this one be a boy? Will he take life like a man? Will he be earnest, vital, essential? Will he assume his obligations as though he personally were born to the task of performing a worthy part in it—as though the world had waited for his coming? Will he take it as though it were a grand opportunity to do and to achieve, to carry forward great and good schemes; to help and cheer a suffering, weary, or heart-broken people? Will the world be enriched because he has been given the privilege of passing this way? Will he take hold of life with a purpose?

Woe to the man who has never smiled over a cradle. He who has never had the companionship of a little innocent babe has been denied one of the greatest pleasures of life, as one passes a rare flower without pausing to look at it or without knowing its value. They are all kings and queens in the cradle, and each babe is a new marvel, a new miracle. You will be welcome, you puny little struggler, strong in your weakness, your little arms more irresistible than a giant's, your lips touched with persuasion which Demosthenes at his greatest did not have. Of course, you will be a little despot but you will ask so little that all reason and all nature will be on your side.

As soon as you arrive in this world, the forces of good and the forces of evil will begin their eternal struggle for mastery over your little spirit. It will take much praying, vigilance, wise leadership, if you win the victory for decency and righteousness. You will need a patient, devoted mother; you will need a father whose duty it shall be to guide you into paths of truth and virtue. You will need the church, the community—you are the ward of all these. You didn't ask for the privilege of living; you have a perfect right, therefore, to demand a decent world in which to live.

And another thing—but here comes the nurse! "Your wife has just presented you with an eight-pound boy!"

B. P. B.

(Congratulations—Editor.)

Others Say. . .

THE POWER TO MOVE MEN

The man who understands and commands beauty, need not fish in thin air for punch, jazz and other prescriptions for general debility. Beauty is power. The product of a good craftsman needs no tonic. The perfect phrase, the perfect design, the perfect line—all of these have the power to move men.

But to attain beauty, even imperfectly, is supremely difficult, while anybody can jazz, anybody can aim a punch or invent a slogan of a sort. Ninety per cent of the men in any and every profession compete with each other in doing what anybody can do. The victors' spoils fall to the other ten per cent. The beauty they produce is not a diaphanous thing of moonshine, but merchandise that commands the big price in the market-place. It has been so always.

The caravans that trailed into Samarcand and Damascus live in song and story, not because they brought woolen threads woven together, but because they brought beauty. In an industrial art the men who succeed are the men who know that beauty is not a by-product, but the very heart of the product itself.

The man who permits himself to believe that he "cannot afford" to consider the beautiful is guiding his business with a compass that points wrong. The really successful men are doing distinguished work, not because they can afford it, but because they well know that they cannot afford to do work of any other kind.

There are concerns in many small places today to whom profitable work comes from a distance, because the quality of their work has attracted men who were seeking beauty. Beauty is being looked for, all the time. It is the big asset of the many professions. He who knows how to produce beauty will have men coming to his door.

—Linotype.

WITH THE PASTORS

THE EARLY SUMMER PROGRAM

By Charles O. Ransford

In spite of all the efforts of the most diligent pastor, there will be a let-down in church attendance and activities during the summer months unless he by wise foresight early makes his new programs.

Prescience should be one of the most frequently thought of and used words by the pastor. He must be foresighted and prepared to take up every work of the church beforehand. It is well for the pastor to have a full sheet calendar showing all the months of the year. With colored pencils he should mark future dates and periods for projecting new programs. He cannot wait. He must always be ahead of his congregation in thought and in action.

No preacher should ever use the words, "There is time enough." He may find when the time comes the person he should use in promoting his efforts has other plans. The preacher must catch the day at its dawning.

We are saying in these war days, "too late and too little." The men who should have been on guard at Pearl Harbor are now disconsolate in retirement. That was a defeat through being unprepared and off-guard.

Pastors and churches defeat themselves through sloth and indifference. Some say, "I never thought about it." Such folk never catch up and do the proper thing.

When the lovely early summer days call to God's beautiful outdoors it is not difficult to find an excuse for non-church attendance. It is easy to plead other engagements. People want to visit. They want recreation. They will find other places to go.

They must have grace and a sense of responsibility to attend church regularly every Sabbath throughout the year. That type of person in many churches is decreasing in number. They were never more needed.

Church programs for development in large success must be carried forward by dependable people. Finding that dependable person is a first condition of an effectual program.

Programs are built around persons. A pastor's own personality is a large factor. The pastor must never lose patience. He must never permit himself to be defeated.

We cannot put too much emphasis on the preaching services. When interest is lacking in church attendance the people with whom we work and for whom we work may not be in our congregation when we have work for them. To give a person a task hoping he may attend church is a poor way to project a program. If he is not sufficiently interested to attend church, he will not have the interest in any service to make it effectual. A preacher cannot excuse himself by saying, I asked Brother XYZ to do a certain thing, when he doubts his performance. He must be sure he has sufficient interest to attend the church service when needed and to do his part in any service whenever called.

People work together as they like each other and have a common interest in their work. Aviators are chosen by their affinity for each other. They must work together, eat together, and sleep together. All their hours, whether on or off duty, must draw them together. They love their work and they love each other.

Church programs should be made on that basis. Find out the interest of any group, give them a common task and they will develop their own programs.

MILLSAPS COLLEGE

The commencement at Millsaps College has been set for May 23-24. Bishop J. Lloyd Decell is to preach the sermon and Dr. R. R. Paty, President of the University of Alabama, is to deliver the baccalaureate address.

Millsaps College now has more than 500 men and women in the armed service and more than 50 per cent of that number are commissioned officers.

Millsaps College is going to have a Naval Training Unit beginning on or about July 1, but full and ample provision is being made for civilian students.

Dr. M. L. Smith will have the commencement sermon at the Clinton High School, Sunday morning, May 16, at 11:00 o'clock, and will be the commencement speaker at the Holly Bluff Consolidated High School, Wednesday evening, May 19.

FOUNDER OF AMERICA'S FIRST DEPARTMENT OF ENGLISH

In the March issue of the **Journal of Higher Education** appears a letter from President J. Earl Moreland, of Randolph-Macon College, (Ashland, Virginia), describing Randolph-Macon's pioneering service to American higher education in the field of organization for the teaching of English. President Moreland calls attention to the fact that in 1869 Thomas R. Price, a professor in Randolph-Macon College, founded America's first college department of English.

"In founding this new chair," said the Randolph-Macon catalogue of 1869-70, "an effort has been made to satisfy a want long felt and lamented by intelligent men throughout America.

"Young men, with a language in their mouths which has passed through almost fifteen centuries of well attested historic change, with a literature ready to their hands which has, in almost every department, models to show of peerless excellence, quit college, knowing much else indeed, but without skill in the use of their native tongue and with far less knowledge of their own rich heritage than of the treasures of foreign lands.

"The study of our English tongue ought to become a part of every sound course of instruction. In practical value, it of course surpasses; in scientific value, as a part and means of college discipline, it can be made to equal the study of any foreign tongue."

Dr. Price became an English scholar of national repute. He went from Randolph-Macon to the faculty of the University of Virginia, where he taught with distinction for many years.

EDUCATION

If the minds of millions of children had not been poisoned in the schools of Germany, Italy and Japan, their young men would not have allowed themselves to be led like beasts to the slaughter for a cause contrary to all ideas of humanity and justice.

When victory is won we should see to it that the evil which has brought about the world catastrophe is attacked at the source—in the schools.

MADAME CHIANG KAI-SHEK.

SHALL WE RATION EDUCATION?

Many thoughtful persons tell us that rationing of foodstuffs, clothing, and other everyday commodities will dwell with us and among us long after the so-called "duration" has taken its place in history. That implies a lowering of living standards and a lengthening of the period of sacrifice through which we are now passing and while in the interest of establishing a warless world the idea of continued limitations upon our usual routines of life may be entirely acceptable, one cannot help wondering what effect a long-drawn-out program of rationing will have upon such basic services as education.

In the present emergency education is necessarily but definitely a casualty.

We must see to it that this condition does not carry over into the post-war era. One of the best means of removing educational limitations and barriers from the paths of Methodist young people of creative possibilities and potential leadership is by increasing the Student Loan Funds of the Board of Education.

To date in their history these Funds have served 63,000 students through loans totaling nearly $10,000,000. To meet the increased needs of a new day we must keep the funds growing.

Methodist Student Day, June 13, 1943, provides the opportunity. The 1940 Discipline (Paragraph 1091) says: "One Sunday in each year shall be observed by the Church School as Methodist Student Day (formerly Children's Day of College Day) with an offering for Student Loan Funds."

—Board of Education Release.

CONFERENCE ON THE "RURAL CHURCH" CONDUCTED IN CORINTH DISTRICT

Under the leaadership of the Rev. J. E. Stephens, district superintendent, the ministers of the Corinth District met in Corinth for a three-day conference. The ministers were guests of Rev. J. E. Stephens and the Methodists of Corinth.

Dr. A. J. Walton, of the Department of Town and Country Work of the Board of Missions and Church Extension, New York City, was the discussion leader.

The purpose of the conference was to endeavor to make the church a vital factor in enriching the life of the rural community in the Corinth district. The timely theme was, "Seeking Christian Solutions to Rural Problems."

If ever a meeting stuck to its theme and made progress in the field of its purpose this one did. The group was brought face to face with the fact that the church, representing religion, is directly dependent upon people, the soil, land tenure, housing condition, health, education, communication, all races, machinery and business for its success. It should also be interested in the other agencies of the community that are helping the community.

The ministers left the meeting full of enthusiasm and determination. This, alone, was the greatest sign of the success of the meeting.

Dr. Stephens is already planning to follow this meeting up with another one similar to it next winter.

REPORTER.

CONFERENCE NEWS AND PERSONALS

Mr. C. O. Holland, of Minden, La., was passing through the city one day last week and paid the Advocate office an appreciated call.

Rev. E. H. Cunningham, pastor at First Church, Water Valley, Miss., has received 25 new members this year and is doing a splendid work in that important church.

Rev. P. W. Sibley, pastor at Loranger, La., is meeting with a fine response to his program of work. A report of his Easter services will be found elsewhere in this issue.

A request for change of address brings us the information that Mrs. K. W. Dodson is spending a few weeks with her daughter, Mrs. W. P. Hardeman, 1310 11th Street, Lake Charles, La.

The editor appreciates the interest and friendship of Bro. W. E. Roberds, of Quincy, Miss. Although Bro. Roberds is advanced in years and feeble in health his interest in the church and in the Advocate message abides.

The Advocate appreciates the splendid work of Rev. H. B. Hilbun, of the New Augusta charge, and no less so the man himself. The New Augusta church is going forward in a splendid way under his leadership.

Rev. H. W. Rickey, retired member of the Louisiana Conference, was in attendance at the Seashore district conference last week and we were delighted to see him looking so well. Indeed, he seems to be quite himself again.

Mr. John Preston Bonne Carrere has our thanks for an invitation to attend the commencement of Central High School, Baton Rouge, La., where he is a member of the Senior Class. The exercises will be held on May 27.

A Mother's Day bulletin of First Church, Columbus, Miss., sponsored by the Phileathea Class, gave the names of 191 living mothers of the church who were honored, along with 155 mothers who were honored in memory.

A training school was held at First Church, Lafayette, La., May 6-11. Rev. W. H. Giles, pastor, had associated with him: Mrs. B. F. O'Kelly, of Minden; Rev. Jolly B. Harper, of Franklin, and Rev. Jack McMichael, Lafayette, as instructors.

The editor appreciates the invitation of Miss Helen Watson to attend the commencement exercises of Fair Park High School, Shreveport, on May 26. Miss Helen is the daughter of Rev. B. D. Watson, pastor of Wynn Memorial Church, Shreveport, La.

Rev. J. D. Huff, pastor at Bonita, La., is greatly pleased with the people of his new charge, and feels that he is making some progress in church attendance and in the Church School work. He hopes to have a worthy part in the harvest of souls this year.

The Methodist Church at Rayne, La., reports large attendance at the Easter services. The town of Rayne is observing its 60th anniversary, and the Methodist church has shared in its progress. A history of the church, with pictures of the old and new buildings, will appear soon.

Rev. Luther Booth called our attention to the fact that he has made application for a chaplaincy in the Naval Reserve, not in the Army, as was reported in our personals last week. The information was taken from the paper at Greensburg, La., and that accounts for the error.

Rev. R. G. Moore sends us a list of 16 subscriptions from the Amory, Miss., charge, and all of them, except three, are new. Bro. Moore says much credit is due to Bro. T. N. Trotter, chairman of the Advocate committee, and also a member of the board of stewards. Eight of the new subscriptions are from the board of stewards.

Our good friend, Rev. E. W. Ulmer, Pascagoula, Miss.. does not propose to have a let-down in his list of Advocate readers. He is more than 25 per cent over his quota, counting the report in the Minutes and those added since the last session of the Conference. In addition, he promises to add a new subscriber for every discontinued subscription.

Rev. R. G. Moore, pastor at Amory, Miss.. is leading his people in a very effective follow-up of the 90 service men on the mailing list of that church. A copy of the church bulletin is mailed to each one of them every week and other religious literature is sent from time to time. Bro. Moore received 24 new members during the second quarter.

According to information reaching our office, Dr. Edward Laird Mills will retire from his place on the staff of the Christian Advocate, Chicago, at the meeting of the Oregon Conference in June, and will take an appointment in that Conference. He has been an editor of the church press for the past 23 years and has rendered a worthy service throughout that period.

The Methodist Church at Eunice, La., had pre-Easter services during Holy Week, culminating in an early morning communion service, followed by the regular Easter service at the morning hour. At the evening service the new Hammond organ was dedicated by Rev. B. H. Andrews, district superintendent. Rev. Albert A. Collins, the pastor, was assisted by Rev. Louis Hoffpauir in evangelistic services following Easter.

Rev. Sam E. Ashmore, pastor at Indianola, Miss., has our thanks for a list of 25 subscriptions, 18 of which are new. Bro. Ashmore reports good progress in the work at Indianola, where the church assumed the askings for benevolences and has paid the full amount, $1,250, for the year, and all other assessments against the church have been paid. The Week of Dedication offering amounted to $164 and the Orphans' Home collection $288. Other causes have been remembered in a liberal and substantial way. Every steward in the church is now taking the New Orleans Christian Advocate.

APPOINTMENT CHANGES, MONROE DISTRICT

The following changes of appointments have been made in the Monroe district, according to announcement of Rev. H. M. Johnson, district superintendent: Rev. W. A. Reeves, supply, from Swartz to Newellton; Rev. C. F. Sheppard, who was forced to retire on account of ill realth, is replaced by Rev. W. A. Cross, who goes from Gordon Avenue, Monroe, to Olla; Rev. W. C. Mason, from the Marksville charge, in the Alexandria district, is placed at Gordon Avenue, to succeed Rev. W. A. Cross.

FIRST CHURCH, ALEXANDRIA, LA., DEBT FREE, TO BE DEDICATED

Dear Dr. Duren: You will be interested to know that we have set June 27th for the dedication of our First Church properties in Alexandria. We have just about completed a campaign to liquidate the entire amount.

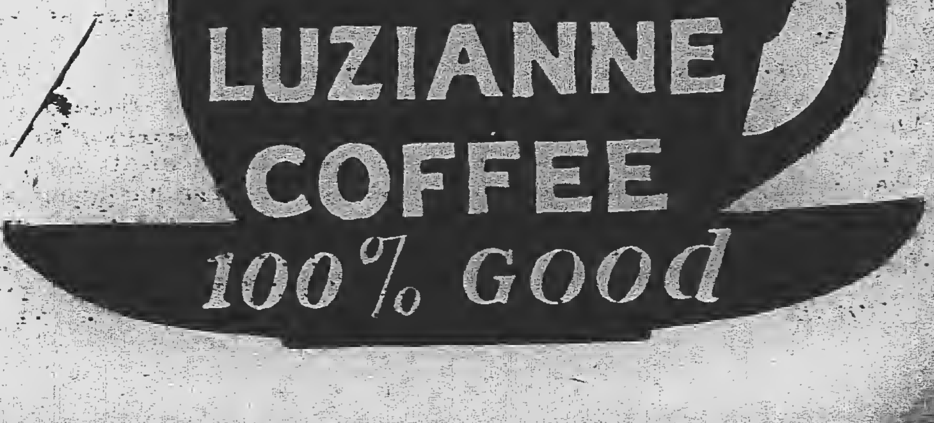
This will be a high experience in Alexandria Methodism, as neither of the buildings has ever been dedicated. We are proud of the fact that we have been able to pay off the indebtedness of $57,000 in three and a half years, with the fine cooperation of our people here. This church has one of the finest opportunities anywhere, as it ministers to such a great concentration of troops, aside from its own membership.

Sincerely yours,
B. C. TAYLOR.

TICKFAW CHARGE

Easter Sunday was a great day on the Tickfaw charge, which consists of four churches. The pastor visited three of these churches and preached four times, namely: Tickfaw, 6:30 a.m.—Sunrise; Tangipahoa—11 a.m.; Pine Ridge—2 p.m., and a night service at Tangipahoa. A special program was given at Loranger church, which was enjoyed by all.

Each Easter Eunday, Methodist people are given an opportunity to make a special offering in support of our Ruston Orphanage. The aforementioned congregations re-



sponded wonderfully with an excellent offering totaling $179.65. The churches gave as follows: Pine Ridge, $11.15; Loranger, $15.00; Tangipahoa, $65.00; Tickfaw, $80.00; and a mission point, Cooper's church, $8.50. Forty-five dollars of the amount that Tickfaw church raised was used to purchase clothing for one eleven-year-old boy this church has taken to clothe.

Tickfaw church has paid its entire benevolent acceptances in full, while the other three churches expect to have 50 per cent of theirs paid by the time of the district conference. Four babies have been baptized, and six have been received into our church.

P. W. SIBLEY, Pastor.

HENNING MEMORIAL CHURCH. SULPHUR, LA.

Henning Memorial Church, Sulphur, La., Rev. Luman Douglas, pastor, is making progress along all lines. Attendance at Church School and worship services is increasing all the time. The young people have been organized and meet each Sunday evening for fellowship, games and supper together. Family Night is held once each month, at which time the members and friends of the church have supper together in the annex and enjoy an evening of directed recreation and fellowship.

The church has received three lovely gifts recently. Mr. E. B. Hoffpauir and his children have presented a beautiful communion table in memory of the late Mrs. E. B. Hoffpauir. Mrs. P. J. Daspit presented a Service Honor Roll, which was appropriately dedicated at a special service on April 11. Mr. and Mrs. Cecil Cutrer presented a large outdoor bulletin board in honor of the men of the church who are serving in the armed forces of the nation.

All financial obligations are met when due. The pastor's salary has been substantially increased, as has the acceptance for Benevolences. The Church School, Mayo Foreman, superintendent, places special emphasis on the fourth Sunday offerings for benevolences, and these offerings in the Church School have averaged better than $25 per month so far this year. The parsonage has been refinished inside and some new furniture added, all of which has been paid for.

The Woman's Society of Christian Service, Mrs. W. P. Lewis, president, is well organized and doing splendid work. They are working with the pastor in contacting the many people who are in our town on defense work.

The offering for the Orphanage was the largest the church has ever made—$246. There is a splendid spirit of cooperation on the part of both membership and the pastor, and all signs indicate much progress will be made during the year, in addition to that already made.

HATTIESBURG DISTRICT NEWS

The Hattiesburg district conference was held at New Augusta Church, May 5. H. B. Hilbun, the pastor, assisted by the good people of the New Augusta charge, furnished entertainment of the very highest type. Dr. R. L. Sutherland, the district superintendent, presided and dispatched the business of the one-day session smoothly and efficiently. The attendance was above the average for the times.

Revs. J. L. Neill, W. B. Alsworth, John L. Sutton, I. H. Sells, and Drs. J. M. Sullivan and M. L. Smith, were guests. W. D. Hawkins presented the missionary cause. Chaplains Davis, Wood, Wolcott, Barrett, and Sewell, all of Camp Shelby were presented to the conference and attended some of its sessions.

James Sidney Conner and Marvin Lewis Davis were recommended for admission into the Mississippi Annual Conference.

Rev. W. T. Mangum, pastor at Montrose, preached an excellent sermon at the morning hour. His subject was "The Fellowship of Suffering." Rev. Aubrey B. Smith, pastor at West Laurel, preached a sermon of high order at the evening hour on the subject, "Life's Contending Voices."

The pastors' reports were good and revealed many interesting facts concerning the work of the district thus far this year. One hundred and twenty-seven have been received on profession of faith and forty-nine infants baptized. All salaries are up-to-date and $6,685 has been paid on the Benevolences. This is 80 per cent of the acceptances for the year.

The Week of Dedication offering was $1,233, Memorial Mercy Home-Hospital, $227; chaplain of Sanatorium, $220, and Orphanage, $1,033. The conference made an offering of $60 to supply Advocates to the Sanatorium.

The Church schools of the district are doing well. Twenty-five charges are planning Vacation Church Schools.

We missed the editor's presence, but the Advocate was presented well by H. B. Hilbun.

L. D. HAUGHTON,
District Reporter.

PREACHERS' MEETINGS OF THE LAKE CHARLES DISTRICT

East End Area

The preachers of the East End of the Lake Charles District held their monthly meeting at Ebenezer, on Monday, May 3, at 10:30 a.m. Present were Bros. Anders, Andrews, Cady, Collins, Giles, Grambling, Spinks, Staples, Thibodeaux, and Sewell.

The opening hymn, "Amazing Grace," was followed with a prayer led by Rev. J. L. Cady. The minutes were read and approved.

Rev. Otis Spinks gave a discussion on Pentecost, in which he reviewed briefly its origin and the effects of the presence of the Holy Spirit on the day. We stand today in the need of Pentecost. Every preacher who has not had his Pentecost is living far below the level he is capable of attaining. Education is a fine and valuable asset but it does not take the place of Pentecost. Pentecost is the key that unlocks the power of God. We cannot touch the heart of men and move them unless we have that power. Following the discussion, the service was turned over to Rev. R. H. Staples, chairman.

Rev. J. B. Grambling spoke in behalf of "Youth Activity Week," and offered literature for further guidance to those interested

Rev. W. H. Giles stated that some changes had been made in living conditions for Pastors' School, to be held in Lafayette, June 7-11, but all changes were for the better. He stated that the faculty had not been completed, but plans are well in the making.

Rev. B. H. Andrews introduced Mr. H. W. Brown, of Lake Charles, La., who is connected with the program of promoting the Boy Scouts movement in the Lake Charles area. Bro. Andrews called our attention to the Golden Cross offering, and passed out literature to help promote the program. He also reminded us of our goal set to have all finances paid to date at district conference and benevolences in full, if possible.

In reply to Rev. D. F. Anders' question concerning a summer camp in the district, Bro. Andrews stated that it had not been fully decided, but if so, there would be only one camp, ages 12-15, to be held June 14-19.

Bro. Andrews asked that all ministers remit their Pastors' equalization money to Rev. E. R. Haug, district treasurer, Lake Charles, La.

Bro. Giles gave a statement on the work being done at the Charity Hospital in Lafayette, and asked that the ministers help him with old literature that he could give to the Protestant patients.

The benediction was pronounced by Bro. Andrews at 12:30 p.m., and the group retired to the parsonage, where they were served a delicious dinner.

Respectfully submitted,
J. H. SEWELL, Secretary.

Lake Area

The Lake Charles Area Ministerial Association met in First Church, Jennings, on May 11, with the following members present: B. H. Andrews, J. Henry Bowdon, W. H. Bengston, Luman Douglas, E. P. Drake, E. R. Haug, C. B. Krumnow, T. D. Lipscomb, Sam Nader, Paul E. Thompson, James Waltrip, J. A. Bell, and W. Graham Walker. The following were guests: Rev. Sidney Harris, pastor of the Jennings Presbyterian Church, and Rev. Earl Guinn, pastor of the Jennings Baptist Church.

The date of the district camp was announced for June 14, and the importance of pre-registration was stressed. B. H. Andrews, district superintendent, called attention to the Golden Cross offering. The next meeting will be held at the Prien Lake Scout Camp on June 22.

W. Graham Walker, pastor of the Jennings Christian Church, brought an inspiring and challenging message on Evangelism.

The ladies of First Church, Jennings, with the cooperation of Tabernacle Church, Jennings, and the Lake Arthur Church, served a delicious chicken lunch.

LUMAN DOUGLAS, Secretary.

DO WE WANT AMERICA TO WIN THE WAR?

Then What Are We Going To Do About This?

Liquor and the Legalized Liquor Traffic Imperil Hopes for Early Victory. Scientific findings; social experience; industrial evidence all prove that beverage alcohol—in its manufacture and sale:

Wastes Man Power.
Destroys food and materials.
Costs Billions.
Increases crime and causes accidents.
Delays production.
Promotes prostitution and disease.
Ruins recreation.
Jeopardizes Victory.

WE NEED WAR TIME PROHIBITION OF THIS ENEMY!

—National W. C. T. U. Publishing House.

My heaven is to please God, and glorify him, and give all to him, and to be wholly devoted to his glory; that is the heaven I long for. This is my religion, and that is my happiness, and always was, ever since I had any true religion; and all those that are of that religion shall meet me in heaven.

—David Brainerd.

PERSONAL NOTES AND INCIDENTS

Mrs. Wils P. Johns, of Woodville, Miss., has our thanks for a generous appraisal of the Advocate. We are glad that she enjoys it and we hope that it may continue to be a source of help to her.

The Advocate acknowledges with appreciation an invitation to attend the commencement exercises of MacDonnell French Mission School, at Houma, La., on May 26, 1943, the exercises to be at 8:30 o'clock on the campus.

A report from the Greenville district conference, at Indianola, Miss., indicates a good conference but small attendance. The attendance was interfered with by a meeting of the Delta Council held at Cleveland on the same day.

Mrs E. G. Sewell, of Bunkie, La., writes us that the Advocate has been in her home regularly for fully 76 years. Her father was a subscriber and she has continued it. That is a mark of church loyalty and an evidence of appreciation which would cheer any editor's heart .

Mrs. C. A. Northington, who has been making her home in Memphis, Tenn., is returning to Lake Cormorant, Miss., according to the address for her Advocate. It is our understanding that she spends a part of the time at Lake Cormorant and a part in Memphis.

A card from Mrs. Campbell, Hotel Rockefeller, Hot Springs, Arkansas, reports that her husband, Rev. W. M. Campbell, of Lake Cormorant, Miss., is very weak and his blood pressure very low, but that he is improving slowly. He will probably have to take it easy for some time.

A card from Mrs. Mark F. Lytle, Gulfport, Miss., says that her husband, Chaplain Mark F. Lytle, has arrived safely overseas at an undisclosed destination and that he will appreciate hearing from his friends. Address, Mark F. Lytle, Chaplain 1st Lt. 54 Station Hospital, A.P.O. No. 3792, care Postmaster, New York, N. Y.

Information regarding a "Conference on the Rural Church" held at Corinth, Miss., May 10-12, indicates that it was a great conference in every way, and the preachers in attendance were enthusiastic and anxious to have the opportunity to apply the things which they learned at the conference.

Rev. J. S. Noblin, pastor at Carthage, Miss. says that early in the conference year the Executive Secretary led his people in a study of the short course, "The Methodist Church and Its Work." There was an enrollment of thirty-five people, and twenty-six of them received credit. The Easter season was a rich one. To-date, during this conference year, eighteen people have been received into the membership of the church, twelve of them on profession of faith. Every phase of the church program is moving on nicely and there is a wonderful spirit among our people.

Dr. George F. Winfield who entered the Baptist Hospital in New Orleans on March 19, is still there. The editor saw him on Sunday afternoon, but does not know what his condition is as respects ultimate recovery. He has been able to be wheeled about in a rolling chair, and has walked about the bed a little. Mrs. Winfield reported to the Advocate office on Saturday that his condition is not materially improved. He shows the effects of his long illness, but the very fact that he has reacted as he has gives hope that he may be able to leave the hospital and with care may make a fair recovery.

AVAILABLE FOR SUPPLY WORK

In the Advocate of May 6 you state that Dr. W. L. Doss, district superintendent, reported that he is having quite a little difficulty in supplying places that have become vacant.

I wonder why the bishops and district superintendents do not enlist the services of superannuates who are still physically and mentally able to do reasonably good work, and probably would, even though they have reached the retirement age. No doubt such ministers would be willing, if not glad, to do supply work for the Church in this time of emergency, and probably the places needing pastors would prefer to have an aged preacher rather than have none. I know of some who I think are able to do effective service.

My father-in-law, the late Rev. J. O. Bennett, used to tell of going to a Negro church service and was asked by the pastor to preach, which he refused to do. The pastor, not wanting to preach with the white preacher present, went out and brought in another rather small, slender Negro preacher and, in presenting him to the congregation, said: "Brothering and sistering, I'se feeling very inphysically unable to address you at this time, but Rev. Johnsing is going to preach. He is a little Nigger but is loud and can make a big noise, and a big noise is what we wants here tonight."

Now, as for myself, I am not "inphysically" unable to work, but probably so mentally incapacitated and so energetically indisposed that the district superintendent, in whose district I was serving, had the Louisiana Conference in 1941 mercifully (?) place me on the retired list.

Now, if any of the other superintendents need a supply and are willing to risk such an inefficient prospect, they can address me at Springhill, La.

A. S. J. NEILL.

MERIDIAN DISTRICT CONFERENCE

The district conference of the Meridian district of the Mississippi Annual Conference met in Quitman, Miss., at 9:30 a.m., May 11, 1943, with Rev. J. L. Neill, district superintendent, presiding and conducting the devotionals.

Rev. Geo. H. Jones was elected secretary, and Rev. J. T. Weems was elected assistant secretary.

The district superintendent had prepared a suggested program of work for the conference, which was adopted as the order of procedure. Committees to take care of the various items into which the district conference is expected to inquire, were also named by the district superintendent, and were elected by the conference.

Rev. I. H. Sells, Executive Educational Secretary for the Mississippi Annual Conference; Dr. W. L. Duren, editor of the New Orleans Christian Advocate; Dr. J. M. Sullivan, Professor in Millsaps College; Rev. T. M. Dye, Jr., Chaplain of South Mississippi Sanatorium, were present and spoke to the various causes they represent. Rev. W. L. Elkin, Jr., of Leakesville; Rev. S. P. Emmanuel, of Clara; Rev. J. H Jolly, of Waynesboro, and Rev. W. N. Purvis, of Fannin, were also present.

Dr. Harry Denman, General Secretary of Evangelism of the Methodist Church, was present and brought two very inspirational messages. At the close of his final message, near the conclusion of the afternoon session of the conference, he conducted a consecration service, which was participated in by all present.

All the business of the conference was properly transacted, and ample time was given to those representing connectional interests, and the conference adjourned at 4:30 p.m.

T. M. Brownlee, E. L. Ledbetter, T. J. O'Neil, A. S. Oliver, G. E. Allen, and B. R. Rogers, were elected Licensing Committee.

F. D. Delabar, S. M. Graham, H. A. Gower, J. L. Hunter, W. C. Mabry, J. W. Meacham, C. G. Stokes, and M. H. Turner, were elected District Trustees.

J. L. Neill, T. J. O'Neil, A. S. Oliver, A. F. Gallman, Guy Sigrest, Miss Roselle Lee, S. J. Creekmore, J. L. Hamrick, J. E. Williams, Mrs. W. D. Myers, Miss Lilybec Phillips, Miss Sara Weems, Geo. Ward, Miss Sarah Weaver, Miss Elizabeth Welsh, were elected Committee on Evangelism.

A. M. Merrill, Hal Overstreet, J. W. McNeal, Dr. W. E. Box, and Dr. W. H. Mars were elected Committee on Hospitals and Homes.

The reports from the pastors show that 633 have been added to the church this Conference year, 194 of these on profession of faith. More than fifty per cent of the Benevolences have been paid, and salaries are paid up to date on almost all the charges. The district work is paid in full. Substantial payments have been made on church debts, for the chaplain of the Sanatorium, and for the Memorial Mercy Home-Hospital in New Orleans.

A collection of $101.62 was taken to send the New Orleans Christian Advocate and other Church literature to the Sanatorium and other places which may be selected by the district superintendent.

At the noon hour, the ladies of the host church served a bounteous lunch to all present.

Rev. V. G. Clifford, pastor-host, proved to be a most gracious and thoughtful host.

The 1944 conference goes to Newton, Miss.

T. J. O'NEIL, Reporter.

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	38
Baton Rouge	108
Lake Charles	73
Monroe	53
New Orleans	67
Ruston	90
Shreveport	27

Mississippi Conference

Brookhaven	150
Hattiesburg	130
Jackson	138
Meridian	113
Seashore	233
Vicksburg	186

North Mississippi Conference

Aberdeen	142
Columbus	167
Corinth	220
Greenville	103
Greenwood	201
Sardis-Grenada	115

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven district conference met in LaBranch Street Church, McComb, Miss., May 4th. The district superintendent, Rev. Van R. Landrum, called the conference to order promptly at 9:30 a.m. and announced the hymn, "O, Zion, Haste." Rev. W. M. Sullivan led the conference in prayer.

Rev. H. L. Daniels was elected secretary and Rev. Roy Wolfe was elected assistant secretary.

The report of the district trustees was read, and showed the district work fund in good shape. The conference accepted the report and voted an assessment for district work of $400 for the coming year.

The following officials and committees were elected for the coming year:

District Trustees: W. T. Denman, C. M. Furlow, V. D. Youngblood, W. E. Driver, W. A. Baylis, and J. M. Ewing.

Committee on Hospitals and Homes: Rev. C. W. Wesley, Rev. J E. Gray, Mrs. Curtis Youngblood, and Mrs. Otis Jones.

Commission on Evangelism: Rev. W. S. Cameron, Rev. T. E. Nicholson, Rev. Roy Wolfe, G. W. Holloway, V. D. Youngblood, R. E. Bennett, Mrs. M. L. Hayes, Mrs. L. W. Alford, Mrs. John R. Goza, Stuart Carruth, Elizabeth Smith and Herbert McGuffie.

Licensing Committee: Rev. M. L. McCormick, Rev. J. W. Sells, Rev. J W. Moore, and Rev. H. L. Daniels.

The order of the day having arrived for the Board of Lay Activities, Curtis Youngblood, district lay leader, was introduced and presented the work of Lay Activities in the district. He presented Dr. J. M. Sullivan, Conference Lay Leader, who spoke in his usual forceful manner with reference to the program of laymen's work.

The order of the day having arrived for the Board of Education, Rev. I. H. Sells, Conference Executive Secretary, was presented anu spoke on the work of education in the Mississippi Conference. He also introduced Dr. Lanier Hunt, the President of the Board of Education of the Mississippi Conference, to the group.

Mr. W. D. Hawkins, Conference Secretary of the Board of Missions, was introduced and spoke of the missionary activity of the church at the present time, and also presented the Golden Cross enrollment.

Following Bro. Hawkins, Dr. M. L. Smith was presented and spoke to the conference concerning the work of Millsaps College, and the manner in which it is carrying on in the present emergency.

Rev. John W. Moore, pastor of Centenary Church, McComb, having been selected as the conference preacher, presented a most forceful and inspiring message, using as his text John 12:32.

The conference then adjourned to the basement of the church, where the good ladies of the church, assisted by the ladies of Centenary and Pearl River Avenue, served a most delightful and bountiful meal.

The afternoon session saw Rev. J. E. Gray, a member of the Publishing Committee representing the New Orleans Christian Advocate, in the absence of Dr. W. L. Duren, and a free-will offering was taken to send the Advocate to the patients at the state tubercular sanitorium at Magee and to the soldiers in the training camps. The offering amounted to $53.

Dr. J. L. Sutton was presented to the conference and spoke on the work of the Mississippi Home Finding Society, a nonsectarian institution in Jackson. Rev. E. E. McKeithen was also presented and spoke in the interest of the Memorial Mercy Home-Hospital of New Orleans.

Reports were read and adopted from the Committee on Education and Church College.

Rev. J. E. Gray read a memorial to the Annual Conference to memoralize the General Conference to enact such legislation as to make all laymen who are chairmen of the General, Jurisdictional, and Annual Conference Boards to become members of the district conference, in the district where they may reside.

The Committee on License, Admissions, and Orders was adopted in three parts: Part one recommended the passage of character and renewal of license for the following: Harry Bird, Dr. H. L. Carruth, Horace Dodds Cupit, N. A. Dickson, Everette Felder, J. O. Gilbert, Otto Little, J. R. Lambert, T. D. Perrott, Paul Rush, L. L. Stokes, R. H. Stevens, E. B. Smith, Donald S. Youngblood.

Part two of the report recommended the passage of the character of the following, who are in orders: C. C. Gibson, local elder; E. W. Wedgeworth, local elder; F. R. Williams, local elder; and C. J. Stapp, local deacon.

Part three of the report recommended the following for license to preace: James Evon Willoughby and William Hilton Wood.

The conference then heard reports from the Committee on Lay Activities, the Committee on Hospitals and Homes, Missions and Church Extension, the Committee on Christian Literature and Woman's Work. report of the Committee on Ministerial Support and Finances was also given, as was also the report of the Committee on Evangelism.

The financial report revealed that the churches of the district are in better shape financially than at any time in recent years. The report of the Committee on Evangelism revealed that one hundred fourteen people have been received on prefession of faith while one hundred twenty have been received by certificate during the present Conference year.

The conference unanimously voted to go to Adams for the 1944 session. Rev. S. B. Watkins, pastor of the Adams charge, presented the invitation.

There was an unusually large attendance at the conference. Only two ministers were absent—Dr. G. F. Winfield, who is critically ill in a New Orleans hospital, and Rev. J. W. Sells, pastor at Crystal Springs, who was out of the State. Dr. Winfield is pastor at Tylertown.

The following visitors were present and introduced to the conference: Dr. M. L. Smith, Dr. J. M. Sullivan, Dr. J. L. Sutton, Rev. I. H. Sells, W. D. Hawkins, Rev. W. B. Alsworth, Rev. L. J. Snelgrove, Rev. and Mrs. L. P. Anders, Rev. Charles Assaf, and Miss Ethel McKeithen.

Rev. Van R. Landrum, serving his first year on the Brookhaven district, had his program well planned and the conference moved forward on schedule, looking after every interest of the church. Bro. Landrum is in high favor in his district among both laymen and preachers. His fine genial, brotherly spirit has endeared him to all.

DISTRICT REPORTER.

BROAD STREET CHURCH, HATTIESBURG, TO BE DEDICATED

Dear Dr. Duren: Sunday, May 23rd, is the day for the dedication of the Broad Street Methodist Church of Hattiesburg, and I would like for you to give us a little publicity on our program for the day. Below you will find a brief sketch of the church, and I hope that you can use all of it, but if you cannot, please use as much as you can.

About eight Methodists met in 1904, in the month of October, and organized a church on Red Street, near the corner of Red and Fourth, and named the church Red Street Church. Since that time the street has been changed to Broad, and with this change, the church became Broad Street Church.

A church building was erected at an early date, Rev. W. T. Roberts doing most of the work. The building cost about $1,500, and was a one-room frame structure; but from time to time it was enlarged to meet the needs of a growing membership.

Rev. T. L. Mellen was presiding elder of the Seashore district when the church was organized, and Rev. L. P. Meador was the first pastor. Rev. W. T. Roberts was the first Sunday school superintendent. A. J. McNair, W. P. Meador and W. T. Roberts constituted the first board of stewards. W. P. Meador served as secretary of the first quarterly conference.

The leading members of the original organization were: Rev. W. T. Roberts, Mrs. W. T. Roberts, Mr. and Mrs. A. J. McNair, Mr. and Mrs. E. T. Davis, and Mr. and Mrs. John Husband.

Years passed and the church became larger and more and more prosperous, and the members began to realize that the original building was inadequate. Pastors

(Continued on page 13)

BOY WANTS FARM JOB

I have a boy, who will be sixteen years old in August, who says he wants to work on a farm this summer.

I would like to know if there is some good Christian home which has need of a boy to help in farm work from about June 25th until the 1st of September. The boy is big for his age and capable of an ordinary day's work.

Please reply to R-100, New Orleans Christian Advocate, 512 Camp Street, New Orleans, La.

MARION INSTITUTE
ALABAMA'S ONLY ESSENTIALLY MILITARY SCHOOL
Next Semester Begins June 7, 1943

A standard four-year high school and junior college. Special courses for Annapolis, West Point, and Coast Guard Academies. Military Department designated by War Department as "Honor Military School." New Courses in all subjects, including Military Science, begin June 7th. Boys fourteen eligible to enroll in R. O. T. C. unit. All Departments fully accredited.

For catalogue, address COLONEL W. L. MURFEE, President, Marion, Alabama

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

They come to me with questions in their eyes,
These mothers of small daughters and small sons;
They tell me of their longings to be wise
In rearing their own precious little ones.

And I who have lived longer, far, than they,
Who understand their seeking hearts so well,
Look backward through the long years that I may
Find something wise and beautiful to tell.

And always there is God. I speak of Him.
Without His help no mother's heart could bear
The anxious hours, the swift bright days abrim
With grave responsibility and care.

And if I had no other word to give,
After the winding roadways I have trod,
This would be my message: While you live,
O dear young mothers, give your children God.

—Grace Noll Crowell.

* * *

The Christian Family

In the study of "The Christian Family," which many of our societies are using this month, the second lesson in the pamphlet is "Fathers, too, are Parents." The statement is made that "a prominent religious educator reports that one of the most significant experiences of his boyhood occurred when he passed the door of his father's bedroom and saw him kneeling in prayer. The father's influence counts."

"As men and women have been interviewed concerning changes they would make in their early home life, it has been amazing the number of times the following desire has been expressed: 'that we might have known Dad better and that he might have taken more time to be with us.'"

Especially is this true today, with our very young boys being drafted into the service of the armed forces.

We quote from a letter printed in the Commercial-Appeal of Sunday, May 9th:

"Dad, I've met a fellow here that I have quite a lot of respect for. He's from Ohio. You see, he and his dad are buddies, too, just like you and I. We sit around nights after our day's work is over and talk about our dads and mothers quite a lot. The first night I met him, we were on the beach and the stars were all out and the moon was shining bright as day.

"It's really beautiful here on clear nights. with the moon shining out across the ocean. We didn't know each other then, and had been sitting there quite a long time when he broke the silence. Pointing to a star he remarked, 'Do you see that star, soldier? That's the brightest star I've seen.'"

"And then he started talking, telling me about himself and his dad. About the way they ran around together and what his dad told him the night he left for the army. When they walked out on the porch, the stars were shining just like they were that night. His dad pointed to a star and said, 'Son, look for that star every night, because I'll pray on that star every night.' Then I understood why the star looked so bright to this boy—it was hung with a prayer for him."

"This boy has been shipped out, and I'll probably never see him again, but if I don't, I'll never forget him and I know he'll never forget to look for that star. You could always find him when the stars were out, and I always knew what he was thinking about.

"Dad, don't you suppose we could have a star, too? I would really like that; then I would always have something to look forward to on clear nights."

We suggest that before the close of this formal study, during the month of May, each society make a careful study of Paragraph 1713 of the Discipline of the Methodist Church (1940).

* * *

Rural Life Sunday

"The coming of 'Rural Life Sunday,' on May 30th, reminds us that organized Christianity as represented by our rural churches and others must become a ten times more powerful factor in bringing about the only kind of world peace that will endure—a peace based on justice to all. As Woodrow Wilson declared in his last written message to the American people:

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."

—Progressive Farmer.

We suggest that societies in rural churches assist their pastors in observing "Rural Life Sunday." If May 30th is not a day for the pastor to be at your church, the W. S. C. S. can plan a special program emphasizing the place of the rural church in creating the kind of a world we want. Your county home demonstration agent will be glad to help in your planning.

* * *

Concerning F. S. A.

The May issue of "The Methodist Woman," page 21, carries some interesting facts concerning the Farm Security Administration.

"The time has come for us to act, and act quickly," stated our secretary of C. S. R. and L. C. A. of the Southeastern Jurisdiction, "if we are to save the Farm Security Administration and assist that agency in obtaining sufficient funds through Congress to enable it to continue the vital work we all know it has been doing."

Personal letters and letters from local societies should be sent to congressmen and senators before May 24—not later than that date.

* * *

Pastors' School

While the program for Pastors' School has not been received, we know there will be many interesting features which our women will enjoy.

The credit course in leadership training, planned with special thought for the women of the W. S. C. S., will be taught by Miss Oscie Sanders, who will use as a basis the topic for the fall study, "The Church and America's Peoples."

In a time of crisis, is America achieving unity among its peoples of varied racial and national backgrounds? What do we know of the histories of immigrants to this country, whose lives and backgrounds are part of the American story and in whose emotions, motives, and impulses lie our greatest spiritual resources for real unity and the building of a durable peace? What are the religious heritages of the peoples who make America and what is the mission of the church today among them? These are some of the things which we will study.

The seminar on Christian Social Relations and Local Church Activities will emphasize "Christian Ventures in Learning and Living," which promises to be replete with "human interest." This is the topic for the study of the third quarter and for the first time is a course from "M. E. M. (meaning Missionary Education Movement of the United States and Canada). So, our C. S. R. and L. C. A. study attains the same rating as any of the other studies of the year. It is because of our progress in classes receiving recognition for C. S. R. and L. C. A. studies that we have increased our total number and led the Jurisdiction.

Let's make Pastors' School, 1943, the best we have ever had!

Time: May31-June 5.
Place: Millsaps College, Jackson, Miss.

* * *

Course in Narcotic Education

Plans are now complete for the course in Narcotic Education which will be offered by Millsaps College during the summer. The course will be in the form of a workshop. It will begin on June 21st and continue through July 3, with the class meeting from 9 to 11:30 a.m. every day during the two weeks. Millsaps will offer two hours credit for work done in the Narcotic Education workshop. The fees will be as follows:

Persons not taking college credit, $5; persons taking college credit, $10.

The only other expense will be living accommodations in Jackson. Persons interested in the course can obtain information on this either by writing directly to Millsaps College, or by writing Mrs. Charles H. Ferguson, 115 Adams Street, Jackson. Mrs Ferguson has consented to find rooms for persons who might want to live in town during the time the course is in session.

We recognize the fact that the educational program concerning alcohol is the only way we can successfully meet the liquor problem. We have laws but we must back them with an educated public opinion.

We heard recently of the man who was to entertain a business executive and, although it was not the cutom of the home, he felt that cocktails were in order. He got together the materials and was in the process of mixing them when his little third-grade daughter proceeded to explain to him the scientific reasons why he should not drink them! In the face of her sincere

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

This morning "The Third Annual Report of the Woman's Society of Christian Service, North Mississippi Conference of the Methodist Church, 1943," came to my desk. This early issue is a compliment to the efficient secretary, Mrs. N. N. Maxey, who works all the time that others of us are sitting "out front" enjoying the Annual Conference. If you did not get to attend this Mathiston conference, now is your chance to learn all that was done there. The new legislation is within the covers of this little book.

The first page carries the picture of Mrs. T. M. Clark, to whom the annual minutes are dedicated. We know of no one who better deserves a tribute for loyalty and far-seeing leadership. She was recognized in our council as one of Mississippi's best prepared women.

Have you written the names of officers in your Corresponding Secretary's Report Book? If not, pages four and five will furnish the names for these blanks.

* * *

Program of Work—May, 1943

1. Business.
2. Plan to send secretary of Missionary Education and Service to Conference Training School at Mathiston, June 7-11.
3. Plan "World Outlook" and "Methodist Woman" campaign.
4. Cooperate with Children's Workers in Vacation School.
5. Make contribution to Student Fund.
6. Have report from Annual Conference with new legislation.
7. Program meeting with items from the "Methodist Woman."

* * *

Have You Read?

"Freedom of Religion," by Henry Van Dusen, pages 10-11, in May Methodist Woman?

"Protestant Missions in Latin America," by Miss Elizabeth Lee, in May Methodist Woman.

"I Bear My Witness," by Generalissimo Chiang Kai-Shek, free from Board of Missions.

Page 18 for additional helps for your May program on Child Labor.

Have you ordered any additional material?

* * *

Prayer Calendar—Second-Third Quarter

May—May Day luncheons.

June—

1. Letters to graduates: Local graduates and graduates in Home Mission institutions.
2. Conference Leadership School at Wood Junior College, June 7-12.

July-August—

1. Summer Assemblies, Institutes, etc.
2. Study on "Peace" in summer meetings.

September—Missionary Education seminars.

* * *

Prayer Suggestions for May

Pray that there be no further loss in the laws restricting child labor and that we shall speedily restore and extend the gains of the past.

Spiritual Enlistment Card

(Found on page 27 of Methodist Woman)

Grateful for my spiritual heritage, I will try, with God's help, to have my daily thoughts and actions motivated by love. I will strive always to visualize myself and my family as a part of God's world-wide family of all people.

* * *

"Father, Thy Will be Done Through Me"

This prayer, of seven words, has become the "common denominator of all faiths and denominations. The prayer method is exactly the opposite of the practices used by the Axis nations. It emphasizes the Fatherhood of God, the supreme importance of the individual as contrasted with the Axis doctrine that the state is all that matters. Most prayers ask for something or ask God to help others, but the seven-word prayer accepts the principle that the best way prayer works is through me."

This discussion and plan of prayer is found on page 28 of material devoted to the Wesleyan Guild. If you like the idea, read that page in the Methodist Woman, May issue.

* * *

Latin-American Quiz

Did you try answering the Quiz on page 23 of May Methodist Woman? What was your grade?

Goals for Spiritual Life Cultivation are listed for use of Spiritual Life Groups for definite prayer and promotion through the church organization.

General objectives:

1. Keeping the Quiet Time daily.
2. Reading the Bible daily.
3. Use of Upper Room and other devotional helps.
4. Cooperation with Christian Social Relations in services in institutes, army camps, defense projects, settlements, etc.
5. Definite prayer for work and workers at home and abroad.
6. Prayer and fellowship groups.
7. Provision for a devotional library.
8. Plans for morning watch at annual meeting.
9. Promotion of stewardship and personal evangelism.
10. Establishment of family altars.
11. Enlistment in practice of the Prayer Minute at 6 o'clock daily.
12. Spirit of worship in church services.

* * *

Spiritual Life and Message

We recommend:

1. That we seek to conserve the spirit of Dedication Week throughout the year.

2. That as a part of this conservation work—

a. Definite Spiritual Life Groups be formed in every local society.

b. A Retreat Day, preferably the week before Holy Week, be held in every local church.

c. In every local church the Spiritual Life Group shall endeavor to promote some spiritual ministry as a part of their war service project, such as: Brief prayer service in Red Cross Centers, or visiting homes of service men, of new people, of shut-ins, of lonely people; a reserve supply of Christian literature should be kept to be distributed on these visits. This literature may include Upper Rooms, Christian Home, Advocates, pamphlets.

d. That the Spiritual Life Group plan some definite service in their local churches and communities. The Sunday and midweek evening church services should be one of our major emphasis this year.

e. That we emphasize stewardship and tithing, using special covenant cards, and that we cooperate with the secretary of Missionary Education and Service in the study of Stewardship.

f. That, in cooperation with the Committee on Christian Social Relations, plans be made to serve the men and women in army camps in every possible way, planning special services, inviting them into homes, providing helpful literature, and by definite prayer for them.

3. That a careful study of the Prayer Calendar be made and each group carry out the suggestions given.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

conviction, the father decided not to serve cocktails!

It will be a splendid investment for a local W. S. C. S. to send some leader of the young people to this workshop, or to interest and possibly assist one of the teachers of the local public school to attend, or some church woman who can return and be responsible for helping teachers, counselors and others plan for effective alcohol education in the local church.

Miss Winnie Buckles, State Director of Narcotic Education, will be in charge of the workshop and a consideration of the latest scientific, factual information about alcohol, and, to a lesser degree, about other narcotics, will be given. Suggestive teaching units, projects and methods for the various age groups and subject levels will be explored and developed. Opportunity will be given for re-examining and evaluating the conventional thinking, assumptions, and social customs of the day and the place of this problem in the educational program.

Delta Satte Teachers College will also offer a Narcotic Education course, June2-18 inclusive, but, of course, Millsaps College is more convenient for the Mississippi Conference.

Women and young people who are interested in helping to meet this need in our Conference, might have relatives or friends in Jackson with whom they could visit while taking the course, which will make it very inexpensive.

We hope many societies will be instrumental in having someone from their community take the course.

> "But to every man there openeth
> A high way and a low,
> And every man decideth
> The way his soul shall go."
> —Oxenham.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Of Special Interest to Secretaries of Missionary Education and Service

The Planning Committee on Missionary Education and Service for our recent annual meeting made the following recommendations for the work of the department of Missionary Education and Service. I hope you will study them carefully, for they will be our guides for the remainder of this year:

1. a. That Recognition of Efficiency be continued for three approved study classes or an increase of one over the previous year.

b. That each district strive to become a "100 per cent district," by having each society within the district achieve some educational progress during the year and reporting the same quarterly.

2. That Educational Leadership be cultivated by—

a. Educational conferences and seminars held in each district.

b. Cooperating in district Missionary Institutes, thus promoting the educational program and relating the Woman's Society of Christian Service to the total program of the Church.

c. Each society, if at all possible, sending its secretary of Missionary Education and Service to the Pastors' School and Conference for Christian Workers, to be held at Southwestern Louisiana Institute, Lafayette, La., June 7-12. The study topic for the Woman's Society of Christian Service which will be taught in the Pastors' School will be: "The Church and America's People."

3. That a study committee, composed of the Secretary of Missionary Education and Service, as chairman, the Secretary of Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life, be set up in each society to plan, in advance, the educational and study program for the entire year, and to relate it to the total program of the local Woman's Society.

4. That each local society cooperate with the pastor in whatever method of presentation he may choose for the joint study in a School of Mission in the local church.

5. That the Secretary of Missionary Education and Service, in the local society, as a member of the Program Committee, assist in the enrichment of program material through the use of the World Outlook and the Methodist Woman and other cultivation materials that may appear.

6. That every society having one or more approved study classes during the year make an effort to have at least one of these classes conducted according to the special Jurisdiction requirements.

• • •

Pastors' School and Conference for Christian Workers

You will notice that recommendation 2c, above, is in regard to our Pastors' School and Conference for Christian Workers. This year the School will be held June 7-12, at Southwestern Louisiana Institute, Lafayette, La. The cost is $8. Notice especially the change in place for the School. Our fall study topic, "The Church and America's People," will be taught in addition to several other classes. Opportunity will be given you to talk over the special problems of the work of missionary education in your society. Please make a special effort to attend this School. Here you will find not only opportunities for study, but hours of unusual inspiration from outstanding platform speakers and fine experiences in fellowship and fun. I shall be looking forward to seeing you there.

• • •

New Handbooks Ready

The new handbooks for secretaries of Missionary Education and Service are ready. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. The price is 10 cents. Be sure to ask for the 1943 edition. This is the most complete handbook we have had, and you will find much information that will help you as a secretary of Missionary Education and Service.

• • •

New Report Blanks

The first quarter's reports showed that many of you had already secured the new report blanks for your society. However, some of you are still using old blanks. Has your society ordered new record books? The new report blanks for Secretaries of Missionary Education and Service are so much fuller than any we have had before that it is very necessary to have the new blanks in order to make an accurate report of the work done by your society. Then, too, the new blanks give some indication of how much is expected of a society that carries on a full study and educational program. Every kind of study carried on by the society should now be reported by the local secretary of Missionary Education and Service to the Conference Secretary—everything from an informal study to studies for special Jurisdiction Recognition. On page 20 of the March issue of the Methodist Woman you will find a sample copy of the new report blanks and how to make them out. Please study this page. Your society may not need all the questions asked on the blanks, but some societies do; so please do not fail to report just because you cannot answer all the questions. It would be impossible to make a report that would be suitable for every society in every community.

• • •

Educational Progress in Every District

Please study recommendation No. 1 carefully. We are anxious to have every society in every district show some educational progress this year. If your society has never had a study and you begin this year by having an informal study in one of the areas of Christian Social Relations or in Spiritual Life, your society will have made some progress, and you will have helped your district to become one of the "100 per cent districts" in educational progress—if you report each quarter. On the other hand, if your society has been having three studies each year, you must continue to do at least that much, and we hope you will go on and have a fourth study or several informal studies.

Alexandria District

Mrs. T. D. Chapman, District Secretary

Mrs. T. J. Drewett, president of Jena society, writes that she is so pleased over the work they are doing this year in the Woman's Society of Christian Service at Jena. From the first quarter's reports, they are going forward in many phases of the work. The members are cooperating in such a fine manner and there is a fine spirit of fellowship. The Christian Social Relations Committee is doing fine and has been very active.

Mrs. J. J. McKeithen, Conference Vice-President, was with the Jena society for their Officers' Training Day. This was an inspirational and worthwhile meeting.

The Melville Woman's Society of Christian Service painted the inside of the parsonage and bought new furniture, amounting to $168.89. Everyone seems to be more interested this year and they have a better and more active society.

Ville Platte held Officers' Training Day in April. Much study was done by the members for this meeting. The church at Ville Platte has been moved to its permanent location and has been remodeled. It is almost paid for. The membership is few in numbers, but God has richly blessed the efforts of these good people.

Oak Grove society reports an active Spiritual Life Committee. The work of the Christian Social Relations and Local Church Activities has been encouraging.

Bunkie society has just completed their study of Planning for Peace. Topic: "International Relations and World Peace."

Mrs. A. W. Townsend had charge of the first meeting, introducing the study. The following program was given:

"Excerpts from National Cultures, to Show How Nations Need to Share Each Others' Life."

Russia: Life of Sergei V. Rachmaninoff, by Mrs. A. C. Townsend, Jr.

Britain: William Shakespeare. "Mercy," from "The Merchant of Venice," Mrs. Marvin Watkins.

France: "Louis Pasteur," by Mrs. Charles Black.

India: "Architecture," by Mrs. L. M. Couvillion.

Germany: Felix Mendelssohn, "If With all Your Hearts," from "Elijah," sung by Mrs. Franklin Mikell.

Italy: Raphael Sanzie, "The Madonna of the Chair," "the Sistine Madonna," presented by Mrs. Ted Tucker.

Japan: Toyohiko Kagawa, by Mrs. Carter Nettles.

China: Madame Chiang Kai-Shek, "Address to the Senate, U. S. A.," presented by Mrs. T. D. Chapman.

America: The Ideal of Democracy, National and International, Mrs. A. W. Townsend, Jr.

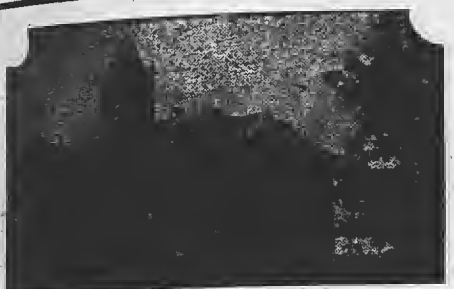
Prayer Hymn (unison: "Peace, Perfect Peace."

Benediction: Mrs. Townsend.

There were twenty-seven present.

The second study of "Planning Peace" was given by the Jean Barker Circle of the Bunkie Woman's Society of Christian Serv-

(Continued on page 13)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Copy for this page failed to reach us.—Editor.

REV. KAVANAUGH W. DODSON

Rev. Kavanaugh W. Dodson was born in Poplar Bluff, Missouri, February 5, 1869. He departed this life in Ruston, La., April 30, 1943—74 years, 2 months and 24 days of age. His parents moved to Devall's Bluff, Ark., when he was a young man. Early in life he chose the ministry as his life's work and secured his education at Henderson-Brown College and Vanderbilt University.

He was admitted on trial in the Little Rock Conference in 1888. After serving in that Conference for eleven years, he transferred to the Louisiana Annual Conference in December, 1899, giving forty years of active service to Louisiana Methodism. He was in active service for nearly fifty-one years, being a Methodist minister for 55 years. In Louisiana he served as pastor of the following charges, in the order named: Algiers and Parker Memorial, in New Orleans; Mansfield, New Iberia, First Church Lake Charles, Minden, DeRidder, Arcadia, Winnfield and Gueydan. He served as presiding elder, or district superintendent, of the following districts: Monroe-Ruston, Ruston, Minden and Baton Rouge. He took the superannuate relationship at the Ruston Conference in 1939, making Ruston his home until his death.

He was married to Miss Christine Gadster, of Hope, Ark., February 14, 1900. His devoted wife and comrade through the years survives him. Four noble Christian children—Mrs. Agatha Hastings, of Little Rock, Ark.; Kavanaugh W. Dodson, Jr., of Eldorado, Ark.; Mrs. W. P. Hardeman, of Lake Charles, La., and Wilbur N. Dodson, with the United States Army overseas—also survive to mourn his loss. There are four great-grandchildren.

From the above record it is noted that he rendered long and faithful service in the ministry. His ministry covered almost the entire State. He was widely known and deeply loved by the Methodist people of Louisiana. He led a number of young men into the ministry, some of whom are leaders in our Church today.

His loving, gentle nature, his high sense of devotion to duty and loyalty to his Church, his deep and abiding faith in God, his purity of mind and heart, his keen sense of humor, his fine appreciation of the slightest favor shown him, made him a friend of man everywhere he went. Through his long years of service he helped to make and mold the Methodist Church into what it is today. His influence will abide through the years.

To such a life there is no defeat. Death is but the transcendent entrance to eternal glory!

ROBT. W. VAUGHAN.

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BROAD STREET CHURCH, HATTIESBURG, TO BE DEDICATED

(Continued from page 9)

and people alike began to think of a new building. Rev. J. E. Williams, the pastor from 1920 to 1922, urged the congregation to start a savings account looking to the erection of a new building. Rev. A. J. Davis, in 1926, caused the lots on Broad Street to be purchased as a site for the new church. These lots were purchased for the sum of $2,350.

A site for a parsonage near the old church was purchased and a parsonage built while Rev. J. L. Neill was pastor in 1913.

Rev. J. W. Thompson was appointed to Broad Street in 1926. The people were eager for a new church, and the building committee, along with the pastor, went to work and the ground was broken in January of 1928. The work was completed the same year, and the cost of the project was about $4,500.

The following pastors have occupied the pulpit of Broad Street Church since its organization: 1904, Rev. L. P. Meador; 1905, Rev. H. T. Carley; 1906, E. C. McGilvary; 1907, W. H. Mounger; 1908, E. W. Lipscomb; 1908-1910, O. S. Lewis; 1911-1913, J. L. Neill; 1913, W. E. Harrison (for 5 months); 1914, M. M. Black; 1915, Hervy Mellard; 1916-1919, W. A. Terry; 1920-1922, J. E. Williams; 1923-1926, A. J. Davis; 1927-1930, J. W. Thompson; 1931-1934, R. H. Clegg; 1934-1938, T. O. Prewitt; 1938-1939, G. F. Winfield; 1939-1942, J. T. Weems· 1942, J. D. Slay.

I do hope that you can find a place for the above historical sketch, the facts of which were furnished by Rev. W. P. Meador. I would like for you to give publicity also to the program for the day, the 23rd of May. Former pastors will preach at the eleven o'clock hour and at three-thirty in the afternoon, and our Bishop, Dr. J. L. Decell, will preach at eight o'clock at night, his sermon being followed by the dedication of the church.

All former pastors, presiding elders, and members of the church are invited to be present on the 23rd of May, as well as all friends of the church. There will be the full program as suggested above, and, in addition, lunch will be served by the ladies of Broad Street at the noon hour.

Dr. Duren, I want to extend to you a special invitation to be with us on this great day. I hope that you can come.

Fraternally yours,

J. D. SLAY.

LOUISIANA W. S. C. S.

(Continued from page 12).

ice. Mrs. J. W. Sudduth opened the meeting with a piano solo. "The Role of the Church in the Establishment of Peace," was presented by Mrs. L. M. Couvillion, assisted by Mesdames J. H. Sherman, C. M. Elliott, A. W. Townsend, P. L. Richardson, W. C. Earnest, T. T. Tucker, W. L. Black, and Marvin Watkins. Mrs. Couvillion led in prayer, after which Mrs. H. B. Hysell sang a very beautiful solo. There were thirty-two present.

The third study on "Planning for Peace" was presented by Mrs. Philip Stanley, whose subject was, "The International Aspects of the Task of Making Peace." She used a large world map and a small globe to compare the world of today with that of tomorrow.

After the group sang "A Prayer for Peace," accompanied at the piano by Mrs. A. W. Townsend, the scripture reading, Matthew 5:38-48, was read by Mrs. W. K. Poole. A discussion on "The Importance of Planning for Peace in Midst of War" was led by Mrs. T. D. Chapman, assisted by Mesdames S. E. Lester, Carter Nettles, Emery Johnson and Can Sandefur. A vocal solo, "Grant us Thy Peace," was sung by Mrs. Rex Andrews. Mrs. W. M. Brown talked on "The Desirability of Some Sort of International Authority." She gave reasons why the League of Nations did not achieve a greater degree of success. Mr. Lee Reiber rendered a piano solo, 'Schumann's Whims. Mrs. Stanley discussed "The Economic Basis of Peace." The closing prayer was given by Mrs. C. B. Strouse.

The fourth study class was conducted by Mrs. Frances Ormsby. The topic was "National and Local Aspects of the Task of Making Peace." A survey of economic past of United States and purpose of economic system to supply what people need to create profit for the owners of capital was given by Mrs. H. C. George. Mrs. D. B. Chance discussed "The Need of Peace." Mrs. Lewis Perkins read an article by George Matthew Adams on "Equality." Mrs. Joe Manning talked on things as they used to be causing war and depression. Prayer on world peace was led by Mrs. Perkins. A Cajan dialect reading was given on "The Negro" by Mrs. Lucius Levee. She also talked on whether or not America will perpetuate case or insist on democracy in race relations. Mrs. A. W. Townsend closed the meeting with prayer.

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THE CHRISTIAN FIRESIDE

THE RIVER OF GOD

In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:37-38).

Great men are not great in themselves. God is the great in them. "The joy we know in the Presence is not our little private subjective joy, pocketed away from other men, a private gift from a benevolent and gracious God. It is the joy and peace and serenity which is in the Divine Life itself" (Thomas Kelly, Testament of Devotion).

Paul eloquently expresses this truth in Galatians 2:20, "Yet not I, but Christ liveth in me. . . ."

We may all share in the life of this "pure, clear," flowing, healing "river of God," as expressed in Revelation 22:1 and 17. Many have been born along by, and in, this mighty stream (the prophets, the saints, the seers, and the Christian spirits of all ages) which proceeds out of the "throne of God."

This is the redeeming, transforming stream, the "fountain" drawn from "Immanuel's veins," the river which flows from the very heart of God.

What a fellowship is the fellowship of channeled lives, the fellowship of lives that are in the River of God and through whose lives this River flows.

In the life of this river of love and blessing, the words fear, prejudice, mediocrity, greed, monotony and tedium are unknown, but the words magnanimity, trust, silence, meditation and communion are familiar and sweet.

How can one hesitate to commit one's life to Him, to dive into this wide, flowing, healing River of Life, this "river that makes glad the city of God?"—Lewis Frees, Route 5, Canton, Ohio, in Religious Telescope.

WEST INDIAN PASSAGE

"Ol' Urania dying, pa's'n. Dactor say she go tonight." Thus was I called to my first death-bed in the West Indies. The interior of Urania's hut was dark and stifling after the freer air outside. As my eyes became accustomed to the shadow I saw Urania on her big rough wooden bed. The black face beneath the cap, from which her dead grey hair was straying, was very lined and very worn. Her eyes lit up with welcome, as she whispered: "I so glad you come to see me, pa's'n."

Her strength was ebbing fast, and with sweating earnestness I tried to prepare her for what men call death. But it struck me that there was compassion in Urania's eyes, compassion for me, while she herself was peaceful. My blundering tongue fell silent.

"Will you pray wid me, pa's'n?"

I know not what words I used in that prayer, but God knows it was prayer—wrung from me by the nearness of death and a sense of my inability to help Urania as her "pa's'n" should.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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"I comin' in to see you," cried a hearty voice outside. The speaker on entering proved to be Martha Brazier, Urania's class-leader.

"Oh, pa's'n, I not know you was here."

"Come in, Martha," I said, "Urania will be glad to see you, I'm sure."

Martha came to the bedside and looked keenly at Urania. Then to my horror she said brightly: "Glory be to God, 'Rany, you not long fo' dis side."

"Praise de Lord," breathed Urania.

"Soon you'll be wid Jesus," said Martha happily.

"T'ank you, Fader; t'ank yo' Blessed Name. I comin' Home!" Urania's face was lit with joy.

I stole away and left them praising God that death was come. I was humbled, yet exalted, too. I had thought the Valley was filled with Shadows, but they saw the lights of Home and heard already the trumpets on the other side.—Methodist Recorder.

AN IDLE DAY

"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it today."

How the children going to school envied Rosie as she swung on the gate! When they were gone, she ran into the garden, picked some gooseberries and carried them into the kitchen.

"No, Rosie, that is work. Take them away."

Rosie got her doll and played with it, but soon tired; her ball bounced into the kitchen window. Rosie peeped in after it. Her mother was shelling peas.

"May I help you, mother?"

"No, Rosie; this isn't play."

Rosie strolled away with slow footsteps to the garden. She watched the chickens. She heard her mother setting the table for dinner. After dinner, Rosie took her little bag of patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said, as she gave her a goodnight kiss, "I understand now what the teacher meant when she said: 'He has hard labor who has nothing to do.'"

—Presbyterian.

MEMORIAL

Country Church

Dear old country church, you stand here
Guardian sentinel of the sacred dead.
You to whom the country-side so dear,
Where men's hungry souls have been fed.

Could you speak, much could be said:
Of sermons preached, of scriptures read.
To living men the preacher gave life's bread.
Now, sleeping in yonder city—dead.

Of the old songs sung, of the prayers prayed;
Of the tears shed, over the new graves made;
Of the sad words, as the casket softly laid
Under the flowers, that soon fade.

You've seen halting, unsteady feet
Following while kind firm hands
Bore the couch of the now sainted dead.
You've seen youth, and old age meet
Drawn together by death's bands
With bowed and uncovered head.

You've seen love, in stark despair,
Tear-stained weeping faces, that were left
Grieved over a mound of clay.
You've seen babes, and snow-white hair
Of their only hopes bereft!
Have you then, nothing to say?

One dear message your walls might give,
As you stand here, weather beaten near by.
Loved ones gone to dust, laid under the sod.
Their immortal souls will never die:
Gone, gone home to the right hand of God.
Home of the soul, where never is said—
good bye.

E. P. Craddock.

NEWLY-APPOINTED CHAPLAINS

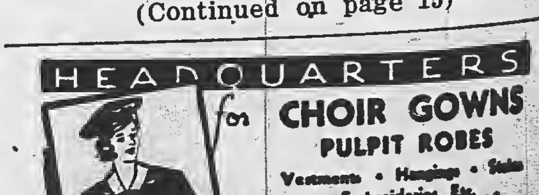
ARMY

Emil George Bayer, Teaneck, New Jersey.
John Melbourne Bowmar, Plainville, Massachusetts.
Henry Pancoast Bowen, Stanhope, New Jersey.
Howard Wesley Brown, Chardon, Ohio.
Lynn Harry Brown, North Mehoopany, Pa.
Charles Hancher Browning, Damascus, Virginia.
Dahlgren Emerson Casey, Merom, Indiana.
Carden Adams Hillman, Keystone, West Virginia.
Archie Noel Holt, Dexter, Missouri.
Thomas Frederick Jackson, Reed City, Michigan.
S. T. Kimbrough, Scottsboro, Alabama.
Benjamin Romaine W. Knowles, Wingham, Georgia.
Oscar Eric Link, Elmwood, Illinois.
Joseph Sherwood Long, Lower Salem, Ohio.
James Henry Phillips, Washington, D. C.
Melville Sheridan Pressey, North Tarrytown, N. Y.
Harry Allen Price, Pittsburgh, 17, Pennsylvania.
James Charles Reichard, Troutman, North Carolina.
Ralph Emerson Smith, Odell, Oregon.
Albert Foy Thomas, Plano, Texas.
Robert Matthew Trenery, Kent City, Michigan.
Robert George Turnbull, Dalton, Ohio.
Edwin Clemens Walley, Cincinnati, Ohio.

NAVY

Frederick Nels Anderson, Byron, Illinois.
James William Arthur, Highland Springs, Virginia.
William Clyde Beecher, Monrovia, Calif.
Beverly Earl Bond, Calhoun, La.
Eric Theron Braund, Brookfield, Illinois.
Harold Emery Buckey, Akron, Ohio.
Clarence Albert Chamberlin, North Chicago, Illinois.

(Continued on page 15)



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LAWRENCE H. MORTON

Lawrence H. Morton, born September 29, 1858, Minden La., the son of Thomas H. Morton and Adeline Applewhite Morton, passed away April 3, 1943, after a short illness. Funeral services were held at the Cotton Valley Methodist Church, with Rev. J. W. Lee, his pastor, in charge, assisted by the writer, in the presence of a host of loved ones and friends. November 23, 1885, he was married to Nancy C. Cole. To this union two sons and four daughters were born—J. E. Morton, of Minden; L. A. Morton, of Magnolia, Ark.; Mrs. F. P. Hilbun, Misses Mary and Vashti Morton, of Cotton Valley, and Mrs. J. A. Alford, of New Orleans. They, with their entire families, including nine grandchildren and one great-grandchild, were all present at the funeral. Mrs. Morton passed away May 24, 1936.

Brother Morton was one of the faithful, humble, and true servants of Christ and his church. He loved the Methodist Church and was loyal to its whole program. Every call of his church was met with a cheerful response. All of the church's activities were important to him. He was a reader of the Advocate for many years, and the pastor or the committee never had to solicit his subscription. He was truly happy when he was doing something for his church. Every pastor found in him a true friend. Early in life he gave his heart to God and united with the Methodist Church. He believed he had to meet God's conditions to be saved, and loved to tell of the times he knew God blessed his life. The children and youth in the church had a friend in him.

The missionary program of the church was one of his chief concerns. His interest in missions was not primarily raising money. He wanted others to hear the story of his Christ. He prayed that he might win others to Christ. The two sons are prominently connected with the work of the church in their respective towns; three daughters are teaching in the home Church School; the fourth, who was a missionary nurse in China for almost ten years, because of war conditions, returned home in December, 1940.

Both morning and evening services were important to him. He loved the prayer meetings, and believed God answered prayer. It was unusual for him to miss the services of his church, attending the day he was taken sick. For many years he was an official in his church. The influence of his quiet and consecrated life will be felt a long time in his community. He went to sleep on Saturday evening, with those he loved around him. After a very impressive service at the church where he had long served and worshipped, his body was laid to rest in the Applewhite cemetery, near Cotton Valley, to await the morning of the great resurrection.

J. F. WILSON.

NEW CONSTRUCTION AND THE WAR EFFORT

By A. Webb Roberts, Regional Representative Government Division, War Production Board

Because the needs of our own armed forces and those of our allies, both here at home and overseas, must come first in all the plans of a nation engaged in total war, the War Production Board has established control over civilian building in which critical materials are required.

This control necessarily extends to church construction, as well as to residential, business and agricultural construction.

The thoughts of a nation at war turn naturally toward spiritual values in times like these, when all that religion means is being viciously attacked on a global scale. None of us needs to be reminded that freedom of worship is one of the four freedoms set out in the Atlantic Charter for which we fight.

Other circumstances of wartime living, such as the necessity for conserving transportation facilities, are directing the interests of more and more people toward the church.

Applications for the construction of new churches and additions to existing churches possibly outnumber those from any other special group of institutions whose interests are served by the Governmental Division of the War Production Board. During recent months such applications have increased, until current reports indicate an average of 200 monthly being handled by the War Production Board offices in this region.

With the enormous military demands for lumber, vital copper, steel, aluminum, and other metals necessarily having first call on the limited supplies of these materials, it is only to be expected that many of the requests for permission to build new churches and church structures must be turned down by WPB.

But such refusal in no sense should discourage the application of that well-known American ingenuity in solving the problems of churches whose congregations are expanding or which are being established in communities where population has grown rapidly due to wartime industrial development.

Many examples of the operation of such ingenuity have been reported to the War Production Board. Small churches are using residences or other available buildings. In some communities, where attendance at Sunday school classes overflowed the classrooms, staggered hours have been established, so that existing facilities may be put to full use.

It should be pointed out here that church construction, where expansion is necessary, is permitted, under WPB's construction order, L-41, up to a cost of $1,000 for a twelve-month period, provided no utility connections are required and no priority assistance is needed to obtain building materials. Such construction, to the dollar limit set. does not require WPB authorization.

This $1,000 limitation does not include materials salvaged from other buildings owned by the church. As an instance, where a church purchases an old building, demolishes it and uses the materials for new construction, it is not necessary to include this material nor the labor involved in salvaging the used material nor the labor used to re-erect the material in the cost set out in the application to WPB for permission to begin new construction.

Also permitted is the transfer of existing electrical and plumbing facilities which are not in use. This provision, however. does not permit supplementing with any new or secondhand supplies. Neither is it permissible when new or additional utility connections are required.

Church facilities also can be provided by conversion of vacant business property. Such conversion is permitted up to $1,000, provided no new electrical or plumbing service is needed, without reference to the WPB construction order. Alteration of existing utilities also is allowed, if no new or secondhand materials are necessary for the changes.

It is only fair to warn that where new church construction is referred to WPB, wartime materials requirements will dictate more favorable consideration for cases where temporary structures are planned. No consideration should be given in any church program at this time to plans for recreation buildings or kitchen facilities.

Another suggestion is that no application for new building be made on the basis of anticipated increases in church enrollment. Only after facilities are shown to be inadequate after staggering of hours and other emergency arrangements should the church resort to plans for new buildings. And where repairs will make the existing church usable, they should be undertaken, even though economy may not be served.

In new communities which have sprung up in defense areas, where population has grown repidly and no vacant buildings are available, applications to build new churches can be considered by WPB only on the basis of a survey which will show the number of denominations in the community and the number of affiliates of each. Such a survey should be undertaken by local government authorities in the district.

Applications in this category, as well as all other requests for permission to build new churches, should be accompanied by a letter giving all evidence of the need as related to the war effort.

Destruction of church buildings by fire has increased at an alarming rate during the past months, as indicated by new construction requests received by WPB. A periodic inspection of electrical wiring and prompt repair, where needed, is suggested as a means to avoid many such fires. Where church buildings are destroyed by fire, patriotic cooperation of groups in the community in some cases has resulted in the school board acting to make school buildings available for church services for the duration of the war, thus making full use of existing buildings and at the same time conserving materials for direct use in the war program. Churches in many towns and cities also are making their buildings available for use by the Red Cross and other war agencies on week days.

Specialists are available in all the district offices maintained throughout the Southwest region to give information on WPB orders affecting church construction. Where any doubt exists as to whether the program planned comes within the $1,000 exemption provided by order L-41, we urge that church members get in touch with the nearest WPB district office. These offices are located in Dallas, Houston, El Paso, San Antonio, Shreveport, New Orleans, Tulsa, and Oklahoma City.

NEWLY-APPOINTED CHAPLAINS

(Continued from page 14)

Clell Castra Gray, Santa Paula, Calif.
Justus Carleton Green, Hollywood, Calif.
Womble Quay Grigg, Randleman, N. C.
Louis Wheeler Henck, Long Lake, New York.
John Louis Jones, North Miami Beach, Fla.
Harold Frank McGee, New York, N. Y.
Harold D. Melzer, Clark's Mills, Pa.
Carroll Harper Varner, West Palm Beach, Fla.
Donald Victor Shaw, Newark, Ohio.
David Earl Spradling, Dallas, Texas.
Lyle Alfred Weed, Sherburne, N. Y.

WISE OR OTHERWISE

By Rev. James H. Felts

A cool head and warm heart is a combination hard to beat.

When a garden dream comes true stomach demands are met in full.

The Christian "power house" is a reservoir for emergencies.

When Peter failed to stay awake for his Lord he resorted to sword-play. Jesus condemned both.

Glasses are instruments that enable a man to see better. The church and church activities clarify spiritual vision.

When you keep your church membership "at Mt. Zion in Faraway County" while you live at Nearby Station, you "play both ends against the middle."

A servant girl gave this recipe for youthful appearance: "When I work I works hard. When I sits I sit easy. When I worry I go to sleep."

After listening to the conglomerated ads from your radio it takes a good war report to leave you cheerful.

There are times when the courage to die is not so great as the courage to live.

Blessed is the business man who can w with government experts and stay san

If you have to lean against something get your britches on or off you are gett old.

You do not know when, where, or h you were born except by accredited w nesses. But you know you were born.

The medley of voices heard in Pilot's H have never ceased to cry against the thi that come between them and their pots o flesh.

True or false? If we had the right mi ister we would pay our debts, go to churc stay sober, and serve God.

CAMPAIGN ACKNOWLEDGMENTS

Louisiana Conference

Donaldsonville—W. W. Perry	13
Gibsland—G. A. LaGrange	20
Bogalusa—T. V. Peters	6
Chatham—J. T. Garrett	24
Slidell—M. S. Robertson	4
Lake Charles—J. H. Bowdon	10
West Monroe—C. K. Smith	9
Simsboro—L. P. Moreland	4
Pelican—A. D. St. Amant	12
Baker—H. D. Watts	6
Tickfaw—P. W. Sibley	7
Ringgold—E. W. Day	19
Gueydan—C. W. Quaid	5
Crowley—J. B. Grambling	4
Leesville—A. A. McKnight	24
Loranger—P. W. Sibley	5
Zachary—B. A. Galloway	3
Carrollton Ave.—E. C. Gunn	7
Grayson—C. W. Lahey	6
Baton Rouge—J. H. Crowe	4
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	8
Gonzales—L. W. Cain	7
Hornbeck—E. H. House	18
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	9
Rayne Memoriail—H. L. Johns	7
Choudrant—C. L. Elliott	7
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	33
Ponchatoula—Mrs. Verna Coburn	8
Monroe, First Church—A. M. Serex	14
Houma Heights	8
New Orleans—First Church	5
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	99

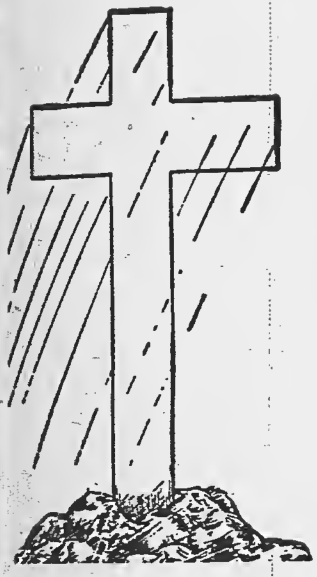
Mississippi Conference

Natchez—H. M. Bullock	10
Bolton—A. M. Broadfoot	7
Bay Springs—H. E. Raley	5
Carthage—J. S. Noblin	14
Epworth, Biloxi—(Dist. Conference)	25½
Hattiesburg—B. M. Hunt	4
Pachuta—G. Eliot Jones	12
Pascagoula—E. W. Ulmer	41
Scotland—W. R. Irving, Jr.	10
Fayette—M. H. Wells	8
Shubuta—C. H. Strait	13
Long Beach—Jas. L. Sells	5
Moss Point—A. J. Boyles	4
Lena—J. H. Dillard	4
Lorman—D. E. Vickers	9
Adams—S. B. Watkins	5
New Augusta—H. B. Hilbun	37
Grace, Jackson—W. B. Alsworth	16
Meridian, East End—Mrs. C. M. Martin	4
Meridian, Poplar Springs—G. E. Allan	5
Roxie—R. E. Alsworth	8
Georgetown—W. Baylis Alsworth	4
Pelahatchie—R. I. Moore	7
Raleigh—Murray Cox	3
Chunky—J. H. Cameron	4
Fannin—Norman Purvis	4
Collins—T. R. Holt	7
Yazoo City—R. H. Clegg	35
Gloster—R. A. Allums	5
Harrisville—W. J. Dawson	4
McComb—F. E. Dement, Jr.	6
Meadville—Wesley Ezell	9
Canton—J. L. Carter	7
Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	17
Homewood—R. E. Case	3
Hazlehurst—C W Wesley	20
Summit—T. E. Nicholson	3
Bucatunna—E. D. Simpson	3
Brooklyn—E. E. Samples	4
Moselle—J. A. Bridewell	4
Vaughan—J. H. Grice	5
Meridian—T. J. O'Neil	5
Gallman—W. L. Blackwell	4
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	10
Jackson—R. H. Kleiser	6
Decatur—D. R. O'Connor	12
Centreville—D. M. Ulmer	22
Lucedale—Wm. Fulgham	14
Philadelphia—G. A. Broadus	5
Prentiss—Roy Wolfe	28
Cross Roads—D. P. Yeager	7
Brandon—G. L. Oliver	25
Galloway Memorial—C. G. Chappell	16
Madison—L. T. Nelson	6
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	124
Anguilla—E. A. King	5
Satartia—F. J. Jones	13
Silver City—B. M. Lawrance	15
Gibson Memorial, Vicksburg	20
Washington—A. W. Wilson	9
Miscellaneous	76

North Mississippi Conference

Amory—R. G. Moore	16
Lexington—A. Y. Brown	31
Kosciusko—J. L. McElroy	3
Holly Springs—Seamon Rhea	14
Noxapater—E. B. Sharp	5
Brooksville—W. M. Wright	8
Kosciusko—T. B. Thrower	5
Rock Hill—G. T. Sledge	5
Myrtle—W. M. Hester	17
Bellefontaine—C. M. Ray	4
Marietta—C. L. Ivy	3
Tishomingo—J. L. Nabors, Jr.	8
Dublin—W. R. Crouch	4
Winona—J. T. McCafferty	3
Pickens—E. C. Driskell	8
Acona—W. M. Langley	5
Minter City—W. P. Bailey	10
Ethel—E. G. Potts	10
Weir—J. N. Humphrey	11
Coahoma—M. E. Armstrong	3
Indianola—S. E. Ashmore	36
Ebenezer—E. M. Shaw	11
Sardis—J. O. Dowdle	3
Webb-Sumner—A. W. Bailey	18
Ruleville—W. C. Beasley	12
Coldwater—H. E. Finger, Jr.	3
Moorhead—S. A. Brown	5
Ripley—E. R. Smoot	4
Longtown—G. L. Nicholas	4
Shuqualak—R. A. Thornton	23
Winona—J. H. Holder	3
Como—W. H. Mounger	8
Itta Bena—R. T. Hollingsworth	22
Sallis—E. M. Allen	9
Jonestown—M. E. Armstrong	3
Potts Camp—Z. A. Jumper	12
Verona—W. C. Mattox	4
Water Valley—E. H. Cunningham	15
Rienzi—B. F. Bullard	13
Dublin—W. R. Crouch	4
Blackhawk—R. E. Wasson	8
Sunflower—J. W. Gibson	22
Victoria—B. D. Benson	3
Baldwyn—A. C. Bishop	7
New Albany—C. T. Floyd	29
Leland—W. B. Baker	5
Lula—J. C. Wasson	3
Becker—W. D. Waugh	6
Okolona—Marlin McCormack	10
Tupelo—W. A. Tyson	9
Mathiston—H. D. Suydam	4
Derma—J. D. Simpson	5
Corinth—W. C. Newman	59
Sidon-Cruger—W. S. McAlilly	6
Nettleton—W. C. McCay	17
Belmont—H. C. Lewis	4
Corinth—W. R. Goudelock	9
Fulton—E. L. Jernigan	5
Iuka—N. M. Hamill	6
Durant—H. P. Lewis	11
Tutwiler—J. V. Stewart	20
Olive Branch—N. N. Maxey	17½
Columbus—T. E. Gregory	26
New Albany—K. E. Clark	11
Arcola—E. S. Lewis	8
Greenwood—W. R. Lott	29
Swiftown—W. W. Brunner	6
Byhalia—W. W. Milligan	36
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	9
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	18
Clarksdale—J. H. Johnson	10
Inverness—T. M. Bradley	8
Tchula—W. T. Phillips	13
Vaiden—A. L. Davenport	26
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	5
Merigold—J. M. Guinn	4
Miscellaneous	72

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for power equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.
Phillips Brooks.

THE PRAYER-ROOM TODAY

We thank Thee, O Father, for the rich heritage that has come down to us from our forefathers; for the insight and genius which, in the Light, enabled them to devise a free yet orderly society. We rejoice in the liberty which they won for us at so great cost. May we, in our turn, do as well for our generation. Amen.

Vol. 90. No. 21.

NEW ORLEANS, LA.,
THURSDAY, MAY 27, 1943

The Old Church Speaks

By Lulu S. McCumber

For a century I have reigned upon this hill
And through the eastern gates have watched
The glory of the dawn;
I have seen the slow years work their will
Upon the lives of those now passed and gone.

The many generations came and went,
Men and women with their hearts aglow
With love toward God, their lives well spent,
With courage in their souls.
All this I know, for I have watched them through
This hundred years and knew them well;
I knew them in their goodness and their sins,
Their joys and tears . . . and in the end
I listened to the tolling of their bell.

Through my wide-open doors I hear the mighty throng,
Still young, some sober-minded and some gay;
I hear their many voices raised in song
With the coming of each holy Sabbath day.
Within my walls they keep the lamps of love alight,
The love of God; to all, His kindly will.
At morning, noontide, dark of night,
My spire guides them homeward, heavenward, still.

—The Christian Leader.

WALLET OF THE WEEK

THE DATE OF THE CRUCIFIXION, which has been long a subject of conjecture and controversy, has now been fixed by the Catholic Biblical Association as April 7, A.D.30. The factors in reaching this conclusion were the Gospels, astronomy, the records of ancient historians, and recent discoveries of Egyptian papyri. The collation of facts and the reasoning by which the conclusion was reached are impressive. The findings may not satisfy every person, but they will give a better understanding of the approaches to the subject.

* * *

THE DISCOVERY OF CAT-EYED MEN has resulted from the selection of men for deck duty by the Royal Canadian Navy. It is said that the human eye has separate sets of cells for day and night vision, and that the same person may have an eagle vision by day and be almost blind after dark. A new secret instrument makes it possible to calculate accurately the degree of night vision, and to detect the few who have "cat eyes." Men so equipped by nature constitute a very important factor in military activity at night.

* * *

PROTESTANT GAINS IN BRAZIL, according to a dispatch from Geneva, Switzerland, are steady and sizeable. It is reported that there are now nine hundred thousand Protestants including natives and non-Brazilians. Seventy-eight new mission centers have been established and Protestant parishes now have 582,183 members. These figures were published because of Roman Catholic protests against Protestant missions and missionaries in South America with a demand for their withdrawal. President Vargas insists upon complete religious liberty for all groups.

* * *

JAPANESE PERMISSION FOR THE BIBLE IN PRISON was revealed by Bishop Houslett, lately repatriated from Japan where his diocese was South Tokyo. For the first six weeks he was allowed nothing to read, and when his request for a Bible was granted, it turned out to be a Bible presented to the prison in 1917 by the Bible Society. The Bible is not "vetted" before it is given to prisoners. When the Bishop was allowed his own devotional books the Bible was passed on to other prisoners, and some of them who had never seen one before, read it from cover to cover.

* * *

THE HEART SHIELD BIBLE is an armor-plated Bible which has been prepared for the use of soldiers in the trenches. Worn over the heart, it is said to protect that vital organ from bullets, bayonets, and shrapnel. The Bible ranges in price from $1.95 to $6.95, and the purchaser has a choice of six cover inscriptions, among them "God's Weapon," and "To My Sweetheart." It is manufactured by the Know Your Bible Co., of Cincinnati with the Gerson Brothers, of Stutz Products of New York, as distributors. Despite the criticism of a New York newspaper, the sales have been brisk.

THE REPUBLIC OF ANDORRA is a diminutive state located in the Pyrenees Mountains on the boundary between France and Spain. It is a predominantly agricultural community of some five thousand souls. It is free and has suffered few of the privatoins inflicted upon other European countries. Its one radio station has, however, been restricted to broadcasts of music, mainly waltzes. It is not permitted to even mention the war. At the present, it appears to be thriving at the expense of refugees who are willing to pay a fee to get from France to Spain.

* * *

BRAZILIAN RADIO CRYSTALS from the inland mines of that country have achieved a sudden importance on account of the war. In 1932, the United States imported three hundred and seventy-four pounds of these quartz crystals at one and one-half cents an ounce—a total outlay of less than one hundred dollars. The price has now advanced to four dollars per ounce and the total imports for 1941 exceeded one hundred thousands pounds. Included in the imports of 1941 was a near-perfect crystal weighing one thousand pounds.

* * *

MEASURES FOR DRINK CURTAILMENT are said to have been taken by all the active participants in the war except the United States. It is difficult to understand the demand for all-out sacrifices on the part of civilians and the need for sober and clear-headed soldiers in the face of the continued distribution of alcoholic beverages without restriction. The thoughtful citizen feels that it is of a piece with the stupendous waste in man power and money at the expense of the American tax payer. Even Japan has governmental restrictions on alcoholic beverages.

* * *

PRESENT DAY METHODISM IN ENGLAND, according to a writer in the **Methodist Recorder**, is experiencing two rather surprising facts. The first is the "profound sense of dismay, especially among the younger ministers, at the conditions of present-day Methodism." This seems to have reference to the impossible load of work which the ministers are expected to carry, or let the work suffer at vital points. The second fact is thus stated: "The circuit fund, which provides for the maintenance of the ministry, remains the least popular of all Church funds."

* * *

PARAAMINOBENXOIC ACID, called PABA, is a B vitamin constituent of body cells which has a peculiar ability to absorb ultraviolet rays of sunlight. Its absorption of ultraviolet rays causes artificial sunburn and, paradoxically, an ointment prepared from the chemical cures the very thing which it causes. It will not be on the market for some time, as toluene, now reserved for the manufacture of high explosives, is basic in its preparation. It is said to have advantages over other sunburn cures and will doubtless come into general use when the war is over.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

BIBLE-CENTERED THINKING

The caption of this editorial is taken from the letter of a layman, a lawyer, which we received a few days ago. He feels that there is need to "stimulate Bible-centered thinking." His phrase set us to meditating upon what is really central in the thought-life of the Church. Frankly, we hear quite a deal more about local organizations and some form of social or industrial propaganda than we believe is consistent with Bible-centered Christianity. We wish that this layman's phrase might cause every churchman to consider seriously what is really central in our thinking in this day of utterly confused ideals and chaotic morality.

Published sermon themes often indicate a complete abdication to popular issues and interests which are local rather than eternal. Even when they do not, the sermon itself often takes that course. Too much preaching and teaching use theological concepts and Bible texts as pegs upon which to hang current propaganda. Instead of the Scripture being used as the highway to the mind and heart of God, it is made incidental to a program which is at least temporal if not selfish. It avails nothing to say, as one of our readers wrote us, that "The clergy strongly reflects lay attitudes at all times." That argument admits for both pulpit and pew a thoroughly time-centered thinking.

We do not mean to say that social and industrial issues may not be involved in the legitimate interpretation of any Scriptuure message, but we are saying that such interests are incidental and the permanence of an appeal in their behalf will depend upon it being rooted in the changelessness and the inerrancy of Divine truth. Without this we only set up the claims of one group against those of another group, and we destroy every semblance of the universality of the Divine message. It is an interest-centered rather than a God, or Bible-centered sermon, and the true horizon of the Church cannot be discovered by that process. It is often said that the spiritual literacy of church people is alarmingly low, and so it is. We wonder if that may not be due in part to the fact that preachers and laymen alike engage in thinking which is social and economic-centered rather than Bible-centered? We are in hearty sympathy with our lawyer friend. We must "stimulate Bible-centered thinking," for without such the Church, even though it bear the name "Christian," is pagan and powerless. Worst of all, there is a social and intellectual up-to-dateness which is pure religious camouflage.

ADVERTISING AS A METHOD OF EVANGELISM

At a conference of publicity experts and business people in London recently, two ministers were the invited speakers. The subject under consideration was the need for modern and more effective church publicity. One of the preachers, a Methodist, having a great publicity background in Mr. Wesley, had also wide experience in advertising. He was therefore able to speak with a measure of confidence and understanding both as to the value and the type of publicity needed. He declared that the need is not for "stunt" advertising, but for the presentation of a message which may be the means of winning men to Christ. He took the position that the function of church advertising is to "canalize" the minds of men so as to make them peculiarly accessible to the Gospel. This means that the advertising should itself be an evangelistic message, not an appeal for attendance upon some particular service with the chance of being disappointed. The speaker urged the use of panels in buses and street cars as a means of sowing gospel seeds in minds during idle moments—redeeming the time.

Most of those present were either business people or advertising experts, all of them primarily interested in the commercial aspects of advertising. The surprising thing was that the thrilling moment of this address, packed with wisdom and understanding, came when the speaker concluded with a reference to John Wesley, the Oxford don and horseback evangelist, who chose the printed page as the most direct and effective way he knew to the hearts of the people. In our day, church advertising revolves around some congregational center, and we have largely abandoned the outdoor and evangelistic phase of it to small cults who post messages on the highways, or scrawl scripture texts on fences and walls. It is altogether possible that the effect of these appeals is greater than the average churchman may think. People today are much the same as they were in the days of Mr. Wesley. Printed messages are like a steady beam of light from a star playing upon their minds and hearts. The continuous impact of such messages will surely find some who would be missed otherwise.

TWO MORE DISTRICT CONFERENCES

On Thursday of last week the editor had the pleasure of looking in upon two more district conferences. At Sterlington, Rev. H. N. Johnson had a splendid representation and a good conference, and Rev. H. E. Pfost, and the local congregation, did the entertaining in a manner which will cause regrets to those who failed to share their hospitality—especially the delicious and bounteous barbecue served on the American Legion Club grounds. It was a splendid conference in all respects, personnel, reports, and entertainment.

The following day we were present at Bunkie, where Rev. R. R. Branton made his maiden appearance as director of a district conference. He took nothing for granted and every detail of his work was well in hand. Rev. A. W. Townsend, Jr., and the good people of Bunkie rose to the occasion in their entertainment. Their beautiful and well-appointed educational building made a very effective setting for the substantial plate lunch with cold and refreshing Coca-Cola attached. The conference augurs well for the year's work, and the splendid manner in which the host pastor and church took over the task of entertainment at the last moment will be remembered as an act of Christian grace and graciousness of the noblest kind.

THE ADULT STUDENT AND THE TRINITY

Under the above caption, a writer in this issue calls attention to some implied interpretations of Scripture. It appears to us that the controversy is with the American Revised Version rather than with the editors of our Church School literature. The dogmatic interpretation based upon prepositions reflects, as we believe, a complex of Dr. Philip Schaff, who was a member of the American Committee. We do not think that his dogmatism can be maintained in the face of disclosures in recently discovered papyri regarding the unscientific use of prepositions in New Testament Greek. This passage indicates some of the features which lend to the American Revised Version a dogmatic bias. We have never used it on that account despite its good qualities.

CAMP MEETINGS AND REVIVALS

The Jackson District Conference was held this year at an old campground, scene of revivals and camp meetings for over a hundred years. This particular campground is named Shiloh, but for the purpose of Methodistic reminiscence in general upon the subject of revivals, and especially this mode of holding a revival, so characteristic of the Southern scene before the Civil War and just after, this place, near Pelahatchie, Miss., will serve well as a type.

The old "tabernacle," heart of all camp meetings, is still there. Around the tabernacle are the "tents" in various states of repair. An old man of the neighborhood related to me how at first there was a "brush-arbor" before any tabernacle was built. In relating the history of this old campground I have given you in brief the history of every old campground, not only in this section but throughout the country. First came the "brush-arbor," then the more pretentious wooden structure. The shacks, usually built on a hollow square around the central building, were originally tents in reality, and the retention of the name for more enduring quarters is just a pleasant fiction of language to remind us of the "grand old days" when there were giants in the land, and when there was simple living but high thinking.

Dr. A. P. Hamilton

There is something haunting about these old campgrounds. They are still maintained in a sort of shabby gentility, but their glory is departed. Ichabod might well be written over the doorway. Characteristic of the sea-change through which we have gone as a church is the corresponding rise of summer assemblies. Bishop Vincent led the way to this new departure by the establishment of his famous Chautauqua Lake in New York. This was generally taken as a sign that as a church Methodism was coming of age—had already become sophisticated. Religious education soon emerged as the watchword of the day, and is still at the height of its popularity.

I heard a speaker at the old Seashore Campground Pastors' School several years ago, say: "After all is said, the old-fashioned revival was a sort of spiritual 'blitzkrieg,' you know."

There is no doubt that the revival, as a means, fell into disrepute, because there were too many in the business who were followers of Simon Magus, instead of the lowly Nazarene. All too frequently it has become big business, and when that happens, just as in the case of commercialized college athletics, the spontaneity and the inspiration go out of it.

But while it is inevitable that the revival should change form, its essence is of the very warp and woof of Methodism. When Methodism loses its fire, the glow of the "warmed heart," it will become just another ecclesiastical body, like so many others. A. P. H.

A SOLUTION

Shall we scrap the Old Testament, since, by and large, it presents an unworthy view of God? That is too easy. The correct remedy is to use it properly.

Today's leaders should constantly check their attitudes and their thinking lest they revert to their childish conceptions. It is not easy to free oneself from the conditioning of youth. We cannot quickly or easily cast off the mantle of Israel.

We must remember that others, many of them, have had the advantages of college Bible study and seminary training. Their conceptions, even more than ours, are more likely to remain the same as those received from the improper use of Old Testament in home and church. We must present God as the Father of all. He is the One Who has made of one blood all nations, the One Who so loved **the world** that He sent His only begotten Son. In the great revelation of Him there is neither Greek nor Jew, circumcision or uncircumcision, Barbarian, Scythian, bond nor free.

Assidiously we must work toward a more intelligent use of the Old Testament in the teaching of children. It is a false theory that our children will grow in their conceptions as did the Hebrews, from the early conceptions of the anthropo-morphic God who fought in the ranks of Israel to the high conceptions of the universal God given in the prophets and on to the even more complete revelation in Christ. Rather we shall find, as we do today, that men, conditioned in their early lives, are not able to fully emancipate themselves, that they persist in thinking of God as a national deity. It would seem better to teach our children first the fuller conception of God in Christ, gradually using the Old Testament as collateral material and as that only.

It is a tragedy that our churches and our Christian homes should ever teach men to conceive of God as a tribal deity, for such is not the God and Father of all, Who is revealed in Jesus Christ.—Presbyterian Tribune.

ARE YOU A PEACEMAKER OR A PASSIVIST?

"Let every man be fully persuaded in his own mind." Rom. 14:5; Gal. 6:4; Rev. 3:15; Luke 9:6,2; 11:23; 16:13; Mt. 6:24;12:30; Eph. 4:14; 5:17; Heb. 5:14; 13:9; Jas. 1:6, 8.

Do you recognize definite issues of Right and Wrong involved in this war? Yes or No ( )
1 cor. 10:21; 5:11; Eph. 5:11; 2 cor. 6:14, 16; 2 Thes. 3:6; Rev. 2:16.

Does your Christian consciousness encourage you towards Actionist conduct, rather than Passivist adjustments with wrongdoers? Yes or No. ( )
Mt. 7:21; 24; 12:50; 16:27; John 13:7; Luke 6:47; Col. 3:17; James 1:22; 2:14, 17, 24, 26; Rev. 2:23.

Do you have any Convictions, Principles, or Persons for whom you would endorse, support or participate in a war? Yes or No. ( )
Eccl. 3:8; 1 Tim. 5:8; 3:5; Luke 14:31; Mt. 8:10; Luke 7:9.

Do you believe a Christian as a Christian may appeal to the use of physical force to coerce where persuasion has failed? Yes or No. ( )
Mt. 21:12; Mark 11:15; Luke 19:45; John 2:15; Acts 18:10,17; 23:23; Mt. 12:2, 4; Mark 2:25, 26; Luke 6:3,4.

Do you believe it is not truly Christian to sacrifice a principle to appease the organized forces of evil? Yes or No. ( )
See text under question 1, and also 2 John 10; 2 Tim. 3:3,4; Rev. 2:7,17, 26; 3:5, 12, 21; 17:14; 21:7.

Do you believe in capital punishment for certain felonies? Yes or No. ( )
Mt. 22:2, 7; 21:41; Luke 20:16; 1 Peter 4:15.

Would you deliberately kill a man to stop him from wrongfully killing others? Yes or No. ( )
Mt. 22:2,7; 1 Tim. 5:8; 3; 5; 1 Tim. 2:4, 5; John 10:13.

Do you believe Parole Officials and Judges should dictate (rather than negotiate) the Sentences of Felons and Habitual criminals? Yes or No. ( )
Rom. 12:8; Rev. 9:11; Mt. 18:34; 5:26; Luke 20:16.

Do you favor a Dictated (rather than a Negotiated) treaty of peace with the Hostage-Killing governments? Yes or No. ( )
1 Cor. 10:21; 2 Cor. 6:14; 2 John 11; 2 Thes. 3:10; Eph. 5:11; Rev. 14:9, 10.

Do you believe strong people are under any obligation to assist weak people? Yes or No. ( )
Rom. 15: 1; 14: 21; Gal. 6:2; 6:5; 2 Cor. 8:13; 14; 1 Cor. 10:24; Luke 10:33; Mt. 7:12; 25; 35; Luke 16:16, 31. Ac. 20:35; 1 Thess. 5:14.

Do you favor strong nations assuming obligations to assist small or weak communities? Yes or No. ( )
Mt. 28:19; Mark 16:15, 20; John 3:16, 17; 1 Cor. 9:22; 8:11; Gal. 5:14; Ac. 1:8; Rev. 14:6.

The basic fallacies of Passivism will handicap us in securing and enforcing the peace as much as in winning the victory and it becomes us as Christians on the home and production front to be as wholehearted in our righteous determination as we expect those of our sons and daughters to be when they accept the disciplined and sacrificial responsibilities of the combat fronts.

As Mr. Willkie has so well pointed out in his report on the oneness of the modern world's interdependence, it behooves us to clarify our thinking as to principles and purposes, and to be determined as to the enforcement of the peace for which we are fighting.

A LAYMAN.

LAST REPORT CABLED TO THE GENERAL COMMISSION BY BISHOP LEONARD

"What can the folks at home do for the men overseas? Here are two things I have learned while in the United Kingdom that can be said in answer to that question: 1—Write the cheerful news; don't send your worries. 2—Do what you can to assure jobs and a future for the men returning home after the war.

"You have heard that the happiest day at an army post or a naval base is the day the mail arrives. But I have found that there are times when it is the unhappiest day.

"Too many mothers, sisters and sweethearts sob out their fears and their loneliness in letters. This is still true even after many appeals have been made to show more bravery.

"Here in England many officers and chaplains, and not a few enlisted men, have told of the depressing effect that word from home often has. One Red Cross worker told me, 'I sometimes dread to see the mail come, because many of the letters discourage our men. Please tell the people in America to write cheerful letters, not doleful ones.'

"Concerning the second point, chaplains tell me they are being asked constantly by enlisted men about what is going to happen when they return after the war. The men often worry about whether they will be able to obtain jobs. One Virginia lad said to me that he knew the men would give a better account of themselves if they could be assured that after their job overseas is done, they will find other work waiting for them at home.

"One magnificent thing to see is the attitude of the soldiers and sailors over there. I have talked now with scores who have returned recently from some combat zone. There is no whining, no complaining. They, of course, want the war to be over as soon as possible, and the injured are eager to return to battle to get on with the job.

"In one of the base hospitals I visited there were a number of British and American soldiers who had been wounded in Tunisia. I talked for some time with a lad from Illinois, who was recovering from wounds in the arm and leg. When I asked how he felt about being away from home in a hospital, he replied: 'Well, I should like to see my folks, but you know we must finish up the job, and I hope to be in Tunisia when the allies take over.'

"The importance of music—familiar American music—to these men was illustrated on one of my jaunts to visit a number of units. The trip was rather long and wearisome.

(Continued on page 9)

WITH THE PASTORS

THE PASTOR AND THE CHILDREN

By Charles O. Ransford

When Sir Henry Havelock, the English military leader and Christian soldier, entered Lucknow, India, after a prolonged siege, he exclaimed, "Thank God, we are in time to save the children."

In ruthless modern militarism women and children are the first sufferers. Hitler would destroy the children in invaded lands that the nations he would bring in subjection to his rule may have no young life to revive the nation and make possible a rehabilitation of the people whom he would destroy.

Modern war lords would destroy all childhood and youth. The Christian would spare and save. The most horrible chapters in this present terrible war are in the records of the destruction of family life, mothers, and children.

In every land the suffering from undernourishment and disease is appalling. Should the war continue for even a few more years, there will be no more Europe of large families and no children of healthful vigor to make possible a restoration of normal life.

In America, the let-down is in home life and child training. J. Edgar Hoover, Director of the Federal Bureau of Investigation, reports in 1942 an increase in the number of arrests of girls under twenty-one years of age from 9,675 to 15,068, or 55.7 per cent. The total arrest for boys showed a decrease of 3.6 per cent. But in serious crimes and drunkenness the increase was from 10.6 to 30.3 per cent.

The draft age for military service is now eighteen years. Experts predict, if the present conflict continues to 1945, seventy-five per cent of the children between the ages of fourteen and eighteen will be working in war factories. Approximately that proportion of the teen-age groups is now engaged in war production in England.

About one million single women are now serving in some capacity with the armed forces, and five and a half million women are employed in factories.

Our children are the seed corn of our national life. The future of the United States and the surviving nations after this war will depend on this generation of growing boys and girls.

This is no time for procrastination. Many pastors, parents, and church workers see this vital and urgent need and have inaugurated in the church, home, and school systematic efforts for the preservation of this young life, and their best possible teaching and training.

Childhood and youth week, or family week, as some prefer to speak, has been more generally observed by the churches of America this year than ever before.

God forbid there should be any neglect. These efforts should be continued. Every church should insist that every child of the congregation should be in the church school. The daily vacation school should have emphasis; where possible, the sessions should be protracted.

The church is the only operative child-teaching and training agency during the summer. The most diligent effort should be made to awaken parents and church school workers. We must begin with our children in their babyhood and hold them for the church. Our home life and post-war rehabilitation waits on our consecrated efforts.

CONFERENCE NEWS AND PERSONALS

Rev. H. B. Hysell, pastor at Winnfield, La., was in the city for several days last week and paid the Advocate office an appreciated call.

Rev. A. M. Shaw, of Oakdale, La., wishes to thank Mrs. S. F. Warden, of Pascagoula, Miss., and Dr. Forney Hutchinson, of Shawnee, Okla., for copies of books sent in response to his request for old books.

Rev. P. H. Fontaine, retired member of the Louisiana Conference, who has been living at Hermanville, Miss., has moved to Kentwood, La., according to request for change of address.

Rev. S. M. Butts, Conference Evangelist for the North Mississippi Conference, has just closed a successful revival at Collins, where Rev. T. R. Holt is the pastor. Bro. Butts has the last two weeks in June open and would like to have them filled.

Friends of Rev. and Mrs. A. M. Shaw, of Oakdale, La., will be interested to know that their youngest son, Rev. Joe C. Shaw, is now a chaplain overseas. After sailing almost around the world he is now in far-off India, where he has done some missionary preaching under the auspices of the British Methodist Church.

Rev. C. W. Crisler, retired member of the Mississippi Conference, is retired in name only. In addition to working in his son's law office in Jackson, Miss., he holds revival meetings from time to time. During the week preceding Easter he was with Rev. H. A. Gatlin, at Millsaps Memorial, and several weeks later he was drafted in the place of Dr. Otto Porter, who was ill, to hold a meeting at Morton, Miss.

WORLD SERVICE GIVING, HOUSTON AREA

From reports that have come to me, it is my belief that World Service Giving in the Conferences comprising the Houston Area is substantially higher this year than it was a year ago. Failure to get all such funds into the hands of the Conference treasurers by May 31st, however, will prevent the full amount from appearing in the report for 1942-43. The Church has a goal set for this year, which calls for an increase of from 10 per cent to 25 per cent in World Service Giving above last year's total.

I trust every pastor will do two things at once: First, see to it that all available World Service Funds in his charge are placed in the hands of his local treasurer. Second, see to it that his local treasurer remits all funds in his hands to the Conference treasurer by May 31st. It is our duty to let the Church know how nobly our pastors and people have responded to the call made for increased World Service Giving.

I confidently expect to see not only the Houston Area, but the entire South Central Jurisdiction register an increase much nearer 25 per cent than 10 per cent.

A. FRANK SMITH.

HOME-COMING DAY AT PARK AVENUE

Dear Dr. Duren: Park Avenue church family will observe "Home-Coming Day" Sunday, May 30, 1943. Morning, afternoon, and evening services will be held, and picnic dinner will be spread at the church at noon. All former pastors now living, and members of families of former pastors are cordially invited to attend the services and have fellowship together on that date.

Those who have served the charge who are now living are: H. W. Rickey, J. M. Alford, H. J. Boltz, W. W. Perry, H. T. Young, now a member of the Baptist Church; L. N. Hoffpauir, R. S. Walton, L. W. Cain, R. T. Ware, and W. D. Kleinschmidt.

Mrs. R. E. Smith (formerly Mrs. J. M. Henry) and Mrs. A. S. Lutz have relations with the church because their deceased companions once served the charge as pastor.

Fraternally,
SIDNEY A. SEEGERS,
Pastor.

AN EXPLANATION

Please allow this explanation to correct a wrong impression:

In behalf of my people of the Pittsboro and Bruce charge, I want to make this statement, which I hope will change the impression that must have been made on the minds of other preachers of the Aberdeen district when they read the report from the treasurer of the Conference of the amount of monies sent to Conference Treasurer up to the first of May, and mailed out by Bro. Golding, the district superintendent, without any explanation.

Our second quarterly conference was held the 25th of April. Our report was made to the Conference Treasurer on April 27th, and our payment was two and one-fourth times as much as was really reported. And the report was dated April 30th and mailed out by Bro. Golding May 9th. We ought to have all our quarterly conferences earlier or our reports later over the district.

Please don't let any one think we are not holding up the cause of our church regularly and reporting promptly, and paying to all the causes without discrimination. We paid everything in full last year, and we will this year.

I make this in fairness to my charge and the local members.

Respectfully yours,
H. R. McKEE, Pastor.

VICKSBURG DISTRICT CONFERENCE

The 1943 session of the Vicksburg district conference met at 9 o'clock a.m., May 7, in the Gibson Memorial Methodist Church, Vicksburg, Miss., with the district superintendent, Rev. O. S. Lewis, presiding.

We had more than just another district conference. There was definitely a "spiritual note" throughout the entire day. The attendance was not as large as we have seen, but the reports were very encouraging. The present indications point to a general growth in the district this year.

The high points of the conference were the talks, testimonials and reports given by the laymen and the laywomen. After each pastor gave his report, Bro. Lewis gave the delegate (or the delegates) an opportunity to have their say. One testimony we had was well worth the day and trip to the conference.

Gibson Memorial Methodist Church always entertains royally.

A. W. WILSON,
Secretary.

RUSTON DISTRICT CONFERENCE.

The district conference of the Ruston district, Louisiana Conference, met in Arcadia, La., May 11, 1943. Dr. D. B. Raulins, the district superintendent, was in charge.

A large delegation was present for the opening service, and a very fine session of the conference was enjoyed by all present. Dr. Raulins led in the morning devotion, after which Rev. W. D. Milton was elected secretary, and Rev. J. W. Ailor was named assistant.

The roll of the conference was perfected, committees were read by the secretary, and visitors were noted. Among those visiting the meeting were Dr. E. C. Gunn, of New Orleans; Rev. W. E. Trice, of Baton Rouge; Mr. Henry Cain, chairman of the State Tax Commission; Dr. F. M. Freeman, Dr. A. M. Freeman, Rev. Bentley Sloane, Rev. R. T. Ware, Rev. and Mrs. G. A. Morgan, of Shreveport.

Some of the high points in the meeting were the reports of the pastors on the state of the Church, and from this we gathered these figures: New members on profession of faith, 136; otherwise, 156; Dedication Week offering, $1,800; Moral and Civic Foundation, $168; paid to date on Benevolences, $4,189; Orphanage, $8,880; and to the Memorial Mercy Home-Hospital, $346.

A special laymen's meeting was held, and plans were set up to organize a "Methodist Men" group in every charge in the district. Also plans for a Summer Adult Camp at Caney Lake were made. A date for July 24-25 was set.

Two young men of the Jonesboro church

LUZIANNE
COFFEE
100% Good

were licensed to preach—Douglas Richardson and James Fowler. They both plan to enter Emory University this fall.

Rev. G. W. Dameron was present and represented the educational program of the church, stressing the Pastors' School and the summer camps. He also introduced Miss Roberta Dillon, who spoke in behalf of the Wesley Foundation work.

The reports of the committees were given and revealed that every phase of the work—Woman's work, Young People's work, and the Laymen—was showing signs of a great year, for which we are thankful, and take new courage, and find new strength in these trying days.

The good people of Arcadia were kind in their hospitality and made the day pleasant for us all.

We adjourned with the singing of "Blest Be the Tie that Binds," to meet next year in Dubach.

D. B. RAULINS, D. S.,
W. D. MILTON, Secty.

GREENWOOD DISTRICT CONFERENCE

The Greenwood district conference met in the historic Methodist church in the hospitable little village of Black Hawk. Rev. R. G. Lord, affable and efficient district superintendent, presided like a veteran. The attendance was large and most encouraging reports came from all the charges of the district. A number of the charges reported half the benevolences and other connectional claims of the year paid to date, and Moorhead and Sunflower reported these claims paid in full.

Good increases in membership on profession of faith were reported, and all the interests of the church are being well cared for in the Greenwood district.

A number of visiting brethren were present, representing causes which are close to the hearts of the people of the Greenwood district. The editor, Rev. W. L. Duren, represented the New Orleans Christian Advocate; Dr. Henry Hedden, superintendent of the Memphis Hospital, gave a most encouraging report of our hospital work. Rev. T. B. Thrower, of Kosciusko, spoke in behalf of the Golden Cross. Dr. J. G. Snelling told of the splendid work of mercy being done in the Memorial Mercy Home-Hospital in New Orleans. Mr. E. A. Tanner, of Indianola, was present and gave a report of Conference finances, showing we are much in advance of last year. Mr. Fred McDonnell gave a splendid address in behalf of the Orphanage in Jackson.

At the eleven o'clock hour, Dr. W. L. Duren, editor of the New Orleans Christian Advocate, delivered a thoughtful and inspiring sermon on the Church. Black Hawk was on Dr. Duren's home charge in his boyhood days, and the atmosphere of his early home territory seemed to give him added inspiration. He was heard with much interest and profit by the conference.

Cruger and Lexington invited the conference for next year, and by vote Lexington was selected.

A. Y. BROWN, Secretary.

REPORT ON OUR HOSPITALS AND HOMES

At the recent district conference held in Indianola, Miss., the report on our hospitals and homes was submitted by the committee appointed by the district superintendent, Rev. J. W. Ward, and the conference asked that the report be sent to the Advocate. Here are some of the items in that report: The Memorial Mercy Home-Hospital of New Orleans, under the supervision of Rev. J. G. Snelling, of the Louisiana Conference, is doing a great work. Last year they received 89 patients, and there were 40 there at the beginning of the Conference year. During the past year, 82 babies were born in the Home, and six others were sent there immediately after birth. The past Annual Conference asked each pastor to see to it that a special offering was made for the Home on the second Sunday in March, or as near thereto as possible.

Attention was called to the great work being done by the Methodist Hospital in Memphis, Tenn., of which Dr. Henry Hedden is the capable superintendent. Last Conference year was the greatest year in the history of this hospital. More patients were received and more work done than in any former year. More than $150,000 of free service was performed by this Hospital during 1942. They have greatly enlarged their facilities for service, adding a large annex at a cost of something over $500,000, and recently they have bought the Eye, Ear, Nose and Throat Clinic and will operate it in addition to the main hospital. See the Golden Cross advertisement in a recent issue of the New Orleans Christian Advocate and heed the call of the Conference Director, Rev. T. B. Thrower.

The Methodist Orphanage, in Jackson, is another institution in which we are all interested. Mr. Fred McDonnell is the superintendent. They have from 160 to 175 children in the Home all the time. Sometime ago the superintendent reported that 34 of our boys reared in the Home had enlisted under our flag and had gone out to fight for our country and our homes. Five of these boys have made the great sacrifice. The Home is doing well. The boys' dormitory has been repaired and painted inside and out, and new fixtures have been placed in bath rooms and elsewhere. Fire escapes have been added and new furniture installed. The heating plant has been repaired, and the children are as comfortable there as they would be in the best of our homes. The superintendent reported that they had 900 quilts to serve about 175 beds. That sounds good to many of us.

In the early part of the past Conference year we had the great loss of the Board Chairman, Mr. J. H. Sherard, who had given much time and service and money to the Home. We are most fortunate in securing the services of Mr. J. Holmes Sherard, his son, to take his place on the Board.

At a recent meeting of the Board, Mr. Vaughn Watkins was re-elected chairman for another year; Rev. V. C. Curtis, vice-chairman; Rev. E. S. Lewis, secretary, and Mr. Fred J. McDonnell, superintendent.

The year 1942 was one of the best years in the history of the Home. It has more friends than ever before, and there are more people doing things for the children than ever before. The repairs have added much to the attractiveness of the buildings, especially on the interior. The management would be delighted to have the friends throughout the State to call and inspect the property.

The three institutions mentioned in this report are doing a great work. They deserve our support and our love. Let's keep them going strong.

E. S. LEWIS.

It isn't what you have in your pocket that makes you thankful, but what you have in your heart.

AN APPRECIATION OF MRS. H. H. CRISLER

By the Woman's Society of Christian Service of the Methodist Church, Port Gibson, Miss.

Mrs. H. H. Crisler was a member of this society from early womanhood, and was its recording secretary for years. She was seldom absent from a meeting till failing health made it impossible for her to attend, and she had to lay down the work she loved.

Her love for the work manifested itself in her cooperation in every way. She responded to all calls made upon her with cheerfulness and, as she was endowed with many gifts, her service was invaluable. Those who served with her through the years realize what she meant to the society.

Her faith in God was simple and unquestioning, and through that faith she gave her best to home and community.

Not only in the society, but as a Sunday School teacher for years, and a member of the choir from girlhood, she was one of whom it could truly be said that loyalty, faithfulness and sincerity were outstanding traits of her character.

She has heard the call to a higher and more beautiful service, and is now among those who sing praise to the Master they followed on earth.

As members of this society, we wish to pay tribute to one whose Christian character was an example to church and community.

It is desired that a copy of this tribute be sent to her husband and family, a copy spread upon the minutes of the society, a copy sent to the Port Gibson Reveille, and a copy sent to the New Orleans Christian Advocate.

KATE A. DRAKE,
MAUDE K. SHELBY,
ETHEL M. ALLEN.

HUMBLE HEAVEN

By Ruth Franks Whitton

Some folks kinda seem to think
That heaven's a glittery place,
With nary a dish in the kitchen sink,
An' you won't even need to wash yer face.

But me, I hope there's a sunlit stream,
A grassy bank 'neath the shelterin' trees,
A place to rest, an' think, an' dream,
While my soul's a-driftin' on the breeze.

An' I hope there's a place that aint bespoke,
Where the humble kin always feel at home,
A place in the sun fer my kind of folk,
Where we kin work an' be happy 'neath heaven's blue dome.

An' maybe I'll get to help tend the stars,
Or hang up the clouds, so soft and nice;
Or maybe I'll polish the golden stairs,
Or maybe I'll jes' ketch heavenly mice.

Then there's bound to be an awful mess,
With the angels a-moultin' in the spring.
There'll be duty fer all of us, I guess,
Makin' peace an' beauty to please our King.

It wouldn't be heaven if we couldn't use
Mind, an' heart, an' hand;
An' though there's some won't like my views
I hope there's work for each soul's demand.

This earth'd be heaven, it seems to me,
With nary a care and nary a blot
If folks'd all be what they oughta be,
An' not be a-pinin' fer what they ain't got.

PERSONAL NOTES AND INCIDENTS

The editor calls no names, a precaution against becoming involved in controversy, but we took a look at a preacher garden in the Ruston District recently and it is a good one. We did not see the others.

Mrs. C. A. Thompson, Columbus, Miss., writes: "My Advocate means more to me than I can tell and I enjoy it thoroughly each week." We genuinely appreciate such an expression of pleasure in the Advocate.

A letter from a friend speaks in high praise of Bro. Lydell Sims, news editor of the Chicago Advocate. Bro. Sims is a Louisianian and was a leader in young people's work before he launched into wider fields.

Rev. W. F. Roberts, pastor at Jena, La., was not able to attend the session of his district conference at Bunkie last week on account of illness. We sincerely hope that he may soon be fully recovered and at his work again.

Bishop W. W. Peele, in charge of the North Mississippi Conference, was scheduled to be the preacher at the Corinth District Conference on Tuesday of last week. He is in the midst of an episcopal itinerary of the conference.

Dr. B. C. Taylor, First Church, Alexandria, was at the district conference last week with an arm in a sling, due to a fall on the pavement in which he suffered a fractured wrist. He was apparently on the way to recovery from the mishap.

Friends of Mrs. Frances K. Pollard will be interested to know that she and her husband are sojourning in Clinton, La., where Bro. Pollard is negotiating a timber deal. It is only a brief sojourn and they will soon be back at their home in Alexandria.

Mrs Knox Austin, of Oak Ridge church, Route 3, Vicksburg, Miss., says that she misses Dr. Carley's editorial. This feeling is true of many others in our territory and we regret that Dr. Carley's health has not improved sufficiently for him to resume his writing.

Rev. E. W. Ulmer, pastor at Pascagoula, Miss., adds seven subscriptions to his splendid achievements, and five of them are new. He expects to get his assignment of fifty and "maybe a few more." It is the splendid loyalty of men like Bro. Ulmer which keeps the spirits of any editor up.

Among the men graduated from Union Theological Seminary recently, was Wiley H. Critz of Clarksdale, Miss. He received the degree of Bachelor of Divinity. He was the only man from our territory whose name appears in the list of Methodists graduating, but there were one each from Alabama, Texas and Virginia.

Mrs. John Marion Hill, of Ringgold, La., and a sister of Rev. John W. Courtney, Rt. 5, DeKalb, Miss., writes: "I have been taking your paper since September, 1942, and enjoy reading every bit of it, but read the Prayer Room first." Mrs. Hill says that she is a Baptist and we are glad that she finds in the Advocate spiritual help and refreshment.

A beautiful incident occurred at Rayne Memorial church on last Sunday when a Communion Service for use in ministering to the sick was presented to the church. It was the gift of the late Mrs. C. W. Blackshear who was long a shut-in and knew the value of such a ministry. The Service was ordered some time before her death, but delivery was not made until last week when she had entered through the gates eternal and the mystic symbol had become a personal reality.

A CORRECTION

Our attention has been called to the fact that our statement concerning Mrs. N. N. Maxey should have been Mrs. J. S. Maxey, of Marks, Miss. That was entirely the fault of the editor himself. He took down the note at the session of the conference when the statement was made and in the effort to interpret his abbreviated memorandum the error occurred. We are sorry and apologize to all concerned. We appreciate the fine spirit of Bro. N. N. Maxey for whom the error revealed the heart of many friends.

DEATH CLAIMS H. CLAY LIPSCOMB

H. Clay Lipscomb died at his home in Baton Rouge, La., on May 17. He was the oldest brother of Rev. T. D. Lipscomb, of Kinder, La., and of two other brothers, one living in New Orleans, and the other in Jackson, Mississippi. Bro. W. P. Lipscomb, the brother living in New Orleans, has many friends among preachers in Louisiana, and the same was true of his brother, H. Clay Lipscomb. The deceased had lived a Christian life for many years. A memoir giving the details of his life will be furnished in the near future.

PROGRAM FOR LOUISIANA PASTORS' SCHOOL

The program for the Pastors' School which will be held at Lafayette, La., June 7 to 11, has been mailed out. There will be two platform hours each day and the speakers will be Dr. W. A. Smart of Emory University, and Dr. John Versteeg, pastor of Walnut Hills Methodist Church, Cincinnati. Six courses will be offered: Christian Bases of World Order, taught by Dr. Edmund Heinsohn; Preparing and Preaching Sermons, Dr. John Versteeg; The Teaching of Jesus, Dr. W. A. Smart; The Church and America's People, Mrs. G. W. Dameron; The Nursery Child in the Home, Mrs. Roy Scales; and The Methodist Youth Fellowship, by Miss Clarice Bowman. Registration begins at 9:00 a.m., June 7; first class period at 2:30 p.m.; total cost, $8.00; and bring Bible, bed linens, towels, soap, kodak, fan, etc.

SUMMER CAMPS, NORTH MISSISSIPPI, CONFERENCE

The Christian Adventure Camp of the North Mississippi Conference will be held at Castalian Springs, Durant, Miss., from June 14 to 25. This camp is for boys and girls 12, 13, and 14 years of age. Rev. W. L. Robinson, Grenada, Miss., is dean, and Rev. J. E. Stephens, Corinth, Miss., director; the theme, "Pioneering for a Better World." A good staff has been secured and a good program outlined. For further information, write Rev. J. E. Stephens, Corinth, Miss.

The Junior Camp will also be held at Castalian Springs from June 28 to July 9. This is for boys and girls 9, 10 and 11 years of age. A full outline of the camp activities, including the program of activities and interests, has been issued and full details given as to costs and what to bring included. For more information, write Rev. J. E. Stephens, Corinth, Miss.

TAXIS AT LAKE JUNALUSKA

At the request of Lake Junaluska Assembly, the Office of Defense Transportation, Atlanta, Ga., has just issued a "Special Permit authorizing certain taxi service and the operation of taxi cabs in connection therewith" at our Assembly.

Enough gasoline has been authorized to our Assembly for Mr. Claude Medford and son (John) to operate two taxis throughout the entire season.

These taxis will meet all trains and highway busses which arrive at Lake Junaluska between 9 o'clock in the morning and 1 o'clock each night, and take the passengers with their baggage, at reasonable rates, to any hotel or home on the Assembly grounds.

In addition, one of these taxis will make two round trips to Waynesville on each week-day, one trip in the morning and the other in the afternoon, giving the passengers forty-five minutes or an hour in Waynesville for purchasing food and other supplies, before returning to the Lake.

The above taxi service, authorized and approved by the Office of Defense Transportation, ought to make the prospect of a summer trip to Lake Junaluska very attractive to those who can not come this year in their own automobiles.

W. A. LAMBETH, Superintendent,
Lake Junaluska Assembly, Inc.

DR. KEY WRITES ON WAR AND PEACE

Dr. D. M. Key, formerly president of Millsaps College, Jackson, Miss., and at present professor of Classics at Birmingham-Southern College, is the author of an interesting article bearing the caption, "In Time of War Prepare for Peace," which is featured in the May-June issue of **Christian Education Magazine.**

Dr. Key discusses trends in educational enrollments and ventures the prediction that the post-war period will see young people in teeming numbers returning to the college campuses. His thesis is that the Church should begin now to plan for a wise and adequate ministry to its college youth whose educational careers are at present being so universally interrupted.

Among other things, he urges the importance of building up the Student Loan Funds of the Board of Education in order that they may be better enabled to meet the increased demands which will fall upon them with the augmented college enrollments which he foresees.

This is not Dr. Key's first venture into the field of educational prediction. In 1918 he stood almost alone in prophesying unprecedented college enrollments following World War I. History indicates the accuracy of those predictions.

The May-June **Christian Education Magazine** is a special Methodist Student Day number, and its content is built around the forthcoming observance of that occasion in the local churches on the second Sunday in June. It is through offerings taken in connection with this observance that the Student Loan Funds are built up and maintained.

"The only true glory for a nation is to enlighten the world."—**Ex.**

BISHOP PEELE TO BE IN SARDIS DISTRICT

Bishop W. W. Peele will be in the Sardis-Grenada District on Sunday and Monday, May 30 and 31, respectively. He will dedicate the parsonage at Coldwater on Sunday morning; will preach and attend the third quarterly conference at Eudora, on the Lake Cormorant charge. On Sunday afternoon he will dedicate the parsonage at Horn Lake and then preach in Sardis on Sunday night. On Monday, he will go to Grenada to be with Bro. W. L. Robinson, pastor of the church there, and will visit Camp McCain and confer with the chaplains there, and will preach in Grenada on Monday night. He will also visit the Como Internment Camp while in Sardis.

J. O. DOWDLE.

MISSISSIPPI CONFERENCE PASTORS' SCHOOL

Outstanding leaders in The Methodist Church will be on the faculty of the Mississippi Conference Pastors' School, which will meet at Millsaps College, Jackson, Miss., May 31 to June 5.

Miss Oscie Sanders, who will offer the course, "The Church and America's Peoples," is an educational worker in the field, Joint Division of Education and Cultivation, Board of Missions and Church Extension, The Methodist Church. Miss Sanders came to the Woman's Division in September, 1941. Since that time she has been conducting educational conferences and seminars, assisting in missionary institutes and Officers' Training conferences, teaching courses in missions in Christian workers' schools, and speaking in the interest of the work of the Woman's Society of Christian Service. Miss Sanders is a Texan and received her education at Rice Institute, Houston, Texas; University of Chicago, University of North Carolina, and Scarritt College.

Dr. J. T. Carlyon, who will offer the course, "The Minister's Message for the Needs of Today," is the teacher of Christian Doctrine in Southern Methodist University. Dr. Carlyon, a native of Ontario, Canada, received his education at Missouri Wesleyan, Harvard, Boston University, and the University of Chicago. Dr. Carlyon has held pastorates in Missouri and Massachusetts.

Dr. William K. Anderson, who will offer "The Pastor and His Task," has been the Educational Director of the Commission on Courses of Study, Nashville, Tenn., since 1940. Dr. Anderson was educated at Wesleyan University, Columbia University, and Union Theological Seminary. He organized the Ohio Council of Churches and was its first secretary. Dr. Anderson was pastor in the Pittsburgh Conference for twenty years, with twelve years spent at Johnstown, Pa.

Dr. W. G. Henry, who will offer the course, "Understanding People," is now the pastor at First Methodist Church, Anniston, Ala. Dr. Henry has been a member of three General Conferences and served as a member of the Judicial Council of The Methodist Church. He has served pastorates at Galloway Memorial, Jackson, Miss., Tuscaloosa, Huntsville, Florence, and served on the Atlantic District of the North Georgia Conference.

Dr. A. H. Rapking, one of the superintendents of the Department of Town and Country Work of the Board of Missions and Church Extension of The Methodist Church, will offer the course, "The Church and Rural Welfare." Dr. Rapking has been identified with rural work for more than twenty-five years and is recognized as an authority in this field. He has filled pastorates in Ohio and Illinois, and for several years was head of the Department of Rural Leadership at West Virginia Wesleyan College, Buckhannon, W. Virginia, in which position he trained student ministers preparing to serve rural charges. He is now in his thirteenth year as the author of a weekly column, "Religion and Life in the Countryside," which is syndicated among 125 newspapers in West Virginia.

THE ADULT STUDENT AND THE TRINITY

My Very Dear Doctor: I am writing you as a Methodist pastor concerning some of the things that are coming out in the "Adult Student" of our Sunday School literature, from time to time. If in the event you can find space for printing this, well and good; if not, o.k. But I am sure there ought to be something done about it.

I am referring to the printed Scripture lesson in Adult Student, as of May 16th, the 16th verse, where it says: "for as yet, 'it' was fallen upon none of them; only they had been baptized 'intc' the name of the Lord Jesus." In my opinion, this is most subtle, and very subversive in its teachings. It is robbing the Triune God of His divinity, in the third person. Reducing God the Holy Ghost (Spirit) to nothing more than that of wood or stone, and removing from Him his Divine Personality.

If our great Methodist Church is going to accept the above version, and let it go at that, we might as well get those who are sending such chaff out for us Methodist pastors to endorse and teach; I say we might as well get them to re-write the Apostle's Creed, and thereby reduce the Trinity, or the Godhead bodily, to a god made by human hands, out of wood or stone or some other kind of inanimate material.

As a Methodist minister, I was taught that the God who devised the scheme of Redemption was a Triune God—"God the Father, God the Son, and God the Holy Ghost." I have so preached this doctrine in the colleges and universities, and pastorates, and evangelistic work, for the last twenty years. I have magnified the Trinity, the three in one, of equal force and power. I have tried to magnify the personality of the Holy Spirit, that he is a Person, the third Person of the adorable Trinity. That He (the Holy Spirit) comes into the heart and life of the child of God to dwell, and to help mold and shape the life to fit into the divine plan He has for every life.

Then further, the very idea of being baptized "into" the name of the Lord Jesus. I suppose they (who are responsible for all these mis-takes) would have us pastors when we baptize our converts to say to them: "I now baptize you 'into' the name of the Father, the Son, and the Holy Ghost."

I believe in constructive criticism, but do not let me come in contact with these modern stevedores, trying to unload this chaff upon my good people—my church I love better than my life.

I hope that the powers that be will hie to see that our great Publishing House, and especially our Youth and Sunday School literature, is kept free from this pedagogical heresy; because it is no peccadillo, but diabolical and devastating in its perfidious and malignant teachings. If I am wrong, I have been wrong all my life, and all my Methodistic training was wrong, too.

Your brother,
R. A. THORNTON.

LAST REPORT CABLED TO THE GENERAL COMMISSION BY BISHOP LEONARD

(Continued from page 5)

Presently, a soldier was heard to hum a part of a well-known opera. He was asked to sing, and promptly rendered parts of three operas. We learned later that he was Master Sergeant Emil P. Jallouk, of New York City, born in Palestine, a naturalized American citizen, a graduate of Emory University. Soon he had the entire car singing. They sang 'Old Man River,' and 'Silver Threads among the Gold,' then 'Jingle Bells' and 'The Man on the Flying Trapeze.' After a moment's pause, our sergeant led the group in singing 'Rock of Ages, Cleft For Me.' Verse after verse of that hymn was sung with an intensity of feeling I have seldom, if ever, heard equalled.

"To be associated with our Chaplains and our service men for days at a time is a rare privilege. Never have I been more proud of being an American."

WISE OR OTHERWISE

By Rev. James H. Felts

The girl who translated "Arma virumque Cano" I cry for arms and a man, was up-to-date.

The philosophy of life that stays on the receiving end of the line is punk. "Freely you have received, freely give."

We inherit fingerprints and footprints, but their meaning is all our own.

It is not easy to carry on against the demand for higher wages, lower prices, and something for nothing.

I call your attention again to the fact that an educated mule brays as loud and as long and raucous as the one with burs in his tail.

My first knife, bought with my own money, is still among the most valuable material possessions of my life.

"I can worship God just as truly on a Sunday fishing trip as in a church." But you don't.

Whales may be scarce in Washington, but minnows of the Sam Jones comment are in sufficient numbers to make people do "wishful thinking."

True or false? Rural ignorance is more deadly than city ignorance.

MARION INSTITUTE
ALABAMA'S ONLY ESSENTIALLY MILITARY SCHOOL
Next Semester Begins June 7, 1943
A standard four-year high school and junior college. Special courses for Annapolis, West Point, and Coast Guard Academies. Military Department designated by War Department as "Honor Military School." New Courses in all subjects, including Military Science, begin June 7th. Boys fourteen eligible to enroll in R. O. T. C. unit. All Departments fully accredited.
For catalogue, address COLONEL W. L. MURFEE, President, Marion, Alabama

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

June, 1943—Leadership Training Month

May 31-June 5th—Pastors' School, Millsaps College, Jackson.

June 7th-June 11th—Youth Assembly, Co-Lin Junior College, Wesson.

June 1st—Vacation Church Schools.

June Program, W. S. C. S.—"Across the Nation with Our Rural Workers." (Training Rural Leadership).

* * *

Rural Life Sunday

Many rural churches will observe May 30th as "Rural Life Sunday," and in that connection the "Progressive Farmer" gives "an Ideal for a Country Church," which might be used on the program:

"In a recent 'Atlantic Monthly" a minister tells the charming story of how he and his congregation built a church and concludes with this ideal for every Christian church, an ideal so beautiful in thought and expression that it might well become a classic:

"To it through the years young men and women will come to plight their marriage vows.

"To it little children will be brought to be dedicated to God in the beautiful rite of baptism.

"To it our dear dead will be borne for the tender offices of faith and hope and love.

"From its pulpit the good news of a gracious God will be proclaimed.

"From its altars will be distributed the sacred symbols of God's grace, validated by the love of which the Cross is the measure and the sign.

"We who built it dare to hope that our children and children's children will gather in it long after we are gone, to engage in the highest acts of which men are capable—communion with the infinite and eternal Creator Spirit to whom our spirits are akin . . . and to pledge their allegiance to the ancient loyalties which alone can transform this beautiful but shadowed world into a family of God, wherein men know and feel themselves brethren because of their common origin and destiny in Him."

* * *

Pastors' School

The program for Pastors' School has been mailed, and we hope by the time this is read many of our women have their bags packed, their bed linen, pillow and pillow cases, blanket, towels and soap "tied up" and are ready to go to Millsaps College and be school girls again!

We are all going to be rather dumb, since the text-books have not been available and we have had no opportunity to read them. However, we will start even and have the advantage of the college library to help us.

Several of our women have had classes under Miss Oscie Sanders in the School of Missions at Lake Junaluska, and we know that she is a very sympathetic and understanding teacher. So, let's give her a big class May 31st-June 5th.

National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

* * *

Youth Assembly

The Mississippi Conference Summer Assembly for Youth (15-23 years of age) will be held at Co-Lin Junior College, Wesson, June 7-11. The enrollment is being limited to 100 boys and 100 girls, so the most outstanding leaders of young people in our churches should be selected this year—those who will return to their local church and put into the youth program what was learned at the Assembly.

There has never been a time when we needed youth leadership more than we do today, so we hope that the women of our local societies will encourage the boys and girls to go to the Assembly.

* * *

What are we Going to Do?

During the month of May we have been studying the "Christian Family," and in that connection we have learned of the startling needs in our own communities.

"War conditions are helping the American community to re-discover itself. Common dangers, common privations and sacrifices, common efforts to contribute to the national endeavor, help to make us neighborly. A new sense of common cause and interdependence builds community life. The growth of community spirit can be a great asset to family life.

"Civic and social agencies, associations and clubs, schools and churches, are brought into a closer working relationship by the common need and the common cause.

"Among the special provisions for which war conditions call are: 1—Day nurseries, or day care of the children of working mothers. 2—Added play and recreational facilities for those whose home life is limited by the absence of the working schedule of members of the family (as night shift work). 3—Recreation and social life adjusted to new working schedules.

"Facilities which need to be enriched or used more are libraries, dramatics, amateur athletics, hobbies."

Schools are closing, college students are returning to their homes. What are they going to do during the vacation time?

Our church literature, current magazines, and government agencies are stressing the need for wholesome recreation, especially for teen-age boys and girls, and the church is being asked to assist with this service. If we employ their time in wholesome activities, they will not frequent questionable places.

Will your school building be closed all summer? How many days a week will the church be used?

Why not start a program to enrich the leisure hours of youth and adults alike? Write the Department of Christian Education of Adults, 810 Broadway, Nashville, Tenn., also the Cooperative Recreation Service, Delaware, Ohio, for helpful information.

If you want to know what the young people would like to do for recreation, ask them.

The vacation church school will serve two purposes: (1) To train and teach the smaller children and (2) employ as helpers the teen-age group.

All of this will take work, but it will pay the largest dividends of any work that the women of the local society can do.

Remember, this is your Christian Social Relations project for June: "To plan a program of recreation for the young people; to assist with daily vacation church schools."

* * *

Across the Nation With Our Rural Workers

We have just been reading the suggestions on page 68 of "A New Earth Wherein Dwelleth Righteousness," for the preparation of the June program, "Across the Nation with Our Rural Workers." (Our circle has charge of the program this time). We think it can be made a very "different sort of meeting, and are going to begin work on it right now!

* * *

Sorrow Comes to Mrs. Homer Frizell

News has just come to us of the passing away of Dr. Homer Frizell, of Vaughan, at 9:30 a. m., on May 13. We knew of the long illness of this splendid doctor and have kept him and Mrs. Frizell in our prayer lists. The funeral was held at Ellison church on the 14th.

Just as we expected, "Stella" is meeting this experience in a beautiful Christian way, and her friends in the Mississippi Conference extend to her their sympathy.

* * *

Life Memberships

Miss Ina Thompson, conference chairman of Life Memberships, has written to the local societies asking that a chairman be appointed in each society.

A gift of money to the cause of missions, in the name of some loved one, is a very beautiful custom and it is Miss Thompson's goal to help to spread the Kingdom of God on earth through this service.

The Memorial Memberships offer an opportunity to honor the memory of women who spent their lives in the service of the King.

Let's help "Miss Ina."

Hope must come out of what we have, or it is not hope, but a dream.—Pearl Buck.

Addressing a political gathering the other day, a speaker gave his hearers a touch of the pathetic. "I miss," he said, brushing away a not unmanly tear, "I miss many of the old faces I used to shake hands with."
—The Watchman-Examiner.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

One Day

By Lillian Hvid Running

I found one day in the city mart,
A chance for fortune and fame.
I crushed my brother and broke his heart;
The world but lauded my name.

They bore me home with praises and shout,
With smiles and favorite's nod;
The whole world slept and the stars came out—
I hid my face from God.

I found one day in the city mart,
A chance to straighten wrong;
I raised my brother and healed his heart;
The world but hissed with its scorn.

They drove me home with anger and shout,
With dirt and stones and with rod;
The whole world slept and the stars came out—
I raised my face to God.

* * *

Christian Social Relations

A big subject. Have you worked out plans for the year? Or quarter? Have you a Christian Social Relations Calendar? May is Family Month on that calendar. The following is the session's committee report, with a few notations added as we listened to explanations:

Recommendations of the Department of Christian Social Relations and Local Church Activities—

1. "The Church and the Present Emergency." The following suggestions are made for the guidance of the women of the Conference in the emergency situation which the nation faces:

We recommend:

a. That since we are limited in time, physical strength and financial resources, and these limitations require selection among the multitude of worthy calls that crowd each day, we urge our women to keep the needs and service of the church central in their thinking and in the budgeting of their time, effort and financial resources.

b. That each Conference society have a discussion of the report of the Durham conference at its annual meeting.

c. That we cooperate with the Government in the establishment of nurseries and nursery schools for the children of women working in defense industries.

d. That we cooperate with the Government in its program of re-directing the lives of women and girls in detention camps for prostitutes. (Ask the health doctor and nurse in your community what you can do).

2. Areas of Study. We recommend that we continue study in the following areas:

a. The approved course, "Planning for Peace."

b. Crime and delinquency; conditions in jails, prisons, and corrective institutions.

c. Classes in citizenship ("A Friend in Court," by Judge Camille Kelly).

d. Consumer Education.

e. Educational programs for parents (Sex Education, Adult Student, Christian Family, P. T. A.)

3. Legislation. We recommend that we support:

a. Bill 281, that provides for the extension of old age and survivors insurance of the Social Security Act to domestic and agricultural workers and employees in non-profit organizations.

b. The proposal for the Congressional Commission on American Peace Aims.

c. Federal aid to education.

d. Federal and State legislation against the sale of alcoholic beverages.

4. Social Action. Realizing no study is effective without a resulting activity, we recommend:

a. That we meet our responsibility for dislocated groups in army situations by providing wholesome recreation and Christian contacts for individuals and family groups.

b. Cooperate with other churches or community groups studying world peace.

c. Survey Negro community sections as to health, hospitalization, recreation, sanitation and police protection.

d. Work toward better teacher training facilities for Negroes.

e. Investigate conditions in courts dealing with youth, women and underprivileged offenders especially; and of conditions in our jails, institutions for correction of crime, and prisons, with a view to re-directing the lives of the offenders.

f. That we give immediate financial support to the Narcotic Education program, either by free-will offering or the sale of ten-dollar shares.

g. Send a Negro woman to the 5-day Holly Springs Leadership Training School, July 19-23. Total expenses, $7.75. Registration, 8:30 a.m.; first class 2 p.m., July 19.

h. We recommend that we use the C. S. R. calendars as a guide for study and directed activity.

* * *

Conference of White Southerners on Race Relations

During the second week in April, a conference of representative white Southerners, including business men, educators, churchmen, journalists, and spokesmen for labor, convened in Atlanta. These 97 men and women came from Georgia, Florida, Alabama, Louisiana, Mississippi, Texas, North Carolina, South Carolina, Tennessee, Kentucky, and Virginia. Ralph McGill, editor of the Atlanta Constitution, was elected to preside at the one-day session.

The following are paragraphs taken from their statement of policy:

"In October, 1942, a representative group of Southern Negro leaders met in Durham, N. C., and issued a statement in which they addressed themselves 'to the current problems of racial discrimination and neglect, and to ways in which we may cooperate in the advancement of programs aimed at the sound improvement of race relations, within the democratic framework.'

"Their statement is so frank and courageous, so free from any suggestion of threat and ultimatum, and at the same time shows such good-will, that we gladly agree to cooperate.

"We do not attempt to make here anything like a complete reply to the questions raised, nor offer solutions for all the vexing problems. We hope, however, to point the pathway for future cooperative efforts and to give assurance of our sincere good-will and desire to cooperate in any sound program aimed at the improvement of race relations.

"These Negro leaders rightly placed emphasis in their statement on discrimination in the administration of our laws on purely racial grounds. We are sensitive to this charge and admit that it is essentially just. They are largely dependent upon the good-will of the majority group for the safety of life, property, education and health, and their general economic condition. This is a violation of the spirit of democracy. No Southerner can logically dispute the fact that the Negro, as an American citizen, is entitled to his civil rights and economic opportunities.

"The race problem in any Southern community is complicated by our economic limitations. The white Southerner has an obligation to interest himself in the legitimate aspirations of the Negro. This means correcting the discrimination between the races in the allocation of school funds, in the number and quality of schools, and in the salaries of teachers. In public travel, where the law demands a separation of the races, primary justice and a sense of fair play demand that facilities for safety, comfort and health should be equal. The distribution of public utilities and public benefits, such as paving, public health, and hospital facilities, playgrounds, should come to the Negro upon the basis of population and need.

"It is recognized that there is often practical discrimination by some peace officers and in some courts in the treatment of Negro prisoners and in the abrogation of their civil rights.

"In the economic field, unquestionably procedures should be undertaken to establish fully the right to receive equal pay for equal work.

" "That there are acute intricate problems associated with two races living side by side in the South cannot be denied. But these problems can be solved and will ultimately disappear if they are brought out into an atmosphere of justice and goodwill. The ultimate solution will be found in evolutionary methods and not in ill-founded revolutionary movements which promise immediate solutions.

"We agree with the Durham conference that it is 'unfortunate that the simple efforts to correct obvious social and economic injustices continue with such considerable popular support, to be interpreted as the predatory ambition of irresponsible Negroes to invade the privacy of family life.'

"It is futile to imagine or to assert that the problem will solve itself. The need is for a positive program arrived at in an atmosphere of understanding, cooperation and a mutual respect."

These are only a few of the topics taken up by the group conferring in Atlanta. We suggest that you secure a copy of the Durham Paper for study and discussion, then

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Copy for this page failed to reach us.—Editor.

CAN THE CHURCH SURVIVE?

Periodically somebody raises this question. It is good they do. For in asking it we force ourselves to face some vital issues and facts that we otherwise might ignore. In every age some men have doubted that the Church could carry on. Today there are those who say it has come to the end. It will not be long now. It is outmoded.

That the Church is having its difficulties, no one can deny. Russia continues to be hostile to it in spite of signs of reform. Certainly the treatment given the Church in Germany and the occupied countries is not very conducive to its welfare. Quisling in Norway, and his counterparts elsewhere, are tough on it. Even in these countries commonly called Christian, the preoccupation with the priority of war has made religious work difficult. But more than that, the spirit engendered by the war around the world has a bad effect on the principles for which the Christian religion stands. Juvenile delinquency, and breakdown of the home and kindred evils, tend to break down the Church because they destroy the higher values in society upon which the Church depends.

Yes, a black picture can be painted of the Church's future. Pessimists who have been waiting their chance to predict its doom have an abundance of source material. The papers are full of it. The air is blue with it and the ether waves shout it. But in the midst of all this the Church will survive, thrive and succeed. No, this is not just wishful thinking. There are sound, hard, and reasonable facts behind it. Here are a few.

The very evils which contribute to the breakdown of the Church are the evils that make the Church all the more necessary. This is one of the best reasons why evil can never overcome good. By indirection it causes its own destruction. Temporary setbacks are to be expected but they are only temporary. The Church will go on carrying its message to a needy world, and the more needy the world becomes the stronger will be the efforts to meet those needs.

There is abundant proof to show that this is what is actually happening. Cooperation between the denominations was never more harmonious. Missions, orphaned by the war in various countries, have been supported by other denominations. Funds have been raised to assist those churches destroyed by the war. The religious needs of the men in the armed forces have called forth a generous response by Christians everywhere. Missionaries in the war zones have lived as heroically as soldiers on the battlefields. The bad in the war is bringing out the best in the Church.

Moreover, the difficulties encountered by the Church are no different than those experienced by hundreds of other institutions, and are no better reasons why the Church will fail than that these other institutions will fail. Nobody predicts the destruction of the schools and universities. Yet the war is every bit as hard on them as it is on the church. A high school principal the other day declared that one out of five boys in his school had left to enter the armed forces or defense work. The difficulties of the colleges and universities are well known. Some have had to close for lack of students.

Despite this, nobody in his right mind thinks that schools are things of the past and are only waiting a post-mortem. If those who predict the failure of the Church are consistent, they will also predict the failure of our schools, hospitals, asylums and every other institution that reveals the esteem we have for human personality.

There is another fact among many that could be listed why the Church will not fail. It is the power the Church has for self-reform. The Church may be due for an overhauling. It has been overhauled before. Martin Luther and John Wesley were responsible for some important adjustments. But an overhauling must not be confused with disintegration. We can overhaul and not destroy. The Church has always been adept in doing the former to itself.

So you ask, Can the Church survive? Look around you. Only a blind man who is himself dead spiritually, will doubt that it can.—Editorial in Michigan Christian Advocate.

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METHODIST STUDENT DAY

A college education, both for the individual student and for the family which supports him, in many cases becomes an enterprise of financial effort. In these cases, if an individual comes from a family of meager means, he often has a sense of lonesomeness as he attempts to "earn his way" and try to get an education at the same time. Many times it means that college students, while pursuing the academic program, are forced to live under conditions of extreme financial stringency. For these students the college experience represents a more or less lonesome leap of faith into an unknown future.

The Methodist Church, a nurturing agency of the Christian life, throws around the student a fellowship of supporting faith. Through the collections received on Methodist Student Day, a Student Loan Fund is established, the purpose of which is to help needy students. It enables the church to be putting into the lives of the hard-working, sacrificial college students a feeling of faith not only in their own future but also a belief in the future of the church itself. Thousands of leaders of our church have been men and women who, through this Fund, have been nurtured, helped and encouraged.

The outlook for future leadership in these dark days is not as bright as it should be. In spite of the fact that large numbers of college students are in the armed forces, the fact remains that there are still great hosts of college men and women who need help in completing their college education. It will be inevitable that our church and the world community will need leadership for Christian reconstruction. These leaders are now in training and the resources of the church should be made available to them at this time to strengthen them and support them in the training process. The darkness of the darker day may be made light if the leadership of enlightenment is made available. The Methodist Student Loan Fund helps to do this.

PERSONAL RESPONSIBILITY

By Mrs. Irvin Rowland

"So then every one of us shall give account of himself to God."

Is another person's failure to be true to himself, to others, or to life in general an excuse for me to be unfaithful in my personal duties? If another deals unjustly with me, does that give me permission to return evil for evil? Certainly not—for who but I am responsible for the way I act? True, the influence of others may be deeply embedded within me, but it is my privilege to get rid of all undesirable attitudes. It is my privilege to pattern my life after Jesus, who gave love for hate, understanding for ignorance and suspicion, and good for evil. Therefore, my duty is clear—I must respect truth, mercy, and justice, for God will call me, alone, to give an account of myself. I cannot accuse others for my own unfaithfulness—the blame will fall on me.

Likewise, it is needless for us to lower our standard of righteous living because of others' disrespect for it. They, too, will be called to account for their neglect and injustice. They, too, will feel the penalty of sin. God's spiritual laws are just as stable as the physical ones. Regard for and cooperation with them yield the fruits of right living. Disrespect of them carries the harvest of sorrow and regret. Thus, it behooves each of us to be true to ourselves to the best of our ability, regardless of the actions of others.

PAGE THE MUSEUM OF NATURAL HISTORY

The editor of a weekly magazine says that he received a letter recently in which the writer called him a "pertinacious oleaginous gigolo" and a "twitterpate." Freely translated, this means a stubborn, oily and sparrow-headed cabaret dancer. It is probable that the irate correspondent didn't like something which the editor said. The editor feels that he was rated as first-class in one particular at least, but a "critter" like that described by the writer of that letter would be tops in anybody's museum of natural history and a curious public would await the opening of the doors for such an exhibit with breathless interest.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
MAY 30, 1943

By Rev. W. C. Newman

THE CHRISTIAN AS A CITIZEN

Lesson Text: 1 Peter 1:1; 2:9-25.

Golden Text: Honor all men. Love the brotherhood. Fear God. Honor the king.
—1 Peter 2:17.

W. C. Newman

"Political parsons" is a contemptuous phrase that is not new. The oldest known bit of English literature contains that phrase, and I have no doubt that the ancient Hebrews of the time of Amos had one that is synonymous. It refers, of course, to any minister who dares to challenge the evil in the current government.

The "separation of church and state" is a newer phrase, with a more dignified and respectable history. It has to do with the effort of certain branches of the Christian church to establish its absolute authority over governments as well as people.

Those who coined the phrase, "political parsons," love to talk piously about the duty of a minister to preach the "simple Gospel," as if Christianity had nothing to do with or to say about citizenship and government.

Separation of church and state is a democratic principle guaranteeing that the church shall be free of domination by any ruler and that no denomination shall ever be able to secure the controlling power of the government.

With the principle of the separation of church and state every democratic Christian must agree, but with the idea that a man's religion therefore bars him from participation in the affairs of his government every Christian democrat must heartily disagree.

The Christian's Civic Duty

First of all, Peter makes it clear that Christians have the same obligation to be law abiding and patriotic that is incumbent upon any other citizens. Indeed, he suggests that Christians ought to out-do all others in their performance of these duties.

It is a heartening thing to call to mind what has become an almost daily occurrence —the courageous self-sacrifice of thousands of men fighting in the service of their nation. And it is still more heartening to find Christians in the forefront, leading the way in these sacrifices. From the Christian Generalissimo of China, and his Christian wife, to Eddie Rickenbacker and the humblest Christian private in the war, they are writing glorious chapters for all future generations to read.

Once more the world is being thrilled, as it has been thrilled again and again in the past, with the heroism and self-forgetfulness of Christians.

But if these Christians are out in the spotlight, doing adventurous and glorious things, it is equally as important that those of us who lead more sedentary lives should show our religion and our patriotism by being the best citizens in our communities, having our "behavior seemly among the Gentiles."

The Christian's Higher Patriotism

Freedom is a cherished possession of only a few of the world's millions, and one for which Christians have fought before. But, strangely enough, freedom is not one of the priceless values mentioned by Jesus in the beatitudes recounted in St. Matthew's Gospel. Nor does Peter in this lesson go to great lengths to eulogize freedom as the one supreme goal of life.

Indeed, he goes to the other extreme, apparently, urging servants to be in subjection to masters, and Christians to be subject to rulers, even those whose spirit is of vengeance.

But the freedom of men is not discounted either by Peter or Jesus. Both are thinking of freedom in less selfish and more universal terms than our perennial flag-wavers think of it. We are to want freedom not only for ourselves, but for every man of whatever race or color. "Honor all men," he said. And we are to use freedom not for a "cloak of wickedness" to get gain for ourselves over other men, but in order to serve God more faithfully. In short, our highest patriotism must be toward God.

When Religion and Citizenship Clash

In such a world as ours it is inevitable that there should come to earnest Christians everywhere a conflict of loyalties. That Christian preacher in Germany, now behind the wires of a concentration camp (or dead at the hands of German hangmen) who stood out against the brutalities of the Nazis, even knowing that it meant his death, is modern Christianity's most famous example of martyrdom. There may be many more before this war ends.

But such faithfulness to Christian principles at the cost of life or freedom will not be confined to Germany nor to the spectacular feats such as this. Here at home the man who takes Christianity seriously must stand out against corrupt government, social evil, and entrenched wrong even at the cost of business, or reputation, or friends, or position. Christianity must not be tied up or tied in with any political party, economic theory, or social caste. It must always, everywhere, stand first of all for righteousness.

WORKING TO-DAY FOR TO-MORROW'S WORLD

Diligent effort and sincere purpose are important but alone they cannot establish the four freedoms. They must summon to their assistance **Education.**

The Student Loan Funds of The Methodist Church annually help 3,000 worthy students to carry through their educational plans.

In the post-war world the need for Christian leadership will be greatly increased and the demands upon the Student Loan Funds of the Church will be multiplied.

Observance of Methodist Student Day, formerly Children's Day, (Discipline, Paragraph 1091) on the second Sunday in June with an offering for the Loan Funds is, therefore, of unusual importance this year.

For literature and supplies, write:

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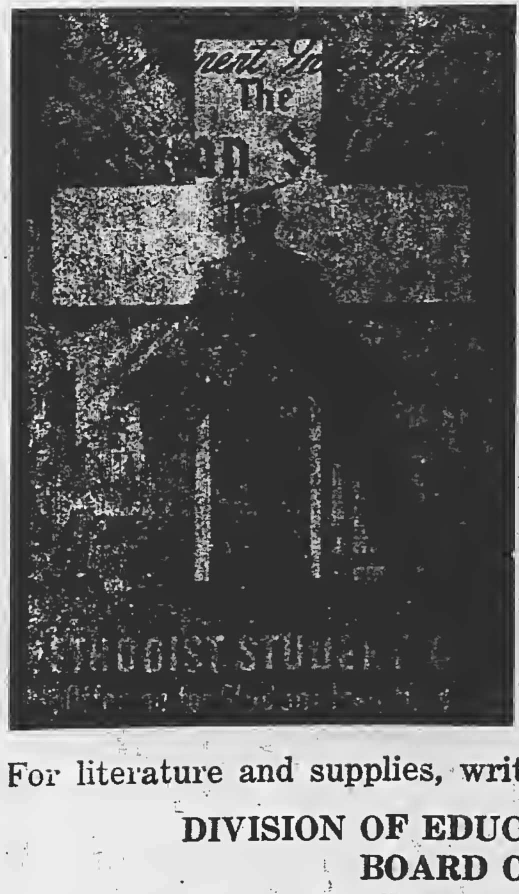

THE CHRISTIAN FIRESIDE

GINGER SNAPS

By Rev. Vivian T. Pomeroy

This is a story for very small children; but bigger ones would do well to read it, for almost everybody, however big, likes ginger snaps—those little, round, hard, delicious crackers.

The story begins with Billy. Billy is five years old. Billy was having tea with Nurse, because Mother had gone away for the whole day. Nurse was quite old. Sometimes she dipped her ginger snap in her hot tea—a thing you and I had better not do. On this day there were ginger snaps for tea. Billy crunched them with his sharp little teeth. He ate three. Then in that strange way grownups have, Nurse said: "No more." "Only one," begged Billy. "No more," said Nurse; and that was the end of it.

But no! not the end, but another beginning. For at that moment the telephone bell rang and Nurse went out of the room. Billy and the ginger snaps were left alone. There were four ginger snaps in the dish. Soon there were only three. Then there were only two. At last there was only one. The last ginger snap looked lonely. Out went Billy's hand. All the ginger snaps and Billy were alone together, but the ginger snaps were inside Billy.

Nurse came back. She looked at the empty dish. Then she looked at Billy. "You naughty boy," she said. "You naughty, greedy boy! Now you go to bed at once." Billy yelled; but Nurse took him to the bath. The sponge had a hard bit in one of the holes. "You're scratching me!" yelled Billy. "Not a bit of it," said Nurse. "It's those ginger snaps hurting your inside, that's what it is. You're like a little dog. Little dogs grab crackers when nobody is looking. Greedy little dogs. Don't know any better." "Wish I was a little dog," sobbed Billy.

There were no more ginger snaps for tea until two weeks later. Then Billy went out to tea—alone. Nurse took him, left him, and promised to call for him at half-past five. And it was at my house where Billy had tea. There were ginger snaps for tea. Nobody said how many. That is the nice part of going out to tea. But a wonderful thing happened. There was a cunning dog at tea. The dog's name was Clara. Clara sat up and begged. "Isn't she a darling, Billy?" said the lady behind the teapot. "And she loves ginger snaps."

"Does she snatch them?" asked Billy.

"Oh, no!" said the lady with the teapot. "Just you watch." And she took a ginger snap, broke it, and put a little piece on her knee. The dog jumped for joy; she looked and looked; she put her nose very close. "No," said the lady. "No." And the dog looked away.

"Oh!" said Billy.

"Isn't she clever?" said the lady with the teapot. "Would she take it, if we went out?" asked Billy. "Let's try," said the lady. And they put a whole ginger snap on the floor, and went outside the door. When they came back, the ginger snap was untouched.

Then said Billy: "If a little boy was badder than the baddest dog, could he be gooder than the goodest dog?"

The lady with the teapot laughed. "Of course he could," she said. And she did not say anything—as some people might have said—about the wrongness of "badder" and "gooder."

"Oh!" said Billy.—Reprinted by special permission of the author and the Christian Leader.

THE TWO DOORS

It was a scorching hot day. Thousands of pilgrims had come from all parts of South India to this famous shrine, camping in and around the precincts of the temple. As they streamed through the great gateway their one desire was to have a sight of the god and to pass through the sacred door, open once a year, and then only to the caste people. To pass through was to get to heaven. To bend low under its lintel was to receive forgiveness of sins for twelve months.

The heat became intense. Police mingled with the crowd to keep the peace. Old men and women had waited for years for this moment. Younger ones had journeyed far. All were eager and expectant.

At last, within the precincts of the temple, a bell was rung, the curtain hiding the face of the god was drawn, and the image, heavily jewelled and profusely garlanded, was revealed. Immediately all prostrated themselves before the deity. Camphor was burnt by the priests, and in the light of its blue-white flame the face of the god was made clear. Then with gifts in their hands they surged forward, placed them before the idol and passed on to the little door to pass through which is to gain eternal life.

On that same day, forty-five miles westward, at a place in the Trichinopoly District, many hundreds of people from scattered villages met to worship God. They were not privileged caste folk, but outcaste and counted unclean. In all the countryside there was none so lowly as they. Most of them were undernourished; all of them poorly paid. They had come to their festival; they had come to worship God.

No temple bell was rung. No god was revealed, bejewelled and adorned. Their only symbol was a wooden cross standing on a table—a sign that He had died a criminal's death. They sat upon the floor of a simple mud chapel. They sang their lyrics; they prayed to Jesus. But those watching saw joy and gladness in their faces. Here was no hopelessness, no fears which could not be cast out. They had found eternal life, not by passing through a stone gateway, but by accepting One Who said, "I am the door."—Methodist Recorder.

GOD'S HOUSE MADE BEAUTIFUL

"I was glad when they said, let us go into the house of the Lord." To have that inspiration is of prime importance, but to think of God's sanctuary as being always attractive is another incentive to church going.

That God looks down from the windows of heaven, with pleasure, upon His house made beautiful by loving hands is a foregone conclusion when one reads Isa. 60:18, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, the box together, to beautify the place of my sanctuary; I will make the place of my feet glorious."

Most of us are very careful—some are even very scrupulous—about keeping our homes clean and attractive while not giving our place of worship a thought, leaving that to others. So I think a little tribute paid to those who think of God's house, from week to week, from year to year, is not amiss here.

In the Methodist church in Gibsland, La., we have a concrete example of such an one in Mrs. T. C. Rhodes, one of our faithful members, and one whom a good many ministers in this Conference will remember. Mrs. Rhodes honors God each Sabbath day by seeing that His sanctuary is made attractive by decorating it with beautiful flowers.

She receives a variety of beautiful specimens and none are too rich or rare to cut and lavish upon God's altar, upon His servant's pulpit or other vantage points in a way to make one feel "glad that they came unto the house of the Lord."

When flowers are scarce in the fall and early winter, Mrs. Rhodes uses the beautiful vari-colored autumn leaves, painted by God's own hand, with here and there a spray of flowers which have been carefully guarded from the first frosts for just that purpose, and the whole is an arrangement made with an artist's eye—and a beautiful setting for God's servant to break the "bread of life," and for His people to sit and appreciate His handiwork and enjoy the message as given by His minister.

I am sure God looks down upon this one with love for such thoughtfulness, for such service, and He will bless the hands that place the beautiful flowers—His handiwork —in our place of worship.

MRS. ALMA BYRD.

NEW KEARNS FELLOWSHIP IN RELIGION ANNOUNCED AT DUKE

A second fellowship in religion has been established at the Duke University Divinity School by Gurney Harriss Kearns, prominent High Point, N. C., textile manufacturer and religious leader.

In 1935 Mr. Kearns established the first Kearns Fellowship in Religion, which since then has been held annually by young men of superior ability. The second fellowship, just announced, will provide the same annual stipend as the first, $700.

It is available to a student in any religious denomination who is a graduate of an accredited divinity school and who has demonstrated distinguished scholarship in the field of religion.

The two appointees as Kearns Fellows for 1943-44 are Howard Carroll, of Easton, Md., and Charles McKay Ramsay, of Gallatin, Tenn.

Carroll is a member of the Methodist Church and is a graduate of the University of Richmond. He will receive the B. D. degree from Duke this week. Ramsay, son of a Presbyterian minister, is a graduate of Berea College and of Union Theological Seminary.

Experience takes dreadfully high school wages but he teaches like no other.
—Carlyle.

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MRS. MAGGIE WADSWORTH POOLE

The Franklinton community was saddened by the death of Mrs. Maggie Wadsworth Poole, who died at her residence in South Franklinton, on Monday, April 19, 1943, at 8:57 p.m. Mrs. Poole was a daughter of the late John Wadsworth and Mrs. Lucy Garrett Wadsworth, and was born in the Town of Franklinton, on June 11, 1867, at the old Wadsworth home and was a life long resident of the Franklinton community. She was educated in the schools of this Parish and prior to her marriage, taught in the public schools. On December 8, 1889, she was married to M. Collier Poole and in 1939 they celebrated their golden wedding.

Mrs. Poole was a member of Centenary church, having joined the church in early childhood. All her ancestors were devoted Christians. Daniel Wadsworth, her grandfather, was a circuit rider and one of the pioneer Methodist preachers of this section of the State, and her parents, Judge and Mrs. Wadsworth, were faithful and loyal members of Centenary Methodist Church. The heritage of her grandfather, father and mother, was clearly exemplified in the life of Mrs. Poole. She was a woman of tenderness, kindness and refinement, and possessed a sweet, gentle and patient spirit. For the past nine years she was an invalid, yet through all those long years she bore her pain and suffering with Christian fortitude and courage. She was truly a noble woman, and the beneficial influence of her life will long be felt in this community.

Surviving her are her husband, M. Collier Poole; three sons, John S. Poole, of Monticello, Miss.; Rev. D. W. Poole, of DeRidder, La., and Joe O. Poole, of Franklinton, La.; three daughters, Mrs. Lore Poole Ford, of Angie, La.; Mrs. Lucy Poole Stumpf, of New Orleans, and Mrs. Vera Poole Chester, of Franklinton, La.; fourteen grandchildren, a brother, John Wadsworth Poole, of New Orleans. Clyde Poole, a son, preceded his mother in death.

Funeral services were conducted at the Centenary Methodist church by her pastor, Ira W. Flowers, assisted by Rev. G. W. Pomeroy, of Elizabeth Sullivan Memorial Methodist Church, of Bogalusa, La., and Rev. Earl Emmerich, of Parker Memorial Methodist Church, of New Orleans. Interment was made in the Morris cemetery.

J. ADOLPH PIERCE.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

this statement of policy by the conference of white Southerners. Quoting from our Church School lesson, "let us keep a 'inchin' along against race prejudice. The peace of the world may depend upon overcoming it."

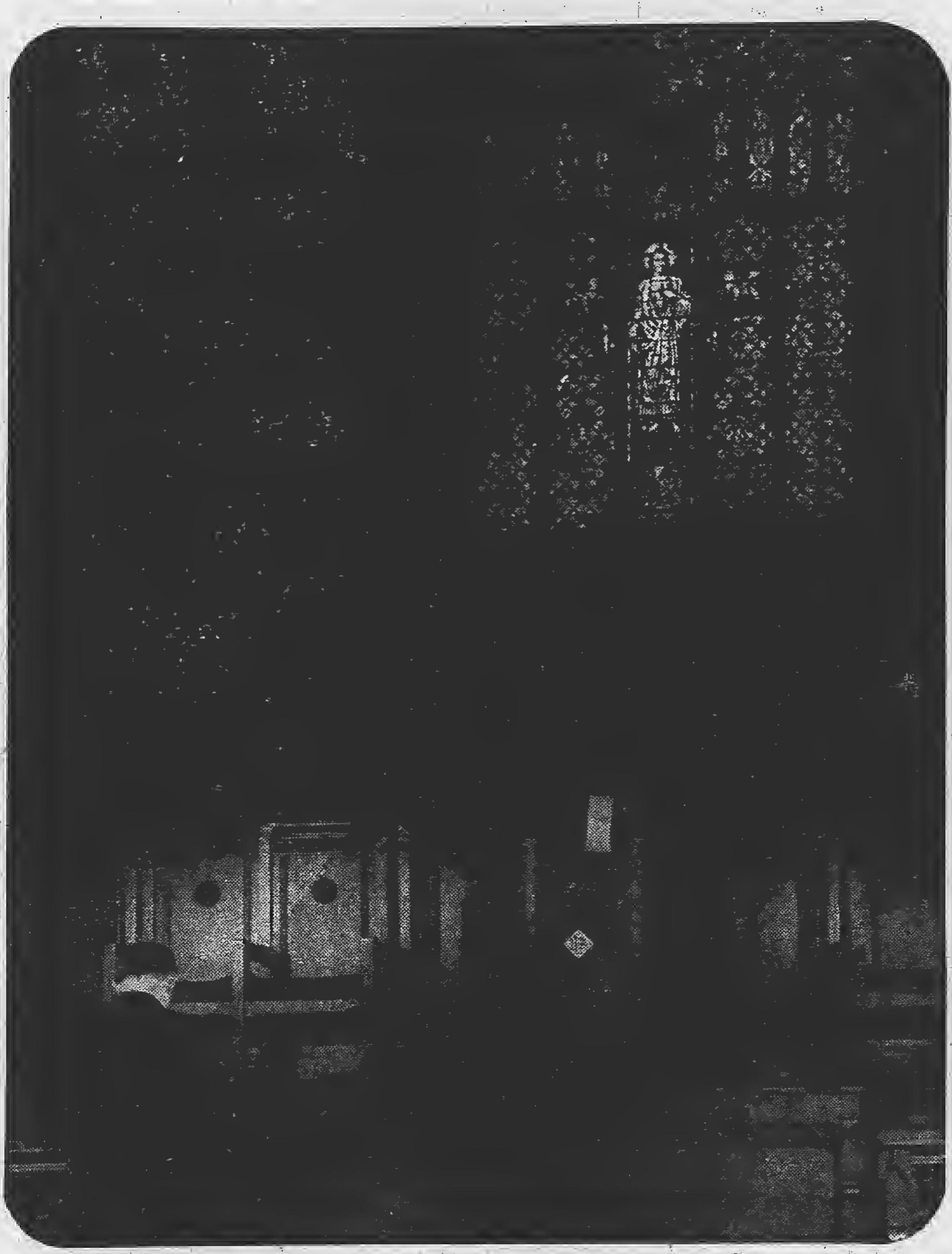
PROMOTIONS

First Lieutenant to Captain

Johnson N. Armistead, Mahenoy City, Pa.
Oscar L. Ashburn, Bloomingdale, Ohio.
James Milford Becker, Springfield, Mo.
James W. Blitch, Waynesville, N. C.
Benjamin H. Bohmfalk, Bronty, Texas.
Edwin C. Calhoun, San Antonio, Texas.
Paul Elbert Carson, Springfield, Ill.
Robert Stanley Hendricks, Aurora, Ind.
Robert Whitfield Hicks, Macon, Ga.
Ray Neill Johnson, Dallas, Texas.
Herbert G. Null, Reno, Pa.
Prentiss C. Penticoff, Keithsburg, Ill.
William Allen Sanders, Macon, Ga.
Robert Elmire Skelton, Indianapolis, Ind.
Albert Marvin B. Snapp, Church Hill, Md.
Sherman D. Tarbell, Tylersburg, Pa.
Jans J. Vande Graff, Stoughton, Wis.

Captain to Major

Lloyd Valensky Harmon, Topeka, Kansas.
Gilbert F. Hyde, Little Rock, Ark.



The Upper Room
July
August
September
1943

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BOOKS ARE WEAPONS IN THE WAR OF IDEAS

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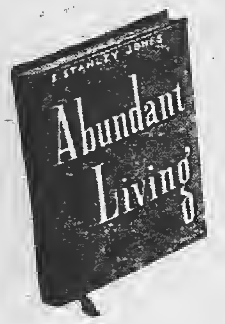

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The Robe

by Lloyd C. Douglas

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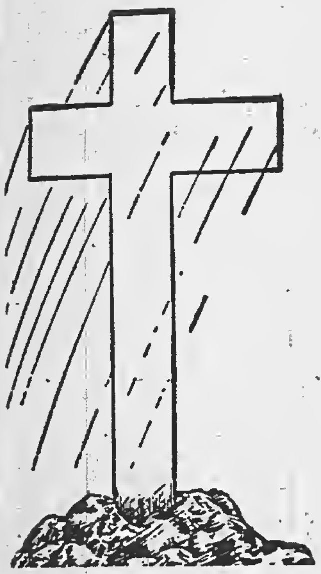

THE LIVING CHURCH

Blow, golden trumpets, sweet and clear,
Blow soft upon the perfumed air;
Bid the sad earth to join your song,
"To Christ does victory belong!"

Oh, let the winds your message bear
To every heart of grief and care;
Sound through the world the joyful lay,
"Our Christ hath conquered Death today!"
—Margaret Ward Deland.

THE PRAYER-ROOM TODAY

Let not this holy time pass over me, O Lord, and not bring to me its own assurance of Thy living presence. I believe that Thou art ever with Thy people, the Friend of every humble, loving heart. Lord, I believe; help Thou my unbelief. Turn my trembling faith into a joyful realization. Come as Thou camest to Thy friends of old, when Thou hadst risen from the dead, for my need is as deep as theirs. Help me to begin a new life, lived in conscious fellowship with Thee. Make me so deeply and quietly sure of Thee that the certainty shall be felt in every word I speak about Thee, so that others shall know that Thou art real to me, and be led themselves to seek and find Thee. Amen.

Vol. 90. No. 22.

NEW ORLEANS, LA.,
THURSDAY, JUNE 3, 1943.

The Supreme Miracle

The supreme miracle of history is the story of Christ's career. He is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village just as obscure. He worked in a carpenter shop until he was thirty, and then for three years was an itinerant preacher He never owned a home. He never wrote a book. He never held an office. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things which usually accompany greatness. He had no credentials but himself. He had nothing in this world but the power of his divine manhood. While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth—his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend. Nineteen long centuries have come and gone, and today he is the surprise of the human race and the leader of the column of progress. His triumphs in these centuries that have passed challenge our admiration and wonder.

—The Religious Telescope.

WALLET OF THE WEEK

THE BAPTIST TEMPLE AND TEMPLE UNIVERSITY recently held a celebration of the one hundredth anniversary of the birth of their founder, Dr. Russell H. Conwell, the pastor of the church and manager of the university for many years. **Religious Telescope** refers to the fact that he was the founder of higher education for poor boys and girls in America, and that he established night schools for workers and trained young people for professions. He secured a large part of the support for the institutions by the delivery of his famous lecture, "Acres of Diamonds."

* * *

THE SUPREME COURT, reversing its decision of a year ago, has now ruled that the guarantee of freedom of speech and of religion makes unconstitutional city ordinances which require sects like Jehovah's Witnesses to pay a license for the privilege of distributing religious literature. This decision is a great victory for the sects whose activities have been banned by such ordinances, and it will probably end that particular phase of a controversy which has been going on for a number of years. There are, however, other phases of the controversy which still exist.

* * *

AN EXCHANGE OF NATIONALS by the warring nations recently brought a vessel to New York with two hundred and eighty-three missionaries and one hundred and ninety-two children of missionaries aboard. On the journey to the homeland, each Sunday brought a service rich in testimony and song. A collection of $185 was taken and the amount was directed to the purchase of Bibles for service men and for the Red Cross. The services doubtless expressed the profoundest emotions of their being, and the collection reflected their knowledge of need on the field where war had driven them into missionary exile.

* * *

QUALIFICATIONS FOR THE MODERATORIAL OFFICE in the Presbyterian Church, U. S. A., were listed by a college president as including: evangelical passion; social vision; patriotic devotion; sound scholarship; proven leadership; Presbyterian rootage; great churchmanship; rich pastoral experience; seriousness tempered with good humor; and fairmindedness, cooperative spirit and understanding. Such a combination would be commanding anywhere and in any walk of life, for it is an assembly of the cardinal factors in character and ability.

* * *

RUMORS THAT DISTILLERIES ARE TO HAVE A HOLIDAY from making industrial alcohol in order to replenish the dwindling supply of whiskey, have been denied. It is said that some WPB policymakers would like to permit such a holiday, but they fear to do so lest prohibition sentiment turn the action into a weapon against the Board. It is suggested that a more likely course is to keep the distilleries at capacity operation and to take care of the whisky demands by releasing "excess stocks" from time to time. The dilemma seems to be caused by a lack of courage rather than by conscience.

THE NEW WORLD ORDER has already become an academic phrase which has lost much of its significance through sheer abandonment of clear and forceful thinking along that line. A recent writer in **The Methodist Recorder**, London, observes: "I am profoundly convinced that the New World Order we are seeking to build must be founded on Christian principles, by men who have applied them drastically in their own personal lives and in all that they do." The failure to make a personal application of truth has been too often the prelude to moral and social disaster.

* * *

TUNG OIL PRODUCTION IN THE U. S. for 1943 has been estimated by the Department of Commerce as six and one-half million pounds as against about one-third that much last year. The amount hoped for is ten million pounds. The cut in production was caused by frost damage. Pre-war use of tung oil was one hundred million pounds, and practically all of it came from China. Tung orchards along the Gulf of Mexico, in Texas, Florida and Mississippi, total more than one hundred and eighty thousand acres. Tung oil is used in paints, raincoats, fish-nets, vehicle covers, tents, and water-proof cement.

* * *

A QUESTIONNAIRE ON RECREATIONAL NEEDS, recently circulated among women in England, brought surprising but gratifying results. Three recreational factors were included in the inquiry—the church, the movie, and the public house. The replies were assembled under city and rural groups. In answer to the question, "Do you think it essential to be near (a) churches, (b) movies, (c) public houses?" city women answered, churches, yes, 86.8, no, 13.2 per cent; movies 55.2, 44.7; and public houses, 18.09, 81.8 respectively. Rural groups: churches, 90.5, 9.5; movies, 48.5, 51.5; and public houses, 22.3, and 77.7 respectively.

* * *

THE VICTORY TAX LEVY on ministers' salaries is said to have been refused by a Baptist Church in Chicago. The refusal to withhold the Victory Tax was based upon the ground that, although individual members will make every sacrifice to win the war, the church itself cannot conscientiously contribute money for the prosecution of the war. Over against the position taken by that church is the fact that literally hundreds, and perhaps thousands of churches are making investments in war bonds both as a savings and a war contribution.

* * *

THE TUNA FISH CATCH, according to Fisheries Coordinator Harold Ickes, was forty per cent better for the first three months of 1943 than for the same period of last year. The report lists the catch for 1943 at 8,372,837 pounds as against 5,962,135 pounds in 1942. Fish canning is a great commercial industry and a very important contributor to war-time needs. It is surmised that driving the Japanese from the Aleutians may seriously affect the supply of fish which they might have taken from the waters of that locality.

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EDITORIAL

BISHOP EDGAR BLAKE

The death of Bishop Edgar Blake, of Coral Gables, Florida, on May 26, brings a sense of sorrow to many friends in the South as well as in the North. He was born at Gorham, Maine, December 8, 1869, and he was therefore well into his seventy-fourth year. His academic education was had in the common schools of Maine, and his theological education at Boston University. He was admitted on trial into the ministry of the Methodist Episcopal Church in 1896, and spent thirteen years in New Hampshire pastorates. He then spent eight years in secretarial service in connection with the Board of Sunday Schools. He was elected to the episcopacy in 1920 and gave twenty years of service in that office before retiring in 1940. Following his retirement he made his home in Coral Gables, Florida. After Methodist Union was accomplished, he made many visits to conferences and had other engagements in the South. He was greatly appreciated by the Southern people and his going removes one of the helpful influences for the perfect welding of reunited Methodism. We prized his fine and brotherly spirit, and we valued his clear thinking and forceful leadership.

CRISIS AND PROGRESS

The age which gave us the telephone, the radio, the automobile, the airplane, and other epoch-making inventions is rightly regarded as an era of great mechanical and industrial progress. These marvels of invention affect living, however, rather than life itself, or even the means for lifting the load from life. In a sense they represent the stupendous framework of a civilization in which the tempo of life has been quickened and its reach and effectiveness amazingly extended. It was an age which furnished the chariots for material conquest, and it was only incidentally concerned with the interior explorations which touch life itself. In the mad fury of a great industrial race, it found no time to explore the dynamic of action and achievement, nor to develop interest in that which might keep life at the peak of its power.

Paradoxical though it may appear, it is war with its ruthless destruction which focuses interest upon life. Whatever may be the possibilities of the mighty machines which smash at the barricades of steel behind which our foes are entrenched, at the helm or before the instrument board sits a man without whom our greatest machines are helpless. Our miracles of communication rest upon laboratories and delicate instruments all of which would be as a scrap-heap of waste without an array of technicians at their best. This means that our vast war arsenal rests upon the brain and the brawn of man, and that, along with the call to the front, is also the necessity for an army whose energies must be devoted to the maintenance of life and keeping it at the peak of its effectiveness. That is a phase of war no less important than the war machine itself.

Every war crisis in history has, therefore, made a contribution to the inner fortification of life in proportion to the emergency which it created. On this front, we do not wait for the appearance of a scourge before we sound the call to combat. We begin at once to follow out every scientific clue and to explore every potential source of help without reference to immediate demands. Already the present war crisis has developed medicines, appliances and gadgets in great numbers—all of them designed to preserve life and to increase its meaning. Many of these discoveries will not be used for war needs, but they will not be lost. When peace returns and the clouds lift, we will find ourselves upon a dizzy eminence of scientific achievement. To many it will seem to be the outrush of energies pent up by war, but it will be an opening of the storehouse of the scientific reserves, not needed for the war, for the rebuilding of our wasted civilization. We will never return to our old ways because we will have found ourselves on a new and better highway which men have built behind the screen of battle smoke—by-product of the world's greatest war. Thus war will have made its contribution to the forward march of civilization. No less important than these reserves of scientific and industrial achievement will be the moral and spiritual reserves which will be needed to keep the new order of civilization upon an even keel. In this respect, we must not let it be said that the children of the world are wiser than the children of light.

CORINTH AND BATON ROUGE DISTRICTS

Last week we traveled more than a thousand miles and visited the District Conferences at Corinth, Miss., and at Blackwater in the Baton Rouge District. At the goodly city of Corinth, we found Rev. J. E. Stephens, the new district superintendent, in high favor and all the work in that large rural field going forward in a splendid manner. Reports showed that approximately fifty per cent of the acceptances on Benevolences were in hand and all other items were being cared for in the same way. In addition to the pastors' salaries and other local expenses, more than ten thousand dollars had been remitted to the Conference Treasurer, Mr. E. A. Tanner. Bro. Stephens and Rev. W. C. Newman, the pastor-host, did not put on any frills, but simply moved along in a commonsense way to the completion of the work of the District Conference. Bishop W. W. Peele brought a forceful message at the morning hour.

At Blackwater, in the Baton Rouge District, another largely rural section, Dr. Doss had his District Conference well in hand, and the reports which we heard showed payment of approximately fifty per cent on Benevolences, and there were other evidences of material prosperity throughout the district. About half of the pastors reported before the hearing of various representatives of Conference interests. At eleven o'clock, Dr. John H. Crowe, pastor of First Church, Baton Rouge, brought a very thoughtful and helpful message. Rev. J. P. BonneCarrere and his people served a large group with a chicken and spaghetti lunch which was both tasteful and bountiful. We did not get to attend the afternoon session.

THE ADULT STUDENT AND THE TRINITY

(An Explanation)

In our editorial paragraph of last week under the above caption, we created an erroneous impression as to our meaning. We first prepared a note to be appended to the article to which it related, but at the last moment decided to change it into an editorial statement. In the hurry of revising and condensing the note we left our meaning obscure. We stated that the controversy seemed to us to be with the American Revised Version rather than with the editors of the Church School literature. In the remainder of what we said we were meaning to express our feeling regarding the American Revised Version rather than any particular passage.

We have somewhere in our historical material a discussion of the American Revised Version written many years ago by the late Dr. E. W. Alderson, of the North Texas Conference. In that paper he discussed the "bias" to which we referred. Among other things, he argued that it was produced in the interest of polemical views which had not been met by the English Revised Version, in the production of which the American Committee had collaborated. In what we said concerning "a dogmatic bias" we were thinking particularly of the epmhasis upon prepositions—not the preposition in the particular passage. Manuscript discoveries in recent years have shown the unscientific use of prepositions in New Testament Greek—a fact elaborated by Dr. Adolf Keller and others. Our position is that it is unwise to undertake to found any doctrine upon a technicality—a preposition, a capital letter or any like incidental of the Greek text. We recognize the value of all the revisions, but regard them as supplemental to and not as replacements of the King James Version, and upon it more than any other depends the unity of our thinking.

PLEASE TAKE NOTICE

After this issue a sizable group of subscriptions will be discontinued unless they are renewed at once. We do not desire to lose any subscriber, but we have stated the reason for this discontinuance many times and we must do it in fairness to all. We send out only one expiration notice and that is marked "Final." If we should send two notices, it would mean that we must carry delinquent subscribers for two months instead of one, and the rationing of paper makes it impossible to do that. Please take notice and let us have your subscription at once.

Others Say. . .

THE UTILITY OF BEAUTY

Mankind's spontaneous natural desire is to make a useful thing beautiful, rather than to make a beautiful thing that is useless. Man makes things for use first. Beauty is the secondary thought. It was a powerful craving that made man always strive for beauty—but he began always with usefulness.

Necessity was not only the mother of invention, but also the mother of art. It is instructive to note how in early times necessity and beauty went almost naturally hand in hand. The perfect taper of the bow—one of the greatly beautiful things made by mankind—was necessary. The bow was useless without it. The beauty of the arrow-head—another of the very beautiful shapes that we possess—was strictly utilitarian. The graceful slope of roofs and the gallant springing prows of ships were useful first, and then beautiful.

This one simple fact is a guide to decoration in any category. The more nearly decoration justifies and sustains the use to which the decorated article is put, the more nearly correct it is likely to be.—Linotype.

EVIDENCE OF DEPRAVITY

During the Lenten period we observed a sign in a railway station which read, "Brighten your Lenten meals with wine." This suggested a number of things. One is that those who are engaged in the liquor business are lacking in a sense of propriety. They have one-way minds and the "one way" runs in the direction only of selfish interest. They would desecrate everything that is holy, even the Holy of Holies itself, in the interest of profits from an ill-smelling business. Then, too, the fact that such a sign could be displayed in a public place with no general protest arising from the public is a sad testimony to the general state of morals that prevails in our supposedly respectable Christian civilization. What would our civilization be like were it not for the restraining influences of the Christian faith which in a limited way penetrate the "encircling gloom" in which the vast majority still live and move and have their being?

—Editorial in The Religious Telescope.

A CONSECRATED CHURCH

This all-inclusive spirituality constitutes the ultimate test of orthodoxy. Baptists are reputed to be the most orthodox of all the denominations; in that we rejoice. There is, however, an orthodoxy of character as well as of opinion, and the orthodoxy of character is by far the more important. If you want to know, for instance, whether a minister is "sound"—as you term it—it is not sufficient to inquire whether his theological emphasis agrees with your own; very likely it does not. What is needed is that you should see him in his study, and note how he orders his hours; maybe to overhear him as he prays, perhaps for you, when none but God is near. See him as a shepherd of souls. Note his demeanour at that deacons' court or church meetings, when demands are made on patience and self-control. Mark his bearing toward his brother ministers and his fellow members of the Church. Along the lines of such an inquiry you are on the track of an orthodoxy that commends itself to everyone.

—The Christian World.

WITH THE PASTORS

THE PASTOR AND THE HIGH-Y GROUP

By Charles O. Ransford

The teen-age period is the most happy and promising period of life. The mind is open and life has a vigorous spring of action in normal youth that is superabundant.

More then is learned in the schools and more character formative purposes are formed than in all other periods of life. Happy indeed is the boy or girl who has these years for unrestricted study and training. Blessed is the home that begets these youths and conscientiously seeks their proper direction in life.

Into our rural schools is coming a host every year for teaching and training. Our Four-H Clubs have opened new worlds for these splendid boys and girls. They are called our future farmers and our future home-makers.

It is no exaggeration to say that a boy trained for a few years will become a better farmer than his father, and the girl a better home-maker than her mother. By their learning and inventive genius they are compelling conservative parents to awake. They are compelling all people to see that America's best crop of any sort is not grain, or live stock, or chickens, but healthy, happy, vigorous boys and girls. Our city schools have had a large increase in the high school enrollment. These schools, with their multifold and varied curricula, make possible training for every service.

The church school has organized new classes, known as the High-Y group in the church school. Special lessons have been prepared for their study. Well-trained teachers are sought for their instructors.

The Boy Scout and Camp Fire Girls workers catch them at the beginning of this period. The Christian Associations have departments of instruction, physical training, and culture in the arts. All the churches have camps, summer assemblies, and training schools for their meetings in instruction and fellowship.

Through this war period and for several years following we shall have few young men and women in our church schools and congregations. Our high schools and colleges will lack the usual large enrollment. Our boys are in military service and our girls are in employment.

Church life, home life, and our social life, are most seriously disrupted. All conditions of living are abnormal. Everybody is busy. Everybody has something other than attending school, college and the church that strongly appeals. The world allures, and vice and crime, and social immoralities everywhere constantly tempt.

Young pastors naturally work with the younger groups. They know them and they live their life. Mature pastors trained in another generation under different conditions will have difficulties in adapting themselves to the ideals, studies, and life of growing boys and girls.

The pastor who sees the need will not fail to pray and strive to meet these needs. If he tries diligently he will experience a rejuvenation. He must not permit himself to be deterred by some who would suggest he is neglecting the older people of his congregation and routine work. He need not fear the critics who accuse him of being a faddist or worldly-minded.

Our boys and girls are of more value than all the critics and bench-warming sisters around. The world waits for its salvation on the training of this present generation. Preachers are heralds of God's new day. The old is being destroyed, a new world must be made.

God help his church and the preacers. We are sacrificing our young manhood in war. We must not sacrifice our youth through neglect.

THE EASTER LIGHT IN A DARKENED WORLD

An Easter Sermon by Bishop William C. Martin

We begin our sermon this morning with the initial and concluding statements from an ancient creed of Christendom, "I believe in God, the Father Almighty . . . and Life Everlasting." If on this Easter Sunday, the first of these affirmations is an expression of our individual faith, it will not be difficult for us to go on to the second. Indeed, if we accept the one, we are compelled to follow through to the other. We cannot stop short of it. If the God of the universe whose power is sufficient to create personalities of such beauty and worth as some whom we have known is also a God of such understanding love that we can best describe Him by calling Him "Father," then we cannot escape the conviction that such a God will not allow such souls to perish. In the firm grip of this assurance we say,

"Thou wilt not leave us in the dust;
  Thou madest man, he knows not why,
  He thinks he was not made to die;
And Thou hast made him: Thou art just."

This is our Christian faith. Let us now see what is the relationship between this faith and the heart-break of our war-ravaged world.

We preachers are sometimes accused, and perhaps justly, of dealing with questions of religion which have only a remote connection with the urgently pressing problems of life. Certainly that charge cannot be made concerning the theme of this morning. Never before in all of our history as a nation has the shadow of imminent peril of untimely death fallen upon so many of our young men and women. Never before has the spectre of hopelessness and fear contended for entrance into the hearts of so many of our people. It is safe to predict that never before have so many people turned to the churches, or extended groping hands toward God, in search of the eternal hope, as will do so today. Surely, then, on this Easter Sunday in considering our faith in the life everlasting we are not speaking in a vacuum.

There have been periods in our life as a nation when the currents of normal activity moved so smoothly that there was a widespread tendency to dismiss the whole question of life beyond physical death with a shrug of the shoulders or with some such flippant remark as, "We'll face that problem when we come to it." In such a day as this, that kind of indifference is either definitely dispelled or is unwilling to show its face. In a world in which a generation of youth is being called out to bear a cross laid upon its shoulders by the unleashed forces of pagan brutality, it cannot be a matter of disregard to any of us as to whether or not a bursting bomb which destroys the body can also annihilate the personality which expressed itself through that body. Our love for our own takes the question out of the realm of the remote and academic and puts it into the realm of the immediate and vital. We recognize clearly that one of the major problems confronting us today is that of finding the way into an intelligent and defensible and Christian method of dealing with this inescapable fact to which our race is subjected.

There are ways of meeting this experience to which many people are tempted but which are not worthy of intelligent insight. They fail to lead those who follow them into the place of comfort and assurance for which the heart instinctively hungers. One of these is the way of attempted escape. Finding themselves without adequate inner resources to meet the experience triumphantly, many people seek to run away from it. By plunging into an overcrowded schedule of work, by forcing themselves into a ceaseless round of social activity or by benumbing their memories with strong drink, they try desperately to forget. The end of this road is cynicism or despair. This experience—one of life's most poignant—cannot be successfully handled by the method of evasion. It gets itself written into the deeper consciousness and, in one way or another, it works itself out in every attitude toward life. If it is submerged beneath an unwillingness to face it frankly and realistically, it will not stay buried but, in terms of a bitter hopelessness or a haunting fear, it will register itself, in outlook and conduct, in every area of thought and behavior. Of all the possible methods of handling this crucial experience, the way of evasion is probably the worst.

Another unworthy method which is sometimes attempted is that of seeking to establish communication with those who have entered the world unseen through some form of spiritualism. Since the days when Saul went to enquire of the witch of Endor about the outcome of a battle, distraught souls have been preyed upon by charlatans who have pretended to have access to the spirit world. Always in times of war, when the exact fate of great numbers of men in combat cannot be determined by ordinary means, there is the temptation for relatives, in their anxiety and grief, to turn to these purveyors of cheap magic for some message of comforting information. The only word that needs to be spoken here concerning this fraudulent traffic is that it is thoroughly discredited by every scientific inquiry and that it has brought disastrous results to the minds of many who have become its victims. Our God is a God of light and His comforting peace is never found by following the way of superstition and darkness.

There is still another way of reacting to this experience—one that has in it many elements of the Christian way. And yet it falls short of the highest. It is the way of unflinching, stoical endurance. Straight out into the darkness the stoic looks and if he finds no star of hope, he refuses to bemoan his fate. With fortitude and patience he toils on with a grim determination not to wince or falter. In every generation there have been heroic souls who have followed this way of unyielding courage. Others have attempted it and have broken under a load

(Continued on page 12)

CONFERENCE NEWS AND PERSONALS

Rev. J. E. J. Ferguson, pastor at Sumrall, Miss., reports his charge as making steady progress along all lines. All claims are paid up to date, with a balance in the treasury.

Bishop W. W. Peele will preach at Itta Bena Methodist Churuch on Sunday, June 6, at 8 p.m. Rev. R. T. Hollingsworth is the pastor.

Rev. O. L. Elliott, who has finished his work at Wood Junior College, Mathiston, Miss., is now domiciled in the parsonage at Etta, Miss., on the Salem and Friendship charge.

Rev. C. J. T. Cotten sends a remittance for three subscriptions to the Advocate and a good word for the paper and its editor. We appreciate both his loyalty and his friendship.

Rev. M. D. Felder, pastor at Springfield, La., sends in a list of 17½ subscriptions, which gives his campaign a magnificent standing. Bro. Felder says the work on the entire charge is going well and all obligations are paid in full.

Rev. E. W. Ulmer reports the beginning of a new church in the East Lawn Homes section of Pascagoula. He hopes to have the building ready in 60 days. He says the second church in Pascagoula will relieve the pressure on First Church.

Rev. Jas. B. Grambling, pastor at Crowley, La., adds to a business note the statement that his work is going along nicely and that he is having good congregations in spite of the fact that so many of his people are moving away to industrial centers.

Mrs. S. B. Johns, formerly of Baton Rouge, La., says that after June 1st her address will be Route 4, Lufkin, Texas. We regret to lose her from our territory, but appreciate the fact that she anticipates her move by requesting the change of her paper.

Rev. C. T. Floyd, pastor at New Albany, Miss., has a brother who is seriously ill in a Memphis hospital. Bro. Floyd goes to Memphis to see about his brother practically every week, and the outlook for his recovery is not very hopeful. He has been ill for several months.

Mr. Hugh Raulins, brother of Dr. D. B. Raulins, died in a Natchez hospital on Monday, May 24, following an illness of only four days. He lived with his sister at an old family home near McCalls Creek, Miss. Funeral services were held at Ebenezer church on Tuesday.

A report from the Lake Charles district says that everything continues to go well throughout the district, and that the finances are in good shape. Special mention is made of the exceptionally fine work being done by Rev. W. H. Giles, Lafayette, and Rev. R. H. Staples, at New Iberia.

As indicated in the announcement of appointment changes carried elsewhere in this issue, Rev. H. C. Lewis, pastor at Belmont, Miss., has been released from his charge for an Army chaplaincy. He is the son of Rev. H. P. Lewis, pastor at Durant, Miss. Owing to a slight deficiency in his vision, he has been accepted for "limited service."

Four churches in the Baton Rouge district have liquidated all indebtedness during the present year. They are: Amite, Rev. A. T. Law, pastor; Clinton, Rev. Fred S. Flurry, pastor; First Church, Baton Rouge, Rev. John H. Crowe, pastor; and Magnolia Chapel, Rev. J. P. BonneCarrere, pastor, has been built and dedicated this year.

Rev. M. N. Hamill says that following a check-up he finds that 100 young men are in service from the Iuka circuit. Several are in foreign service and one was reported missing in action, but was later found to be a prisoner of the Japanese. This is a good record, both as respects enlistment and casualties.

L. H. Rainwater, Route 1, Waynesboro, Miss., has our thanks for a good word concerning the Advocate and for an exhibition of the good neighbor policy as applied to Christian literature—the first that has come to our attention. He says, "My neighbor wants to take the Advocate, too," and accordingly he includes her subscription with his own.

Rev. W. C. Newman had a serious and painful accident a few days ago. His hobby is woodworking, and while engaged upon a piece of work his little finger was caught in a "jointer" and half of it was cut off. His hand was bandaged, but he was able to carry through as pastor-host of the district conference which met in First Methodist Church, Corinth, on Tuesday of last week.

A card from Rev. R. T. Hollingsworth, pastor at Itta Bena, Miss., brings us the news of the death of Mrs. H. L. Price on Sunday, May 23. She had been ill but two months and had suffered much. Mrs. Price was a splendid woman and was a friend of this editor in his early ministry. Our sympathy goes out to the loved ones whom she leaves behind.

Of the six thousand chaplains now with our armed forces, more than one thousand of them are Methodists. One hundred and twenty-five approved by the Methodist Commission on Chaplains are waiting for appointment and call by the Army and Navy. Bishop Peele, chairman, says that the Methodists still lack six hundred and seventy-five of having their full quota for 1943.

Mr. Morris Chambers, of Shreveport, La., was a caller at the Advocate office a few days ago and he brought us the information that his nephew, John C. Chambers, Jr., had been killed in an airplane crash at Biloxi, Miss. The plane fell in the Bay and the body had not been recovered at the time of his visit. Mr. John C. Chambers was the son of the late John C. Chambers of the Mississippi Conference, and his home was in Jackson, Miss.

We learned through Bishop Peele, and later from a letter from Rev. R. G. Lord, district superintendent, that Rev. T. M. Bradley, pastor at Inverness-Isola, is seriously ill in the King's Daughters Hospital at Greenville, Miss. He suffered a heart attack and his condition at this time is still somewhat undetermined. The dedication of the church at Isola, on June 6, in which he was to have participated, will be carried through as planned.

DEDICATION OF THE ISOLA CHURCH

The church at Isola, Miss., will be dedicated Sunday, June 6, 11 o'clock. Bishop W. W. Peele will be present for the service. All former pastors and friends of this congregation are cordially invited to attend.

APPOINTMENT CHANGES— NORTH MISSISSIPPI CONFERENCE

Bishop W. W. Peele has announced the following changes in appointments, all in Corinth District, North Mississippi Conference:

Combine Waterford and Abbeville circuits with Glen Miller as pastor.

M. N. Hamill goes to Belmont; Joe Caruthers goes to Iuka circuit; and H. C. Lewis is appointed to a chaplaincy in the Army. These changes become effective at once.

EVANGELIST S. M. BUTTS LEADS REVIVAL AT COLLINS, MISS.

We have just closed our revival services at our church. Rev. S. M. Butts, Conference evangelist of the North Mississippi Conference, preached forceful and inspiring sermons. All churches took part in song services and members of all denominations attended.

Bro. Butts' sermons called for laying aside besetting sins, communion with God, Christian brotherhood, and thus aid in bringing the world to Christ. He urged his hearers to take time during these strategic times to "find time" for daily devotions and attendance upon all church services. His sermons were soul-reaching and made Christians feel the obligation to bring their fellowmen to Christ.

Bro. Butts has an open date the last week of May. Anyone desiring his services may communicate with him at Mathiston, Miss.

T. R. HOLT, Pastor.

LUZIANNE
COFFEE
100% GOOD

DR. JOHN B. HOWELL DIES

Dr. John B. Howell, of Canton, Miss., died at his home on Monday, May 24, following a brief illness. Dr. Howell was graduated from Millsaps College in the class of 1902—the class in which the editor of this paper graduated. He was a good student in college, had good ability and was clean in his life. Following graduation, both of us became engrossed with responsibilities which left little opportunity for keeping up the college ties. We remember to have seen him only once in the forty years following our graduation. We visited him in a New Orleans hospital when he had his son there for medical care. In addition to his wife, he is survived by one son and two daughters. A host of warm personal friends, patrons who shared in the service which he rendered for the healing of their bodies, are bowed in sorrow because of his untimely going.

PASTORS' AND CHRISTIAN WORKERS' SCHOOL

Please print the following outline of courses and information concerning the Christian Workers' Training School, Wood Junior College, Mathiston, Miss., June 7-11.

Courses: "The Church Through the Centuries," Dr. Fred Gealy, Southern M. U., instructor; "Program and Administration of Circuits," Dr. A. W. Martin, Jonesboro, Ark., instructor; "The Methodist Youth Fellowship," Miss Mildred Clegg, Clarksdale, Miss., instructor; "The Church and America's People," Mrs. W. B. Landrum, instructor; "Missionary Activities in the Children's Division," Mrs. J. C. Burrow, Columbia, Miss., instructor.

Platform speakers: Dr. Y. C. Yang, President Soochow University, Soochow, China; Bishop W. W. Peele, Richmond, Va.

Since we are having a five-day school, it will be necessary for all credit students to be present Monday night.

Registration begins Monday, June 7, at 2 p.m. Registration fee of $6.50, entire cost, not covering books.

For further information write Rev. J. Noel Hinson, executive secretary, Tupelo, Miss., Box 182.

Youth Fellowship Assemblies

Please announce also the Youth Fellowship Assembly at Wood Junior College, Mathiston, Miss., June 14-19. Cost, covering everything, $8.50.

The Assembly is for youth between the ages of 15 and 24. In cooperation with the camping program, the age limit will be strictly enforced. All pastors and Church School superintendents have folders of information.

The Intermediate camp will be held at Castalian Springs, near Durant, Miss., June 14-26. Junior camp will be at the same place June 28-July 3. For further information write Rev. J. E. Stephens, Corinth. Miss.

J. NOEL HINSON.

THE JACKSON DISTRICT CONFERENCE

The Jackson district conference met in Shiloh Methodist Church, at historic Shiloh Campground, on May 6. As the district superintendent, Dr. Otto Porter, opened the conference, he greeted a large crowd of ministers, delegates and church workers who had come from all over the district.

Among the visitors at the conference were: Dr. W. L. Duren, Rev. and Mrs. W. M. Williams, Dr. J. L. Neill, Rev. and Mrs. A. S. Oliver, W. D. Hawkins, Rev. T. M. Dye, Jr., and Dr. E. R. Overley.

A fine spirit of cooperation was shown throughout the whole day. Under the efficient, courteous leadership of the district superintendent the whole program for the day was carried out in a fine way.

Some of the highlights of the conference were: Reports showed that at least 65 per cent of the benevolences for the district have been paid, an offering of $100 was taken to distribute Christian literature, at least $2,000 was raised by the district during the Week of Dedication, Christmas offering for superannuates was $697, $1,860 has been raised for the Orphans' Home, $350 for the Sanitorium, $331 for the Memorial Mercy Home-Hospital.

A most outstanding piece of work, financially, has been done by the people of the Pelahatchie-Shiloh charge, under the leadership of Rev. R. I. Moore. They have raised $3,425 since Annual Conference to pay for a new parsonage.

Dr. E. R. Overley, one of the general evangelists of the Methodist Church, delivered a great message on Consecration at the morning preaching service.

Special interests of the church and speakers representing them were: The New Orleans Christian Advocate, Dr. W. L. Duren; the Memorial Mercy Home-Hospital, Dr. J. G. Snelling; Board of Missions, Mr. W. D. Hawkins; Narcotic Education, Mrs. R. L. Ezelle and Miss Ethel McKeithen; the Childrens' Home Finding Society, Dr. J. L. Sutton; Christian Education, Dr. I. H. Sells; Millsaps College, President M. L. Smith and Dean W. E. Riecken; work at the Sanatorium, Chaplain T. M. Dye, Jr.; Woman's Society of Christian Service, report of Mrs. W. B. Fazakerley was read by Mrs. McNeil.

In the light of the fact that we have a shortage of preachers, it is interesting to notice that the district conference approved a long list of supply preachers. They were: A. R. Adams. Leo Bailey, J. F. Carter, H. D. Cupit, Lewis Farr, Stanley Geiselman, O. C. Hull, B. E. Mitchell, F. C. Odom, R. A. Pickett, C. B. Smith, D. E. Watts, J. B. Welborn, R. S. Young, E. D. Allen, Garland Deen, D. A. Railey, R. E. Jolly, M. E. Burnett, Miller Schultz, Noel Ulmer, E. W. Williamson.

176 new and renewal subscriptions have been secured for the New Orleans Christian Advocate, and 178 subscriptions for the National Christian Advocate.

A message of sympathy was sent to the wife of Bishop Adna Wright Leonard on account of the tragic death of her husband. Many of the chaplains who have gone out from the Mississippi Conference have had personal contact with Bishop Leonard in his work as chairman of the Commission on Chaplains.

The pastor of the Pelahatchie-Shilob charge, Rev. R. I. Moore, and his people, did a splendid job of entertaining the district conference. The beautiful church at Shiloh, the campgrounds, the fine dinner, and the friendly people, all contributed toward making the occasion a pleasant experience for everyone who attended.

The organization and execution of the day's program was a demonstration of efficient and courteous administration on the part of the district superintendent.

The Pastors' School will be held in the Jackson district, at Millsaps College, May 31-June 4. Dr. Otto Porter, district superintendent, is dean of the School.

REPORTER.

BIRTHDAY CELEBRATION FOR MRS BALL

The home of Mrs. Emily Ball, of Angie, La., was the scene of much joy and happiness Sunday, May 9, 1943, when her children and grandchildren gave her a birthday and Mother's Day celebration.

This being both Mother's Day and Mrs. Ball's birthday, it was truly a great occasion. The good turkey and dressing dinner that had been planned, with plenty of fresh vegetables, was a success. A large birthday cake, furnished by grandchildren, had its place in the center of the table.

Those enjoying the good dinner were: Mr. and Mrs. W. J. Daniel (Mrs. Daniel an only daughter), of Angie, La.; Mr. and Mrs. J. E. Daniel and sons, Bogalusa, La.; Mr. and Mrs. A. W. Daniel and sons, New Orleans, La.; Mr. and Mrs. E. J. Villarrubia and daughter, New Orleans, La., and Mr. J. E. Ball (son), Tylertown, Miss.

Special friends of Mrs. Ball and family who enjoyed the good eats were: Mr. and Mrs. J. W. Ford, Mr. and Mrs. G. A Ford, and the pastor of Angie Methodist Church, Rev. C. J. T. Cotten, and his wife.

Mrs. Ball is the oldest member of Angie Methodist church, and is also the oldest mother in the town of Angie.

"Mother" Ball, as we have learned to call her, is one of the many mothers we have learned to love throughout our ministerial work. To know Mother Ball is to love her. She has a large circle of friends in Louisiana and Mississippi. During the day more than fifty people came in to congratulate her on her 79th birthday, and while there, were served a slice of the birthday cake and a glass of ice-cold punch.

This was the first time Mother Ball had gotten to celebrate Mother's Day on her birthday in several years, and indeed it was a happy occasion.

We will join in together in wishing for her many more happy birthdays.

C. J. T. COTTEN.

BOARD OF EDUCATION LOAN FUND

Officials in the Loan Fund Office of the Board of Education, 810 Broadway, Nashville, Tenn., are accustomed to incoming mail bearing postmarks of far places. The same mail may bring remittances, often in the form of army or navy pay checks, from a boy in North Africa, one in the Solomons, another on the Alcan Highway and from a nurse in England, or Australia, to say nothing of dozens of letters from men and women in all parts of America. Recent borrowers from the Loan Funds are scattered everywhere and the lines of the Loan Office are gone out through all the earth.

As a result of the high standards which must be met by borrowers the Loan Funds lose surprisingly small amounts through non-collections. Interestingly enough, while no pressure is applied to persons in the armed services for the repayment of their loans, the men and women in the fighting forces are, for the most part, exceedingly prompt in taking care of their loan fund obligations.

It is probable that the Loan Funds of the Board of Education of The Methodist Church, which have been built up through offerings taken annually in local churches on Methodist Student Day, (formerly Children's Day) the second Sunday in June, constitute the greatest enterprise of their kind and render more extensive and more constructive service than any similar fund in existence.

PERSONAL NOTES AND INCIDENTS

Miss Jean Naylor, Leonardtown, Maryland, was installed as President of the Wesley Foundation of Blue Mountain College in an impressive candle-light ceremony held in the Methodist church there recently.

The Senior-Young People's Camp for the New Orleans District will be held at Bogue Falaya, June 14-19, followed by the District Adult Camp June 19-20, and by the Intermediate Camp, June 21-26.

Rev. E. L. Jernigan, pastor at Fulton, Miss., is doing a splendid work on the Fulton charge. His work is consistently organized and as consistently executed. We appreciate his fine loyalty to the New Orleans Christian Advocate.

Friends of Dr. G. F. Winfield, pastor at Tylertown, Miss., will be interested to know that he has left the hospital in New Orleans where he spent two months, and is now in the Methodist Hospital at Hattiesburg. We understand that he has retired from the active ministry.

News from Dr. Henry T. Carley encourages his friends to believe that he may soon be able to carry on again in the more necessary duties of his pastorate. He was to have preached for the first time on Sunday before last, but Dr. Holmes happened by and preached for him.

EDITOR REMEMBERED

Mrs A. M. Edwards of Ponchatoula, La., exhibited her spirit of grace and Christian good will a few days ago by sending the editor a crate of luscious strawberries. It increases our appreciation and gratitude that she remembers one of the most easily overlooked individuals in the service of the church. Our constituency is definite but so widely dispersed as to bring no close personal contact with our friends. We record many poundings, but seldom one in which we participate. We appreciate the generous thought of our good friend and from the depths of our soul we say a sincere "Thank you."

A TRIBUTE TO THE MEMORY OF DR. GEORGE STEWART BROWN

By the Board of Stewards of Rayne Memorial Methodist Church

A great prince in Christian Israel has fallen—not, however, amidst the clash of arms, in defense of ancient Jerusalem, but in loyal and faithful service to his loving Master, whom he has gone to join in the New Jerusalem.

Few words in the English language are more forcibly expressive of real character than the word "faithful." Nor could any more appropriate be applied to the life and character of Doctor George Stewart Brown, in his daily ministrations to suffering humanity and in his constant, untiring and cheerful service to the Church he loved so well.

He answered the summons to a larger and more abundant life on the twentieth of March, nineteen hundred and forty-three.

From early young manhood to past three score and ten George Brown never faltered nor wavered in his loyal and enthusiastic support of the programs outlined by the leaders of his Church, especially in Sunday School work. He also gave generously of his time, talent and income, not only to the consummation of these plans, but in support of every well-organized movement looking to the moral and spiritual uplift of his community.

Especially appealing to him in his chosen profession was the organized effort to secure better medical attention and care for the victims of tuberculosis, and to discover a positive cure for this age-old human affliction.

After more than two decades of devoted service to the Felicity Methodist Church, Dr. Brown, together with his family, became very active workers in Rayne Memorial Church. For nearly twenty-five years he was an influential and outstanding member of this Board of Stewards, presided over its councils and was awarded the highest honor within its gift—Honorary Life Presidency.

Dr. Brown's absence from our recent meetings, durings his illness, was keenly felt by every member of this Board. An even greater loss, however, will be experienced by us, in the absence of his wise counsel and Christian attitude towards all questions of business policy and administration as well as his courageous but conciliating methods of adjusting controversial questions.

As chairman of the Reception Committee. his cheerful greetings to all at the church door created a feeling of good fellowship and genuine welcome that will long be remembered by not only our church membership but by the strangers within our gates.

Practically every responsible position of lay activity within the Church was filled at some time by Dr. Brown, including membership upon the Board of Trustees. He had the unique record of seldom permitting his professional duties to conflict with his attendance upon church and Sunday School services.

The field of glorious activity, however, that seemed to appeal most to him was the work of the Sunday School. He was a constant, methodical and devout Bible student. Whether expounding the Laws of Sinai, within the walls of Felicity, or tracing the early development of genuine religious consciousness under the teachings of the Israelitish Prophets of the Old Testament in the Tabernacle on the Seashore Campground, or unfolding, to his faithful class of women, in this very room, the marvelous beauties and the perfect ideals of the Master's Beatitudes, a personal application of these great truths to the spiritual needs of his hearers was always uppermost in the mind of Dr. Brown.

The example he has set is worthy of our emulation, and we rejoice with his family at the marvelous heritage he has left them. We shall miss his presence keenly, but the spiritual influence of his pure heart, his unsullied and unselfish life should be an inspiration to all of us to strive for the highest ideals in Christian living.

THE MEMORIAL COMMITTEE.
H. N. PHARR,
WALTER K. GRANT,
S. H. MEYER,
C. S. WILLIAMSON, JR.

It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give their most precious thoughts, and pour their souls into ours. God be thanked for books.—Channing.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Now that the district conferences have all been held and full reports have been made on all activities for the first half of the Conference year, it is encouraging to all who attended these conferences, or have become acquainted with the situation, to note evidences of appreciable advance both financially and spiritually. These two phases, or marks, of the vital condition of the Church are necessarily related. Indeed, the financial problems of the church organization would not justify concern or effort but for the existence of the more vital and deeply personal spiritual problems; furthermore, the religious needs and Macedonian calls of an awakening world cannot be adequately met, if at all, except by the financial support of a spiritually awakened Church.

There is a challenge to the laity now that rolls around the world in thunder tones and with magnificent appeal for an informed and participating interest on the part of the membership of the Church as they stand face to face with its unprecedented opportunities. If Methodism marches on in its well-earned place of prominence and achievement with all Christendom, the men and women of Methodism must be sincerely and deeply concerned for their development in spiritual power and influence, for their loyalto to the program of their church in times of war and of peace, and for an intimate acquaintance with the inspirational and educational agencies of both general and local character. If "the Methodists are one people," our laity should be one in the appreciation and exercise of prayer—one in their experience of the vitalizing influence of the spirit and teaching of Christ, one in their desire for the success of such important enterprises of the church as, missions, Christian education, support of the ministry, and promotion of temperance. If the neglect of interest or effort at any points has been brought to light and impressed on the consciousness of any through accentuated influences of world war conditions, there is unavoidable responsibility to give careful thought and united consideration to the preparation for conditions during the period of reconstruction and into the initial years of an enduring peace. This is our time to think, to be interested, and, as far as possible, to contribute some participating effort towards strengthening the influence of the Church in the minds and hearts of the masses. If Methodism goes forward in all the fields in which opportunity is offered, the local church must be vital in spirit and purpose.

There has been encouraging improvement in our benevolent giving during the current year as compared with payments for the first half of the last Conference year, as shown by the report of our treasurer, Mr. F. Y. Whitfield, in the listed payments to May 4, 1943, as follows:

Brookhaven District.—Adams, $74.58; Barlow, $3; Bogue Chitto, $79; Brookhaven, $425; Gallman, $60; Georgetown, $24.92; Harrisville, $9; Magnolia, $450; McComb, Centenary, $400; McComb, LaBranch, $125; McComb, Pearl River Avenue, $126; Meadville & Bude, $169.38; Monticello, $135.13; Nebo, $78.30; Osyka & Fernwood, $21; Prentiss, $510; Scotland, $27.50; Silver Creek, $40.15; Summit and Felder, $213.94; Tylertown, $400; Utica, $93.75; Wesson,

$212.65. Total, $3,678.30.

Hattiesburg District.—Bonhomie, $125.25; Bucatunna, $25; Clara, $85.72; Collins, $54.14; Cross Roads, $83.19; Ellisville, $177.86; Hattiesburg, Broad Street, $325; Hattiesburg, Court Street, $662.49; Hattiesburg, Main Street, $1,314; Hattiesburg Circuit, $159; Heidelberg, $79.15; Laurel, First Church, $770; Laurel, Kingston, $142.34; Laurel, West Laurel, $131.21; Magee, $35; Montrose, $118.96; Moselle, $110; Mount Olive, $100; New Augusta, $40.84; Petal, $76.86; Taylorsville, $75.12; Waynesboro, $300; Waynesboro Circuit, $180; Williamsburg, $35. Total, $5,206.13.

Jackson District.—Benton, $37.50; Bolton and Raymond, $325; Brandon, $99.95; Camden, $42.20; Canton, First Church, $562; Carthage, $115; Clinton and Ridgeland, $80; Fannin, $26; Flora and Bentonia, $125.27; Forest, $250; Greenfield and Richland, $44.75; Harperville, $35; Homewood, $125; Jackson, Bessie Shands Mission, $2; Jackson, Capitol Street, $900; Jackson, Galloway Memorial, $4,235; Jackson, Glendale, $225; Jackson, Grace, $500; Jackson, Millsaps Memorial, $100; Lake, $100; Lena, $79.52; Madison and Pocahontas, $85; Pelahatchie-Shiloh, $220.35; Raleigh, $133.66; Terry, $160.63; Vaughan, $40; Walnut Grove, $34.38. Total, $8,683.21.

Meridian District.—Andrew Chapel, $26.50; Chunky, $38.22; Cleveland, $46; Collinsville, $50.13; Decatur, $155; DeKalb, $103.83; DeSoto, $160; Enterprise-Stonewall, $200.10; Hope, $26.75; Lauderdale, $15; Matherville, $50; Meridian, Central, $874.99; Meridian, East End, $528; Meridian, Fifth Street, $600; Meridian, Hawkins Memorial, $251.30; Meridian, Poplar Springs, $315; Meridian, 34th Avenue, $4; Meridian, Wesley, $110; Newton, $280.89; Pachuta, $225; Philadelphia, $450; Porterville, $11.87; Quitman, $275; Rose Hill, $73.63; Scooba, $20; Shubuta, $217.33; Southwest Kemper Circuit, $9.98; Union, $112.50; Vimville, $35.95. Total, $5,266.97.

Seashore District—Bay St. Louis, $104.50; Brooklyn-Bond, $5.21; Coalville, $5; Columbia, $500; Escatawpa, $57.74; Gulfport, First Church, $300; Handsboro, $36.44; Hickory Grove-Hub, $20.72; Kreole, $257.84; Leakesville, $21.85; Logtown, $15; Long Beach, $50; Lucedale, $25; Lumberton, $65; Moss Point, $10; Ocean Springs, $187.17; Picayune, $350; Purvis, $20; Saucier, $5.75; Vancleave, $83.47; Wiggins, $37.50. Total, $2,158.19.

Vicksburg District.—Anguilla, $59.97; Centerville, $137.37; Eden, $10; Edwards, $225; Fayette, $204.45; Gloster and Crosby, $50.18; Hermanville, $110; Lorman, $38; Louise and Holly Bluff, $40; Mayersville, $44.95; Natchez, $952; Oak Ridge, $34.02; Port Gibson, $200; Rolling Fork and Cary, $128.22; Roxie, $110; Satartia, $59.25; Silver City, $10; Vicksburg, Crawford Street, $969.42; Vicksburg, Gibson Memorial, $300; Washington, $99.44; Yazoo City, $700. Total, $4,482.27. Grand total, $29,475.07.

It will be noted that only 24 charges are not included in these payments. The total is more than five thousand dollars in excess of payments for the same period last year.

J. M. SULLIVAN.

When a man asks, "Why this war, when Christianity has been in the world nearly two thousand years?" the answer is another question: "Why do we see dirty faces, when water has been in the world so many centuries?"

The wisdom of this truth is evident. Christianity is of small avail unless it is applied to human hearts.—War Cry.

DR. H. L. JOHNS

Dr. H. L. Johns, pastor of Rayne Memorial Methodist Church, this city, was the recipient of a well-deserved honor when the degree of Doctor of Divinity was conferred upon him by Centenary College. This recognition is appreciated by the friends of Dr. Johns over Louisiana, and especially so by the members of the congregation to which he has given such acceptable service for nearly two years. Dr. John's course has not been in any sense meteoric, but has been a record of steady and substantial progress.

DR. H. L. JOHNS

We congratulate him upon this honor, but more so for the achievements which have brought him recognition.

CHURCH SCHOOL LITERATURE FOR YOUTH

The Editorial Division of the Board of Education provides, as materials for the Christian education of youth, Group Graded courses, Closely Graded courses, Uniform Lessons (for seniors and young people), materials for evening sessions of the Methodist Youth Fellowship, vacation church school texts, dated and undated electives, and story papers.

For Intermediates

Group Graded lessons are provided in "Lessons for Intermediates," a forty-eight page quarterly. These are designed for use where all intermediates meet in a single class. Materials for the evening meetings are provided in "The Intermediate Fellowship—Evening Meetings," a set of thirteen four-page folders available quarterly.

Closely Graded courses are graded by years. They are available for intermediates as follows:

Course VII (for twelve-year-olds)—"A Nation and Its Builders," "To and From Bethlehem," "Living as a Christian," "The Whole World Sings."

Course VIII (for thirteen-year-olds)—"Spokesmen for God," "The Life of Jesus," "Jesus and Ourselves," "Religion and Beauty."

Course IX (for fourteen-year-olds)—"What is the Bible?" " We Follow the Way," "God in Everyday Living," "Great Bible Stories."

Complete lists of undated elective units in booklet form, textbooks for vacation church schools and for week-day church schools, are available in "A Guide to Program Material for Methodist Youth," which may be obtained from the Service Department, 810 Broadway, Nashville, Tenn.

Two story papers are prepared for Intermediates. For boys it is called "Boys Today;" for girls, "Girls Today." These carry fiction, poems, pictures, hobbies, comics, etc. They are designed to cultivate a taste for good reading.

For Seniors and Young People

Group Graded lessons are provided in "Highroad" (monthly), and in "Studies for Youth" (quarterly).

Elective units for older young people are provided in "Highroad."

Materials for Evening Meetings are found in "Highroad."

International Uniform Lessons are published in "Abingdon Quarterly."

Complete lists of undated elective units in booklet form for seniors and for young people, textbooks for week-day church schools, and resource books are provided in "A Guide to Program Materials for Methodist Youth."

A story paper, "Classmate," is prepared for seniors, young people and adults. It is rich in attractive colored illustrations, short stories, serials, practical articles on youth and Christian relationships, and wholesome fun, comics, hobbies, and jokes.

Guidance for youth leaders is given in "Workshop," a monthly publication designed to help with all phases of the youth program.

Guidance and resource materials for adult workers with youth are found in "The Church School." These consist of timely articles on youth work, resource material for intermediate worship, suggestions for conducting evening meetings of intermediates, guidance for teaching intermediate and senior-young people's Group Graded lessons, and leader's helps for young people's electives.

Defeat should never be a source of discouragement, but rather a fresh stimulus.

—South.

Faith is the eye that sees Him; the hand that clings to Him; the receiving power that appropriates Him.—Woodbridge.

Where is God today when men clash in deadly battle? God is where mercy binds a wound; God is where sympathy stoops to share the awful burden; God is where grief sheds a tear and a little song of hope and love is at the heart of the battle's hell. God, I'm sure, is where tired, brave, bewildered lads lie down to die with forgiveness in their hearts. Aye, wherever the cross is, God is there, hanging upon it.

—William Henry Boddy.

Religion has always demanded for its best things, the absolute price. There is no finding without losing; there is no getting without giving; there is no living without dying. For a few dollars we can get a book on religion; for a few more dollars we can get someone to talk to us about the things of religion; but what we cannot get for dollars, however high we heap them, is this experience which is the heart of religion, this experience of God, this practice of the divine presence, this joy of being ourselves in the holy of holies.—Rufus M. Jones, in Preparation for Worship.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Leadership Training—June, 1943

Since we are designating June as Leadership Training Month in the Mississippi Conference, we should take advantage of every opportunity for training which will make us more efficient workers in our local churches.

Many of us are at Pastors' School at Millsaps College, Jackson, this week, studying the principles and methods of presenting the needs of the world to our individual groups.

There are other lines of training which we must have if we are to combat the evils which exist in every community, and one is the liquor evil. Millsaps College is assisting us, again, with this training, and we give below some information from Mrs. R. L. Ezelle, who is our conference chairman of Alcohol and Other Narcotics:

Course in Narcotic Education at Millsaps College

Miss Ethel McKeithen, special instructor in Narcotic Education, is still at work, and funds are needed for her support. As treasurer of the Narcotic Education Committee, I plead for help now. While she is leaving this work in September for special study and there will be no one to take her place, Millsaps College is offering a course in Narcotic Education—June 21 to July 3—which will enable local leaders to continue and improve the work begun by Miss McKeithen. Ministers, Church School teachers, or leaders; day school teachers, and club women would find the course invaluable in the development of a local program. Let each district have at least one representative. Tuition is $10 for two hours college credit, $5 for those who do not take the course for credit.

If local churches would find one outstanding person in their town or county to take the course, and would raise money for a "scholarship," i.e., tuition, board and lodging, it would indeed be a progressive step. Miss Winnie Buckles, of the State Department of Education, is to teach the course. Enough said as to its interest and value.

We cannot combat the powers of liquor forces by doing nothing and spending nothing, but with a little effort and small individual expense and **general cooperation** we can completely break it. Let us determine to fill that study course to overflowing, and to set up in every local church an adequate and progressive program of alcohol education.

MRS. R. L. EZELLE,
Treas., Council for Narcotic Education,
1002 Arlington, Jackson, Miss.

* * *

A Message to Our Mississippi Conference Women

Dear Leaders in the Woman's Society of Christian Service:

As chairman of the Committee on Alcohol and Other Narcotics, I am appealing to district secretaries, zone leaders, and local presidents to have an active chairman and committee in your respective groups, with the ultimate objective of a well-rounded program in each local church to counteract the damage done by these drugs.

Because the cost of alcohol is so heavy to both individuals and tax-payers, and just now to our war efforts, the committee's program should center on alcohol. Yet, because we have in alcoholic beverages the social use of a narcotic drug declared harmful by physicians but embedded in people's habits by age-old customs, and popularized by glamorous and incessant advertising, we need to be careful in planning our programs

There are approximately 64 million church members in our country. If all were total abstainers and active in their stand against drinking there would be no alcohol problem. So an important first step is to aim to win our "moderate" drinkers to abstinence by an untiring but tactful presentation of the facts about alcohol, facts which center in the following points:

1. Its nature and effects on the brain.
2. Its habit-forming tendency.
3. Its cost—to drinker, society, and National safety.
4. The influence of the moderate drinker.

People are more likely to accept a demonstrated fact than another person's opinion. Therefore, aim to give authority when you quote statements; use experiments or charts where possible. Motion pictures, book reviews, plays, forums, can all be worked into a year's program of a local church, for my hope is that the W. S. C. S. chairman will cooperate with the leaders of other church departments to develop a unified church program aiming to popularize personal abstinence from alcoholic beverages and support of protective laws.

Program makers should have access to up-to-date periodicals. I suggest:

The Voice (monthly). Year's subscription, $1. Published by our Board of Temperance, 100 Maryland Avenue, N. E., Washington, D. C.

The Union Signal (adults), weekly; a year, $1. Order from National W. C. T. U., Evanston, Ill.

The Young Crusader (children) monthly; a year, 35 cents. Order from National W. C. T. U., Evanston, Ill.

The Allied Youth—monthly (probably $1), Washington, D. C.

It is significant that liquor consumption and the crime rate in our nation have each increased about 150 per cent since 1934. Church people can rid our nation of this terrific handicap if enough of us want to. It will take money, time,study and effort. It will call for a foundation of alcohol education, public pressure on Congressmen for protective legislation, public opinion backing enforcement of local laws. Knowledge must lay the groundwork for action and action must follow, or our "brothers' blood will cry unto God" against us.

The work of Lauderdale County in voting out beer and wine is a splendid example of what good citizens can initiate and see through to completion. Fortunately, they realize the real work is only begun and are carrying on without resting.

Methodism is leading in this fight against alcoholism, but local churches are the backbone of its strength. Will not the women of the Mississippi Conference do their part? May I count on you to act on these suggestions as you can, also in your cooperation for the success of the Narcotic Education course at Millsaps—and this is urgent! June 21 will be here before we know it.

Cordially and prayerfully yours,
MRS. R. L. EZELLE.

* * * *

From the Newton W. S. C. S.

The Newton W. S. C. S. is quite proud of its accomplishments in the area of study. Recently they received a communication from the Conference Secretary of Missionary Education and Service, Mrs. E. V. Perry, complimenting them:

"This is to compliment your society on the record you have made last year through your secretary of Missionary Education and Service, Mrs. Hicks. Newton was one of the 'Four Star Societies' in the Conference. When I tell you there were only ten such societies in the entire Mississippi Conference, you will feel doubly proud of what you have done. They are termed 'Four Star' for the fact that they sent in four quarterly reports and had four Special Jurisdiction Recognition Classes during 1942. Newton had five.

"Many societies in the Conference did the full program of work required, but failed to report regularly. Your secretary was not only faithful in her work, but also in her prompt and efficient reporting. I do hope your society will give her due recognition for her faithfulness. Secretaries like Mrs. Hicks are rare."

WISE OR OTHERWISE

By Rev. James H. Felts.

I am not yet convinced that the war is being fought that I may have gas and oil and rubber with which to satisfy my pleasure driving.

Even those who knew, loved, and worshipped Christ had occasional doubts until reality was stripped naked.

"There are no obstacles to forgiveness, but only in man."—E. F. T.

"Courage is fear that has said its prayers."

Are you old enough to remember when civilians were being married?

Who said the old-timers were all gone? "Snuff production reached an all-time high in 1942."

Chain letters have appeared again. You can fool some of the people all the time.

Self-centered attitudes are always destructive, whether found in "unions" or individuals.

The boy who stood on the burning deck had nothing on the boy who lands a flaming plane.

"Mozart declared his ideas "Something given—Richard Baxter considered himself but a pen—Abraham Lincoln became "the tongue and voice of the changes of his day."

True or false? When I tell the truth about my income I get "hit under the belt."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Prayer Suggestions

June.—Pray that rural church workers may be encouraged and that their work among uprooted peoples—miners, minority groups, and others may result in their laying firm foundations for the building of Christian communities.

Pray that church women in rural areas, despite their inability to hold frequent meetings, may continue their support of the program of the Woman's Society of Christian service through an intelligent understanding of its undertakings and through undergirding it with prayers and gifts.

July.—Pray that renewed courage and strength may be given all Christian leaders in the Orient.

* * *

Malvina Community Center

This week we have been very quiet around the Center, for Miss Glenn is in Leland conducting a Daily Vacation Bible School. We miss her and miss the general air of activity about the Center whenever we are in that part of our community. Lynn, Mound City, Leland and Shelby will keep Miss Glenn quite busy for the next few weeks. Lynn and Mound City have regular services, conducted by Miss Glenn. May 30, Miss Glenn will give the third of our lesson on South America. These have been very interesting.

* * *

How Bethel Met Their Financial Obligations

In our rural Woman's Society of Christian Service of Bethel church, on the Rienzi charge, we found it a little hard to meet many of our financial obligations. It is our good fortune to have one of our superannuate preachers, Rev. T. J. Hopper, and family, make their home in our community.

Mrs. Hopper regretted our failure in responding to the worthy calls we have, so she suggested that we give our Sunday eggs through the month of March. Eleven members responded. Out of this fund those who were not already subscribers to the Methodist Woman gave their subscription. We gave five dollars to the Methodist Student Fund for State College; three dollars to travel and living expenses of our foreign workers; five dollars for Spanish-American work in the Homeland, and still have two dollars and twenty-five cents in the treasury. The entire amount of Sunday egg money for one month from eleven members was nineteen dollars and twenty-five cents.

We would recommend Mrs. Hoppers' idea to any rural society who needs more money.

Yours in the work,
MRS. P. A. HUDSON.
Recording Secretary and Treasurer.

* * *

Youth Fellowship Assembly

The Methodist Church, Wood Junior College, Mathiston, Miss., June 14-19, 1943

Age limit: The Assembly is for youth between the ages of 15 and 24. In cooperation with the camping program. the age limit will be strictly enforced. No child who has not passed the fifteenth birtnday will be allowed to attend.

Expense: Entire cost, $8.50, includes board, registration, banquet, textbook. Registration begins Monday morning, June 14.

Bring soft-sole shoes for play in the gym.

Those interested in photography will bring kodaks and films.

For further information write to Rev. E. M. Sharp, Aberdeen, Miss.

* * *

Pastors' School and Christian Workers' Training School

Wood Junior College, Mathiston, Miss., June 7-11, 1934

Last night a radio program urged all of us to sit where we were and be happy in our homes rather than travel far to spend our vacations. Recently one man said he was taking a day at a time in fishing or play that he could get locally. We should have a little time free from our work during the hot days to come. Vacation trips will and should be scarce, but they can be put to great advantage by combining them with the educational advantages of our Conference schools at Wood Junior College.

June 7th should find all Conference officers, adult, young people, and children, who are interested in the educational program of our work, journeying toward Wood Junior College. There they will meet Dr. Y. C. Yang, President of Soochow University, Soochow, China; Bishop W. W. Peele, Richmond, Virginia; Dr. Fred Gealy, Southern Methodist University; Mrs. W. B. Landrum, Tyler, Texas; Miss Mildred Clegg, Clarksdale, Miss.; Mrs. J. C. Burrow, Columbia, Miss. Before going to Wood decide on the course you will take, order the text and read it. This will give you a better background and more time for fellowship, worship and quiet.

Who should attend? Pastors, Church School officers and teachers, study leader of W. S. C. S., and others interested in developing their own spiritual lives or that of others.

For further information write to Rev. A. Y. Brown, Dean, Lexington, Miss., or Rev. J. Noel Hinson, Executive Secretary, Tupelo, Miss.

* * *

Some "Musts" for Methodist Women

Thelma Stevens, Executive Secretary, Department of Christian Social Relations and Local Church Activities

On pages sixteen and seventeen are urgent requests for women of our societies to study, to read, to act upon pending legislation and local situations. You cannot say you have nothing to do in the Christian Social Relations department of your society if you follow these suggestions. **Please read them!**

One paragraph especially appealed to me. It was the one beginning, "This is an urgent call." It refers you to the **Christian Century** for two articles—"A Hungry Child Must be Fed," by Ernest F. Tittle, in the March issue, and "The Vengeance of Europe's Children," by James Wood Johnson, in the April 21st issue. Then the article asks that if you believe that immediate steps should be taken to relieve the desperate situation in occupied countries of Europe, write Hon. Herbert H. Lehman, Office of Foreign Relief and Rehabilitation, Washington, D. C., and ask that food be sent at once.

Then there is another you surely will be interested in after studying the South American Circuit. It is paragraph 5, and the first two sentences read: "The month of June will bring the whole question of trade agreements to a final decision. There is a question as to whether they will be extended **unless the American public expresses itself to Congressmen immediately."**

DISCIPLINE FOR THE SOUL

By Mrs. Irvin Rowland

"He openeth also their ear to discipline, and commandeth that they return from iniquity."

One of the hardest tasks we have to accomplish is to discipline our souls. As a rule, we make our physical bodies conform to certain habits of food and rest, because the lack of a fairly well-balanced routine of activities is such a drain on health and efficiency. The effects are so evident that we do these things without much coaxing.

But, the discipline of the mind and soul in spiritual matters is a much harder task. We sometimes think that as long as we are active in the work of the church, we are growing Christians. Yet, activity can never take the place of personal Christian experiences—a real, vital acquaintance with God. Herein we err, when we let ourselves fall into a haphazard way of prayer and worship. God does not want our interest to be half-hearted. He calls for first place in each of our hearts. He wants our best, our all.

We must constantly fight for that inner self-control. When we pray, we must lay aside all other matters, and in earnest petition the Father. We must learn to wait before Him for His blessed will to be revealed. We must seek to honor Him better if we would be like Him, without exception. Above all, we must realize the seriousness of the lack of discipline for our souls, for therein lies the failure of our entering into the more abundant life.

I F——

By Ruth Franks Whitton

If the words I speak have no worth,
  And only breed confusion;
If the things I do cause bitter mirth,
  And serve to disillusion;
If the thoughts I have are ugly things
  Which blight the very soul,
Then life to me no richness brings,
  For I have missed the goal.

If by my living I have not blessed
  Some hurt and hungry heart;
If by my faith I have not stressed
  God's will, at least in part;
If by my loving I have not led
  Some wand'rer through the night,
Then fruitlessly the years have sped,
  For I have shed no light.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Copy for this page failed to reach us.—Editor.

THE EASTER LIGHT IN A DARKENED WORLD

(Continued from page 5)

too heavy to be borne. In spite of its elements of courage, it must be said for this method of dealing with life's bereavements that it puts upon the emotions a burden which, for many epople, is an intolerable one. Even when it is borne without resulting in a collapse of the nervous system, it robs life of its rightful measure of comfort and joy. There was a day in the development of human thought when stoicism was a noble philosophy but now that the fullness of truth about the nature of God and the universe has come, it is as irrational to hold to its precepts as it would be to believe that the earth is flat.

When we come, then, to deal with this experience from the Christian point of view, there are certain principles which guide us. The first is that however poorly we may be able, as individuals, to give expression to it, there is a distinctively Christian witness. This witness is a sublime and creative element in the faith which we hold. From the days when the Christians in ancient Rome inscribed upon the walls of the catacombs words of deathless hope concerning their departed loved ones to this day when followers of Christ face the "last enemy" with confidence that he will not ultimately prevail, there has been a note of unwavering assurance in the Christian way of life that is not found anywhere else. Christians have felt the pangs of grief and have longed "for the touch of a vanished hand" just as others have done. But they have not sorrowed "as those who have no hope." They have found a conviction written deep within their nature that "life is ever lord of death." Even if, for a season, clouds of mental darkness have shut out the sunlight of perfect assurance, there is something about genuine Christian faith that finally breaks through to stand erect and say, "I believe in the life everlasting." And surely this witness is needed today. Christianity has no higher obligation at this hour than to be at its best in handling the mystery of death.

The second consideration to be kept in mind is the fact that this assurance of "life everlasting" is not primarily a matter of intellectual certainty. Someone has said, "We do not believe in immortality because we can prove it; we are always seeking proofs because we believe it." The instruments and methods of scientific research are suited to deal with physical phenomena, but they are wholly incapable of coming to grips with realities which belong to the realm of spirit. Science has never encountered a fact that could, in any sense, disprove the possibility of the continuance of personality beyond its relation with the physical body. Indeed, the new physics, with its insistence that this is a living universe, has made such a faith in immortality easier. Nevertheless, there is no ground for hope that a discovery will ever come from a research laboratory which could establish this Christian conviction. After all of our most convincing proofs have done their best for us, there will still be an element of high adventure in this sublime affirmation of our Christian faith. Wise counsel was given, at this point, by Dr. Borden P. Bowne, a great Christian philosopher, in a letter to a friend who was passing through the valley of bereavement: "Meanwhile let grief have its way. It is natural and human and Christian to do so. But do not try to explain or understand or be reconciled. Leave all that and fall back on God." And God has ways of making His truth known which transcend the clumsy and faltering movements of our immature minds. It was after long years of experience with life and of close observation of the nature of Christian faith that a friend of mine once said, "God, after all, answers our deepest questions not in the region of cold intellect, but by flooding the lower deeps of the religious life with a satisfying sense of Himself." As was said when we began, we reach the bed-rock of our basis of assurance when we can declare, with confidence, "I believe in God, the Father Almighty."

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
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CANAL STREET - - - - N. O., LA.

And that brings us to this final word of counsel, from the Christian point of view, to those who mourn. Whatever makes us more sure of the ultimate worth of the life which we now live increases our certainty of life "beyond the flaming ramparts of our world." This is another way of saying that faith in personal immortality is not a conviction which stands isolated and alone. It is a part of our whole response to life's deeper mysteries. Faith in life beyond this transient stage of activity stands or falls with our conviction as to whether or not there are any values in this universe which are worthy to be regarded as being of permanent worth. When a man tells us, in perfect candor, that he does not believe in immortality, he tells us a great many things about his belief concerning the ultimate nature of this universe. We cannot escape the feeling that if such a man would take the time to examine all of the facts involved, he would confront more difficulties in not believing than he would in believing. When another man, with equal sincerity, tells us that he is held by the Christian faith that physical death is but an incident in the onward march of life, he, likewise, has told us much about his beliefs. He tells us that he believes that at the very heart of the universe there is intelligence and purpose and meaning; that because of that intelligence and purpose, there are some things which are of eternal worth and that these things will endure. He tells us that he believes that truth and beauty and goodness are not ephemeral elements in a transitory world but that they are a part of an eternal reality out of which the heavens and earth were formed. He makes affirmation that such qualities as faith and hope and courage and love will never die; that there is something about sacrificial devotion to a noble cause which makes it more enduring than the stars. He maintains that when he finds these qualities expressing themselves in the form of a human personality, he cannot bring himself to believe that the God who cared enough to create such personality would suffer it to perish. He makes it known that, for him, the final event of the week which we have just been commemorating is not a cross but an empty tomb.

He confesses his faith in the fact that the man, who in the spirit of the Master, gives his life in defense of freedom and justice can say, in his own way, in his fiery Gethsemane of agony:

"O Cross that liftest up my head,
  I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
  Life that shall endless be."

On the ground of that faith we lift up our banners on this Easter Sunday. We join with an innumerable multitude in the declaration, "We believe in God, the Father Almighty," and because we believe in Him and in the Christ who triumphed over death, we also believe in "the Life Everlasting." Thanks be to God who giveth us this victory through our Lord, Jesus Christ!

Brookhaven District—Third Round

Adams, at Ebenezer, June 6, 11 a.m.; Q. C. 1 p.m.
Scotland, at McCalls, June 6, 5 p.m.
Harrisville, at Rexford, June 13, 11 a.m.; Q. C. 1:30 p.m.
Hazlehurst, June 13, 8 p.m.
Gallman, at Pleasant Ridge, June 20, 11 a.m.; Q. C. 1 p.m.
Georgetown, at Thompsons Chapel, June 20, 3:30 p.m.
Nebo, at Oak Grove., June 27, 11 a.m.; Q. C. 1 p.m.
Meadville, at Mount Olive, June 27, 3:30 p.m.
Prentiss, at Mt. Zion, July 4, 11 a.m.; Q. C. 1:30 p.m.
Osyka, at Holmesville, July 11, 11 a.m.; Q. C. 1:30 p.m.
McComb, LaBranch St., July 11, 8 p. m.
Wesson, at North Union, July 18, 2 p.m.
Monticello, at Pleasant Grove, July 25, 2 p.m.
Barlow, at Rehoboth, Aug. 1, 11 a.m.; Q. C. 1 p.m.
Utica, at Cayuga, Aug. 1, 8 p.m.
Crystal Springs, Aug. 4, 8 p.m.
Silver Creek, at Pinola, Aug. 8, 11 a.m.; Q. C. 1 p.m.
Sartinsville, at Topeka, Aug. 8, 3:30 p.m.
Summit, at Felders, Aug. 11, 8 p.m.
Bogue Chitto, at Matthews Chapel, Aug. 15, 11 a.m.; Q. C. 1 p.m.
Foxworth, at Foxworth, Aug. 22, 11 a.m.; Q. C. 1:30 p.m.
McComb, Centennary, Aug. 23, 8 p.m.
McComb, Pearl River Ave., Aug. 24, 8 p.m.
Magnolia, Aug. 25, 8 p.m.
Brookhaven, Aug. 27, 8 p.m.
Tylertown, Aug. 30, 8 p.m.

Please have all nominations for elective officers in triplicate.

VAN R. LANDRUM, D. S.

The trouble with the man who never makes a mistake is that he doesn't know a mistake when he makes one.

Money may buy the husk of many things, but not the kernel. It brings you food, but not the appetite, medicine but not health, acquaintances but not friends, servants but not faithfulness, days of joy but not peace or happiness.—Henrik Ibsen.

MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JUNE 6, 1943

By Rev. W. C. Newman

FACING PERSECUTION TODAY

Lesson Text: 1 Peter 3:12-17; 4:12-16; 5:6-10.

Golden Text: For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.—1 Peter 3:17.

W. C. Newman

There are at least two different ways in which to study the Bible. One is to read its pages in search of proof-texts by which we may justify what we already want to believe and to do; another is to study not only what it says, but how, when, why, to whom, and by whom it was written that we might be constantly bringing our minds into adjustment to the revelation of God contained in its truth. Needless to say the latter is the only intelligent and helpful approach to the study of these Church School lessons, or to any other portion of Scripture.

In that light let us try to see what Peter had in mind when he wrote the words that form our lesson today.

Self-made Martyrs

For one thing Peter is warning us against that morbid conception of religion which implies that to be a Christian one must therefore be in a constant mood of melancholy. Whatever else Jesus was, he certainly gave no evidence of such unwholesome morbidity. He was not a Pollyanna, exuding sweetness and light in too thick layers. But he was not a Gloomy-Gus either. He knew all the faultiness of human nature, yet believed in man's possibilities. He understood the hazards of life in a world like ours, yet faced them without pessimism. Being a "man of sorrows and acquainted with grief," he bore himself so that little children eagerly sought his company and young men left all to follow him.

He did not close his eyes to any one of the tragedies that came upon him—or upon others—but he maintained a spirit in great contrast to some of us self-made martyrs.

Victorious Suffering

In these verses Peter makes it plain that both the sinners and the righteous suffer. Suffering is the common lot of men. But since men must suffer, let it be for well-doing rather than for evil-doing.

It is no wonder that we are confused at explaining the presence of tragedy in our lives. There are so many different kinds, produced by so many different causes. Some result from our ignorance, some from our sin, some from our environment, some from the evil in others.

But we make our great mistake when we lump all suffering together in the same category, and perhaps attribute it to some mysterious will of God.

It is suffering for the right that Peter is extolling. Suffering that we deliberately take upon ourselves, happily and in faith, that we may be right and do right. There is no special virtue in human suffering. As often as not it does not make a man better but worse. It is suffering for a great cause that makes a man great. And we modern Christians do mighty little of that kind.

Commonplace Martyrs

The roll of those who have died for their faith is long and glorious. But there is another roll, which is known only to God, perhaps, of those who lived for their faith—and paid the price without whining.

These are they who refuse to make dishonest dollars, to gain advancement at the cost of conscience, to sell virtue for pleasure or popularity, to exploit weaker people or less fortunate races for their own enrichment or comfort.

They are not killed or tortured for their religion—they only must daily deny themselves privileges that others gladly take to themselves. They suffer for well-doing and do not even have the satisfaction of knowing that their names will become famous. Yet they make the Kingdom of Heaven.

Strength for Suffering

And Peter also points clearly to the source of courage to endure whatever our faith may cost us in pain. That source is humble dependence upon God—"casting all your anxiety upon him, because he careth for you," and who "after that ye have suffered a little while, shall himself perfect, establish, and strengthen you."

It seems to me there is a deal too much of stoical dependence upon ourselves, and too much supine wilting before suffering, among us today. And I think it is because we have almost unconsciously come to accept the philosophy that God is detached, unconcerned, or impotent to help a mere individual.

But Peter, he of the many failures, now sounds an utterly confident note. He meets life no longer in boasting self-reliance, but in humble dependence upon God.

Too Busy

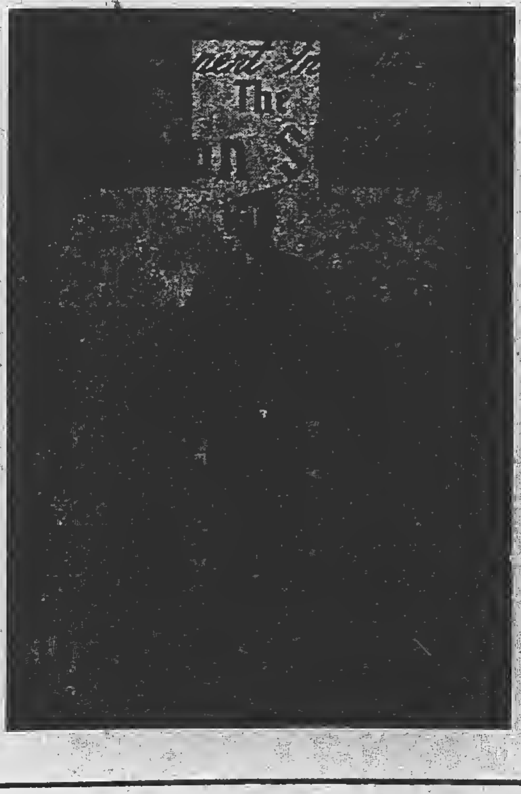
It is sad when Christian parents are too busy to attend to the moral and spiritual instruction of their children. "We lost our first child," said a man in the course of a conversation with a friend. The other, shocked, cried out, "I didn't know that she was dead!" "Oh, she isn't dead," was the quick response, to which was added, sadly, "I was too busy."

—From The King's Business.

There is no genius in life like the genius of energy and industry.—Mitchell.

"Buy A Share In Amereca"

Was the timely and fitting slogan of a recent war bond drive.



A gift to the Methodist Student Day offering is also an investment in the America of to-morrow, because:

The Church's Loan Funds, derived from the Methodist Student Day offerings, will help to train and motivate many of to-morrow's leaders.

Methodist Student Day, formerly Children's Day, (Discipline, Paragraph 1091) should be observed in every local church on Sunday, June 13th, or as near thereto as possible.

THE CHRISTIAN FIRESIDE

A BAD BARGAIN

Ben's father told him to weed the onion bed. Ben did not like this work, and so hired Milton to do it, promising to give him two squirrels. At the supper table Ben's father asked: "Well, son, did you finish those onions?"

"They are all done, sir," was the reply.

"Did you get the job done before night?"

"It took the greater part of the day."

In the evening his father, missing the squirrel cage, asked: "What have you done with Trip and Trixy?"

"Milton took them over to his house for a little while," was the answer.

When Mr. Adams went over to Jones', he found Milton busy building a platform upon which to set the cage.

"Guess I made a pretty good bargain that time, Mr. Adams."

"What bargain?"

"Why, I agreed to clean out the onion bed for the squirrels."

"Did Ben give you those squirrels for weeding the onions?"

"'Course he did."

"They are very pretty. I hope you'll enjoy them, Milton," said Mr. Adams.

When he called the family into the library for evening prayer, he said: "Ben, will you bring the dictionary?"

"What does father want with the dictionary at prayer time?" thought Ben.

"Turn to the word "lie" and read the definition aloud, please."

Slowly Ben read: "To say or do that which deceives another when he has a right to know the truth."

"Now open the Bible, my boy, to the 22nd chapter of Revelation. Read the 14th and 15th verses."

Ben's voice broke when he came to the words: "And whosoever loveth and maketh a lie." "O Father, father," he sobbed; "I didn't think it was so bad as that! I will try to remember; I will, indeed."—Selected.

THE FRIENDLY GULLS

By Lois Snelling

More than any other sea bird, the gull is fond of human society. He will often follow a ship after it has sailed far beyond the sight of land, and around wharves and piers he is unafraid and will almost light at your feet. He does mankind a tremendous service in his office of scavenger, helping to a great extent in keeping the world clean.

Although the gull's chief article of diet is fish, he is also very fond of the worms and bugs which are turned up by the plow. Great flocks of these big white-and-gray birds will very suddenly appear on the scene at some spot far inland when the furrows are being turned. All day long they will follow behind the plow, picking up an immense quantity of insects. When the day's work is done the birds disappear, but the following morning they are back in the field again.

Ornithologists are acquainted with more than fifty species of gulls, and twenty-six of these are known to North America. There is no coast on this continent that is not familiar with some one or more of these twenty-six types. Nor do they confine themselves altogether to the ocean shore. Their harsh cry is frequently heard on land or in fresh water, far from the seacoast.

Gulls do not like to be alone, and in building their nests they make large colonies of them. The nests, which consist of a few sticks, grass, moss, or seaweed thrown loosely together, are generally built on the ground, though sometimes they are placed high up on rocky cliffs. They are placed so close together, and all look so much alike, that one wonders how Mr. and Mrs. Gull can be certain when they are in their own home.

In Salt Lake City a monument has been erected in memory of the gulls. The pioneers who settled Utah in 1848 were faced with starvation because the crickets were destroying their crops. Then one day, when they were almost in despair, the gulls came in great flocks. They were just as hungry as the crickets were, and all day long they feasted on the insects. The crickets were destroyed and the crops were saved. So grateful were the settlers that a number of years later they erected the monument, and also passed a law forbidding the killing of a gull.—Our Dumb Animals.

STATE DIRECTOR SANDEN REPORTS

Member Committee of The One Hundred,
Louisiana Moral and Civic Foundation.

Dear Friend:

Our report for this month is the most encouraging thus far.

There are many items we would like to enlarge upon, but will have to confine our report to a few remarks. First of all, military surveys have been made in our State, emanating from Washington. DeRidder, our local parish seat, has been cited as one of the two clean centers, because of the prohibition enactment and moral reform campaign waged here recently. As a result, we are in line for a new WAAC camp of 15,000, together with public improvements. This is our answer to those who say prohibition doesn't pay. Our general business is up 20 per cent over pre-prohibition days (1942). Because of this, Yale University has offered your State Director a scholarship to the Yale Summer School of Applied Physiology, at which 18 leading scientists will conduct a six-weeks' course in the combating of alcoholism and other narcotics. We expect to be at Yale July 6-August 16.

In the meantime, we have several rallies before us, among them a Parish-wide Prohibition Rally in Calcasieu, at Lake Charles, one at Bossier City, one at Tangipahoa. At the present time a Prohibition Campaign is being waged in Moorehouse Parish. A city-wide meeting at Shreveport registered a very favorable response from the pastors, though it was impossible for your Director to attend that group gathering. Orders for 1,950 copies of "How Beauregard Went Dry" have been filled this week, and requests for 1,000 are now in to be filled before the end of the week.

Upon my return from Yale, I will be available for rallies and institutes for temperance. Let me hear from you. Mrs. Whittick will handle the correspondence while I am out of the State.

Very sincerely yours,
O. E. SANDEN,
State Director.

STUDENT LOAN FUND

"Approximately 60,000 Methodist college students are now in the armed forces; and we are making plans for getting student loan aid for as many of these students as will wish to finish their education," Doctor Harry Wright McPherson, Executive Secretary of the Board of Education of The Methodist Church in Nashville, announced recently. "We must do everything to aid the students who will return from the war and are financially unable to continue their interrupted education."

Methodist Student Loan Day falls on Sunday, June 13, and is one of the most important days in the Board of Education's calendar, for this Fund has been the means of sending thousands of deserving young men and women through college.

"This year," says Dr. McPherson, "we are concentrating on getting aid for as many students as possible. When the war is over we know that there will be thousands of students who desire financial assistance to carry on their education where they left it when they entered the service of their country. With the aid of the Student Loan they will be able to graduate from college, and have their rightful four years of higher education.

The Student Loan in the past 70 years of its existence has made available almost $10,000,000 to over 62,000 students. The Fund is a revolving one, in that it loans, the student repays the loan, and it is immediately reloaned to another student. Through this method, many young people receive an education who otherwise would not have the opportunity to do so.

If we do right, God will be with us, and if He is with us, we cannot fail.—Lincoln.

Old Uncle Nehemiah had been very much occupied all by himself over in a corner by the fireplace. He was working with a stub of pencil and a piece of paper.

"Dog gone," he exclaimed happily, "if I ain't learned to write!"

Maw got up and looked over the scrawl. "What do it say?" she asked.

"I don't know," Nehemiah replied with a puzzled frown. "I ain't learned to read yet."

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MR. P. H. O'NEAL PASSES

On May 19, 1943, Mr. P. H. O'Neal, one of Pineville's leading citizens and churchmen, passed to his eternal reward.

Mr. O'Neal had been ill for several months and, while his physical suffering was not great, that dread malady, paralysis, seized upon him, making him almost helpless and even depriving him of speech. All the skill that medical science could summon was brought to bear in his behalf, but to no avail, and his faithful wife saw him slowly slipping away.

Skilled nurses were at his bedside day and night, and when it was known that he must go, they ministered in every possible way to make his passing easier.

Yes, Pineville and vicinity will miss Mr. Pat, and it will be long before the Pineville Methodist church will recover from this blow.

He served on the board of stewards, most of the time as chairman, for the greater part of 23 years, always cooperative, yet ready with wise counsel and generous contributions of money. He carried the church over many rugged hilltops.

In civic affairs he was always found on the side of right, and his business ability and clear thinking gave him prestige among all with whom he was associated.

Modest and unassuming in manner, his kindly smile and sterling worth won for him many friends; this was attested to by the number attending the funeral as well as by the numerous and beautiful floral offerings.

Mr. O'Neal was born February 7, 1889, and was married to Miss Laura Elizabeth Slay on March 26, 1912. To this union four daughters were born—Mrs. John Galloway, Mrs. Fred Moore, Miss Clandine O'Neal, and Eula Mae O'Neal, the latter preceding him in death 23 years ago. He also leaves two grandsons, Pat and Tom Galloway, and five brothers—H. C., B. M., Andrew, Lonnie and Jeff O'Neal, besides many other relatives, to mourn his passing.

The funeral service was conducted by his pastor, Rev. R. M. Bentley, assisted by Rev. Claud K. Smith and Rev. D. B. Boddie, former pastors.

Solomon Lodge No. 221, A. of F. M., of which he was a charter member, conducted the service at the grave.

His body was laid to rest in Greenwood cemetery, Pineville, underneath a bank of lovely flowers.

Truly, a good man has gone to his reward.

A FRIEND.

STUDENT DAY SCRIPT

A fifteen minute script on Methodist Student Day suitable for adoption and use on local radio stations is available on request addressed to The Division of Educational Institutions, Board of Education, Nashville, Tennessee.

The script, which is in dialogue form, has parts for a station-announcer, the local pastor and a recent borrower from the Student Loan Funds of the Board of Education. These Loan Funds, which are used annually by more than 3,000 worthy Methodist students, are the result of offerings taken in local churches on Methodist Student Day, formerly Children's Day, during the past 73 years.

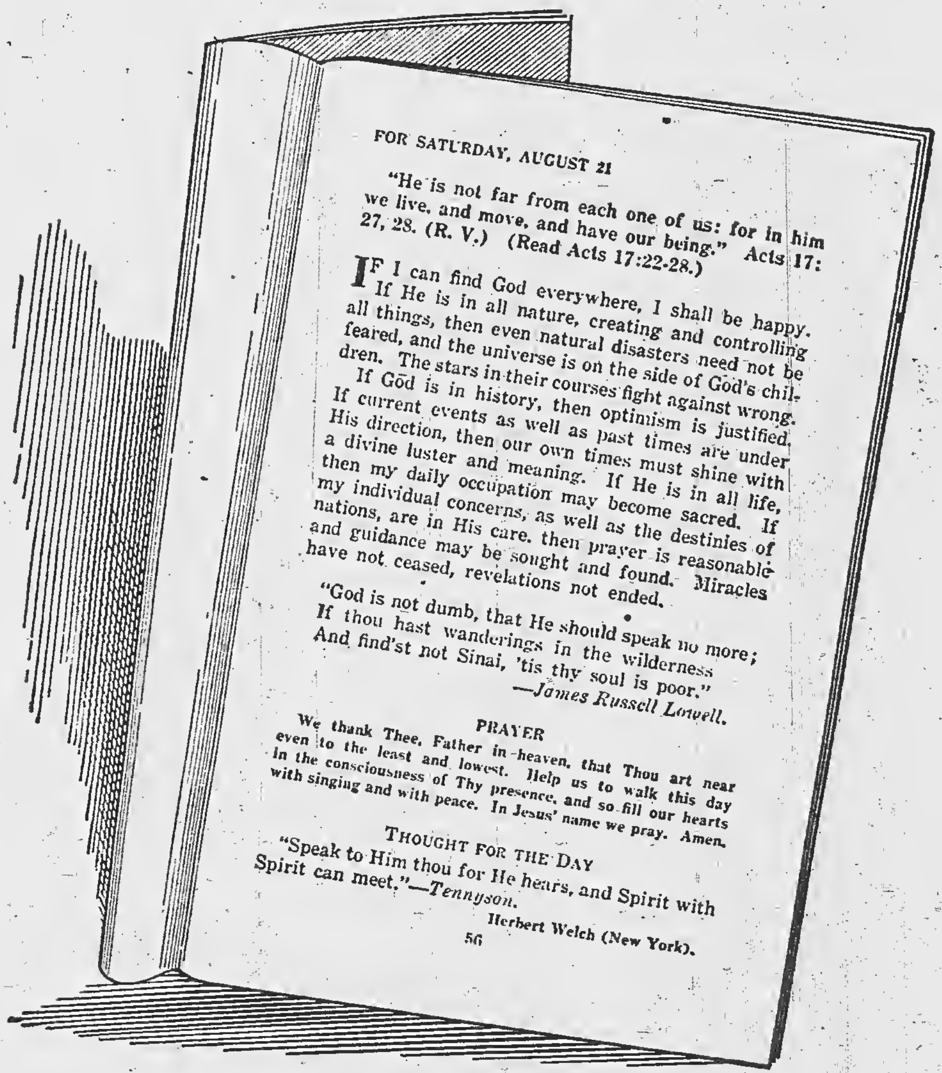
Paul evidently meant to settle special cases as they came up—and he settled them all, not by the old laws, but by the new idea of universal love.—Willian Lyon Phelps.

Confusing

"But why do you always look puzzled when I say I'm a self-made man?"

"I just can't decide whether you're bragging or apologizing."—Selected.

The immortality of Thomas Jefferson does not lie in any one of his achievements, but in his attitude toward mankind.—Woodrow Wilson, (Address at Washington, D. C., April 13, 1916.)



FOR SATURDAY, AUGUST 21

"He is not far from each one of us: for in him we live, and move, and have our being." Acts 17: 27, 28. (R. V.) (Read Acts 17:22-28.)

IF I can find God everywhere, I shall be happy. If He is in all nature, creating and controlling all things, then even natural disasters need not be feared, and the universe is on the side of God's children. The stars in their courses fight against wrong.

If God is in history, then optimism is justified. If current events as well as past times are under His direction, then our own times must shine with a divine luster and meaning. If He is in all life, then my daily occupation may become sacred. If my individual concerns, as well as the destinies of nations, are in His care, then prayer is reasonable and guidance may be sought and found. Miracles have not ceased, revelations not ended.

"God is not dumb, that He should speak no more;
If thou hast wanderings in the wilderness
And find'st not Sinai, 'tis thy soul is poor."
—*James Russell Lowell.*

PRAYER

We thank Thee, Father in heaven, that Thou art near even to the least and lowest. Help us to walk this day in the consciousness of Thy presence, and so fill our hearts with singing and with peace. In Jesus' name we pray. Amen.

THOUGHT FOR THE DAY

"Speak to Him thou for He hears, and Spirit with Spirit can meet."—*Tennyson.*

Herbert Welch (New York).

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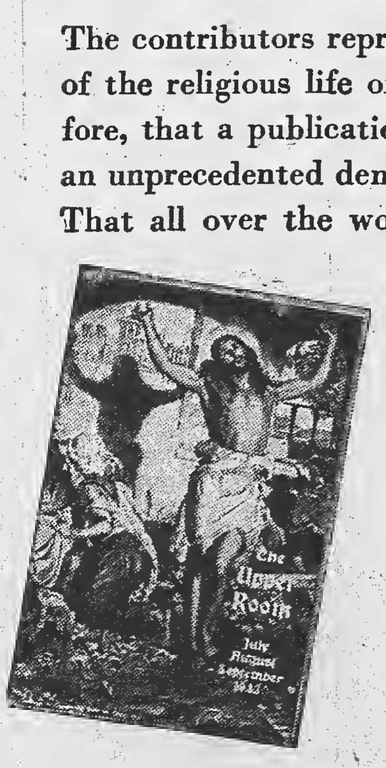

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One pound of learning requires ten po of common sense to apply it.—Persian Pr erb.

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THE LIVING CHURCH

No surer sign of enfeebled religion than the disposition to separate religion from life and life-duties. . . . We stigmatise first one department of life and then another as secular; and so religion becomes a pale, unreal thing. . . . Spirituality becomes the exclusive property of a few amiable mystics; men of thought and action draw off; religion becomes feeble, and the world, deserted and proscribed, becomes infidel.

—Frederick William Robertson.

THE PRAYER-ROOM TODAY

Almighty God, our Father we give thanks to Thee for the gift of Thy Son, our Savior, who by the power of His victory over death has brought life and immortality to light. Grant unto us, Thy children, the fullness of Thy grace by which we shall be enabled to walk worthily of this Thy mercy and to enter, at last, into the Kingdom of life everlasing through Jesus Christ, our Risen Lord. Amen.

Vol. 90. No. 23.

NEW ORLEANS, LA.,
THURSDAY, JUNE 10, 1943.

Thankfulness

In a world at war and the menace of autocracy threatening our liberties, we have cause for thankfulness that our vision is clear to the duties that are ours. America has been patient and considerate, but not supine. Aroused at last to put forth her strength, the unity of purpose so established will not disintegrate when its initial work is accomplished. Cohesion and unity will survive to give more vigor to the fiber of our national, commercial and social life. The habit of personal sacrifice for the common good, for each other, and for the sake of an idea, will live for the benefit of posterity and the nation.

Inventive genius has always found its best nurture in America. And as potent means of destruction now doing deadly work on many fronts were the product of American inventiveness, so beneficent contributions in devising means to save life, conserve food, harvest crops, relieve pain and suffering, disseminate information, link nations together in rapid communication, are American. As the arts of peace have been turned to the uses of war, so the intensive arts of war must later revert to the advantage of the arts of peace with a larger purpose and a larger hope.

Unity of action is of primal importance in all our affairs, and this unity can exist only among a well-informed people. No nation is so well equipped as America with the means of keeping informed. There is no village so small that its inhabitants cannot readily be acquainted with what is going on in the nation and in the world, thanks to the newspaper, which is the life of our liberties.—Linotype.

WALLET OF THE WEEK

MR. RALPH H. MOTTRAM, the newly-elected president of the General Assembly of Unitarian and Free Christian Churches in England, is a man of wide and varied experiences. His occupations include that of banker, soldier, author and lecturer. In his address from the chair, he said that at the present time Christian thought is lapsing into the rigid orthodoxy which prevailed in the past, and that only a few small bodies perpetuate the tradition of free inquiry and direct access to God.

* * *

THE ISLAND EMPIRE now in the possession of the Japanese is a land of native drums and flutes upon which the musicians beat tomtoms and play airs to which the people dance in the primitive fashion of their fathers of the long ago. In the Solomons the natives have an instrument consisting of home-made pipes of varying lengths, a miniature pipe organ, to the music of which they dance. Primitive music and dancing prevail throughout the islands and even on the mainland.

* * *

A LIBEL SUIT brought against Walter Winchell for the sum of two hundred and fifty thousand dollars has been dropped. The suit was brought by Mrs. Eleanor M. Patterson, publisher of the **Washington Times Herald**, who alleged that the columnist and radio commentator had charged her paper with a lack of patriotism. In a "pre-trial" hearing, Mr. Winchell denied any intention to besmirch the patriotism of the publication of Mrs. Patterson, and with that assurance the matter ended.

* * *

PENICILLIN, a new drug obtained from mold, is reported to promise a more effective control of germ diseases than has been achieved through the use of the sulfa drugs. Germs are said to develop a resistance to penicillin just as they do to the sulfa preparations, but a decrease of their malignity is noted even where the curative power of the drug is lost. This is not the case with the resistance to the sulfa drugs. At least this brings science one step nearer to the mastery of the enemies of life and health.

* * *

QUISLING'S LABOR CONSCRIPTION in Norway caused the Provisional Church Council to send a letter of protest in which they demanded the discontinuance of conscripting citizens for service opposed to their "conscience and their sense of justice." The signers of the letter are said to have been interned in a concentration camp outside of Oslo, and eighty-seven Norwegian pastors have been listed for compulsory labor. One is said to be serving already in a U-boat station and another at an airport. A historic church has been converted by the Nazis into a grain storage depot.

* * *

AMERICAN ARTHRITIS SUFFERERS are said to number more than three million. It is one of our most prevalent maladies and has been so resistant as to baffle the skill of the medical profession. It is reported that a new vitamin D remedy, known by the trade name of Ertron, holds much hope for this army of sufferers. Physicians are said to have encountered no such toxic reactions from its use, as has been the case with a different type of vitamin D used in massive doses. Huge doses are given at first and the patients then take the medicine by capsule over an extended period.

* * *

THE UNION CHURCHES of the Canal Zone are said to have had the best year in their history in 1942. According to reports to the General Council on January 31, the five churches had a total membership of one thousand two hundred and forty-four—a net gain of twenty per cent. The finances showed receipts of $33,267.68, with a good cash balance left in the treasury of each church. A goodly sum was contributed for the maintenance of missions among their neighbors.

* * *

EPISCOPAL-PRESBYTERIAN CHURCH UNION is meeting stern opposition at the hands of Bishop William T. Manning, of the Diocese of New York. He is said to have delivered a rebuke to the Archbishop of Canterbury for urging such a step, and he told the delegates of the recent diocesan convention that the adoption of the principles of organic union "would bring actual crisis in the Episcopal Church." By this statement he is said to have had reference to the pronounced opposition of the Anglo-Catholic element in that diocese.

* * *

THE GIBSON GIRL is the name applied by plane crews to a portable radio transmitter which is to be a part of the life raft equipment and can be used to send SOS messages over an area of one hundred thousand square miles. It has the shape of an hour glass and by the use of a hand crank the operator may send a continuous signal to guide searching planes. The aerial may be kept aloft by the use of hydrogen-filled baloons, or by box kites. This new instrument should prove to be a great help in the rescue of aviators down at sea.

* * *

THE FIRST REPUBLICAN FORM OF GOVERNMENT in America is said to have been established by royal decree. It was the government which the King of Spain ordered for the Pueblos of the Rio Grande three hundred years ago. In addition to decreeing the election of their own administrative and legislative officers, he ordered the recognition of their title to the lands which they had occupied—a title which neither Mexico nor the United States violated by their treaties of occupation. Dispossession was later permitted, until a settlement was made by act of Congress about twenty years ago.

* * *

DEER AND ELK HIDES to the number of one hundred and sixty-two thousand were marketed for the manufacture of leather last season, says a news report. This was the contribution of the sportsmen for the relief of the leather shortage. This seems to have been an enormous subtraction from the wild life population, and its being repeated from year to year might easily bring a crisis in the existence of herds of wild deer and elk. Such slaughter has inspired the legislation designed for the protection and preservation of our wild animals and birds.

New Orleans
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EDITORIAL

CREATIVE JOURNALISM

That Mr. Wesley was a paragon in the editorial field cannot be successfully challenged. The fact that he personally edited three hundred and seventy-one publications, certainly entitles him to be ranked as the premier editor of the whole religious world. Of his vast volume of editorial production, the most important single venture was **The Arminian Magazine,** which he launched in 1778 when he was seventy-five years old. Under a changed name, it has had a continuous publication down to the present day.

There are two surprising things about this major journalistic enterprise. First is the fact that it was launched when its heroic editor had already lived out the allotted years of man and when by every token he should have been on the intellectual decline. At eighty years of age, he took steps to lift the periodical out of the rut of a narrow pietism and to have it march with a living world. In the changes which he made he did not abandon the literary and theological standards which he placed at its masthead in the beginning, and he did no obeisance to the representatives of shallow and saccharine sentimentality. He broadened its interests in order to make it the militant champion of divine love and goodness in the practical affairs of life as well as in the realm of theological opinion.

The second surprising fact is that it was a forum for the most controversial subjects of that day. Its name indicated that it was to be a champion of Arminian theology, and early in its career it was broadened into a medium for the promotion of social innovations and practices. In nothing could it be regarded as a colorless or an insipid advocate of any interest which it espoused.

When one considers the vast number of religious publications which have appeared with meteor-like brilliance in the firmament of Christian journalism and then have disappeared as suddenly into the abyss of forgotten enterprises, it is rather remarkable that Mr. Wesley's magazine should have survived so long. Perhaps it is not too much to say that his creative daring was its tower of strength. It is likely that his idea of editorial responsibility was expressed in a letter "To the Editor of **Lloyd's Evening Post,**" in which he defends himself against his calumniators. He says that his course was "Not to please any man living, high or low. I know mankind too well. I know they that love you for political service love you less than their dinner, and they that hate you hate you worse than the devil." A practical example of his fidelity to the course outlined in this letter can be found in a letter to Joseph Benson under date of October 30 preceding. He faced fearlessly and sincerely every issue which arose, he gave to every problem his best in thought, and that creative attitude produced a journal which has weathered the religious and social storms of the last one hundred and sixty-five years.

WAR TENSION AND A SPIRIT OF INTOLERANCE

One does not need to possess an unusual degree of insight in order to see that as the war grows in intensity the people will lose the composure and the spirit of tolerance which marked their attitude at the beginning of the struggle. It is natural that they should resent more deeply those who wield the instruments of destruction as the suffering becomes more intense and personal. Our experience in previous wars led us to counsel the restraint of sentiments which might, however unjustly, be construed as sympathy for our foes. Under ordinary circumstances, such expressions would not evoke the least degree of adverse discussion, but when they become distorted and magnified by personal suffering and loss they become badges of traitorous design.

The most pronounced example of this intolerance which has come to our attention occurred a few days ago at a church gathering when a move was made to soften a somewhat severe phrase regarding persons who have come into an unfortunate prominence through what is classed as self-seeking not allowable under the conditions now prevailing. The suggestion that the stricture be softened called forth immediately an impassioned defense of the phrase used, and the proposal was rejected by a vote of at least three to one.

This is the very attitude which we knew from the beginning would develop, and the indications are that we are just now on the threshhold of our difficulties in that direction. The attitudes of the people will reflect the harshness of war measures and the brutality of war itself. People are in no mood to hear apologetic words regarding those who exhibit even a constructive disloyalty to their sons at the front. They may sometimes go too far in their denunciations, but it means that they do not mean to let our fighting men down in this time of crisis and tragedy. The cause of righteousness will be greatly advantaged by the recognition upon the part of all concerned that the people think and speak under a sense of tragedy and irrepressible emotion—the whole of life has become suddenly abnormal. A good intention avails just as little as it would in the case of a lighted match accidentally dropped in a powder keg. Our feelings are in an explosive state.

IT'S FISHING TIME AGAIN

There is no sport that can quite take the place of fishing. When one starts out with a congenial companion, poles and tackle all set, there comes a thrill that simply can't be experienced in any other way.

B. P. Brooks

The thing that appeals to me most in this matter of fishing is the fine fellowship it engenders. It is absolutely impossible for two kindred souls to leave the cares of office or shop behind, drift slowly down a stream, wait for the strike, feel the tug of the victim on the line, pull a big old fellow into the boat, then start all over again, without being conscious of a nearness—a comradeship that brings them closer together. If one wants to know a fellow real well, if he wants to get right close up to him, let him go fishing with him. Nine times out of ten he will love him more because he knows him as he can learn to know him in no other way.

As I write, memories of many happy hours spent in the company of S. L. Pope come to mind. He was my pastor and he and I fished often together. I learned to love him as I came to know his lovely spirit. Often we used to sit and fish and he would talk about life, and Heaven, and people, for he loved people. I never cease to be grateful because he passed my way. He was a friend in whom one could confide. The secret chamber of one's soul seemed to open to his touch on the latch. One of the greatest earthly blessings is to have a true friend like this. I believe I am a better man because of this contact. He is gone now, but I know no man who must fit right into the glories of Heaven more than he.

Then, there was J. V. Bennett, another pastor, with whom I have spent many a happy day on the bank of some lake or in a boat on some stream. He used to call me on Saturday and ask me to go fishing with him. As we sat and fished, he would try his next day's sermon out on me and ask for criticisms. He had sorrows and I cherished the privilege of standing by to lend a helping hand whenever I could. Then, when sorrow came to me, and "disappointments like sea-billows rolled," he helped me to keep my faith and to plant my feet back on the Rock of Ages. I know there must be a Heaven, for there just wouldn't be any other place for a saintly soul like his to have gone.

"Lollie" Campbell is about the greatest fisherman I ever saw. He could catch fish when they weren't even there. I have seen him quit fishing any number of times to enable the other fellow to catch up. He is a real sport in the truest sense of the word. He has the keenest sense of humor I ever knew. "He was as highly charged with wit as a cloud sometimes is with the electric fluid, emitting flashes in such quick succesion that darkness is scarcely visible." At the same time, he has a heart as big as all outdoors and never intentionally offended anyone in his life. I never have known a sweeter character, a more sympathetic friend, a more lovable person than Bro. Campbell.

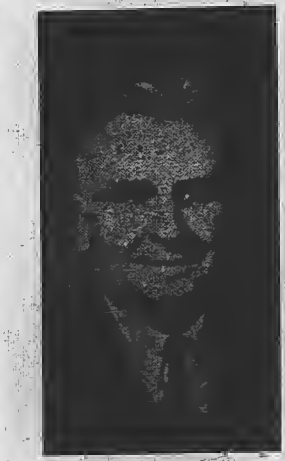
I could name scores of cherished friendships which were formed in this way—wonderful friendships that have often lifted my soul and given comfort and inspiration in the time of deepest sorrow.

I think I understand why Christ chose fishermen to be the first to carry the glad tidings. B.P.B.

P. S.—I have just heard that Bro. Campbell is quite ill at Hot Springs, Arkansas. Nothing, I am sure, would bring him more solace than letters from his friends all over North Mississippi.

COMMENCEMENT, 1943

Commencement is always a time of mingled emotions—joy and sadness. But this year to a degree far beyond the ordinary, was it so. It produces in us the same sort of reaction that we feel at a wedding, where those who exchange vows one to the other stand, as it were, symbolically at the junction of two worlds. All life lived up to that time is caught up and fused forever into the glowing, palpitating future that stretches out before the two contracting parties, who are, as it were, entering into a new world of limitless possibilities.



Dr. A. P. Hamilton

Very much the same we feel when we see bright-eyed youth march up to the platform with that light shining in their faces such as was never seen on land or sea, to receive at the hands of Alma Mater her benediction and badge of approval with which to go out into a world not always friendly and beckoning.

It was with a catch in the throat this year that we saw them march up with the same smile of confidence, the same firm step that so many have had in the years gone by, when that look of hope and assurance was more justified.

Be it said to their everlasting credit that they marched up with the same boldness, the same idealism, the same determination that they have shown through all the years, apparently unabashed by the threats of destruction and death that awaited them out yonder, of which they were thoroughly aware, but of which they were unafraid.

Such a scene is but a symbol of the indestructibility of the human spirit. "Man's inhumanity to man makes countless thousands mourn," but the human spirit soars over all life's cruelties and barbarities, purified and ennobled by it all in spite of the devil and all his angels. And this it is which stands out clearly as the only bright hope for our future world, and its welfare.

This sun-crowned youth steps forth undaunted in this year of grace 1943, knowing that if a better world is to be built theirs is the responsibility, and theirs alone in the years just ahead. And they are facing it with all that is in them, of faith, of courage, and of loyalty to the highest. And in these qualities they are not lacking, and we are proud of them. And at the same time we are humiliated to pass on to them such a heritage, as must be theirs.

> "Grant them wisdom,
> Grant them courage,
> For the facing of this hour."

A. P. H.

UNDERSTANDING AND GOOD-WILL

By Madame Chiang Kai-shek

China realizes that her building a "great wall" to isolate herself from the rest of the world in the nineteenth century was a mistake, and today those men who were responsible for erecting this barrier are pointed out to every Chinese school child as examples of mental myopics who saw only the expediency of temporary solutions. Their names will go down in infamy.

How may we then find a true basis of co-existence and cooperation to cement better understanding between nations and between peoples? Goodwill and desire for cooperation will do as a starting point, but left to themselves they will make little headway.

Your sense of the aesthetic in appreciating the artistry of Chinese craftsmanship, your praise of the fragility of eggshell porcelain, and our admiration of your intricate machinery and our approbation of your suspension bridges should not be construed to mean that complete understanding of the nature of our two people or their greatness is the logical deduction.

Perhaps I may pause here to give you an illustration of what I mean. To understand music in the true sense of appreciation, one must know the rudiments of theory and harmony, the sequence of concord, the atonality of discord, the characteristics differing major from minor melodies, and something about the life and motives of the composer when he set down the composition. All these tend to convey a true understanding of music, for much as cognoscence is all-desirable, yet intelligent appreciation, too, has its unerring merits. Were it otherwise, a symphony would merely be a mass of sounds devoid of cadence and beauty.

I may go a little further and tell you something of my own experience. As you probably know, I came to America when I was a child and returned to my native land after I had finished college ten years later. Upon my return home, the clan of youth made me eager to contribute my service in the interest of my country. To my surprise, my parents insisted that as I had been away for so long I should spend my time studying Chinese history and literature. They pointed out that until I learned more of the history and culture of my own people, I could not understand the intricacies of China's problems, and that in whatever field I wished to direct my efforts and whatever contributions I hoped to make would be consistently nullified by lack of comprehension of the basic structure and needs of Chinese society. In subsequent years, and especially during these war years when I have worked so closely with every section of our people, I have realized to the full the wisdom and foresight of this counsel.

I have attempted to illustrate to you the importance of fostering better understanding between our two peoples through knowledge of each other's history and culture. Integrity and imagination, however, must also play their part. Invariably the great spirits in human relationships have honesty and imagination—honesty in appraising themselves, first, as they see themselves; second, as they think others see them, and third, the imagination to place themselves in others' positions while appraising themselves. The first two, being subjective, cannot be all-sufficing; the third, an objective approach, is needed to complete the picture.

Your forbears clung to the faith that their experiment of abiding by the common will would work, and that their ideals of a government for the people, of the people, and by the people would finally prevail. Let us remember, however, that before America grew to be the present great democracy dissensions, secessions, and civil war cleaved the nation and almost rent asunder the national fabric beyond repair.

But today there are peoples and nations who are yet bent on tramping underfoot the inalienable rights and dignity of men. They have not the eyes to see that over the blue horizon, beyond the smoky ruins following in the wake of the bursting bombs, there is a vision of a new world—a world founded on practiced justice and equality for all mankind.

300 OKLAHOMA INDIAN METHODISTS IN ARMED FORCES

By S. E. Evans

Over 300 Methodist boys of the Indian Mission of Oklahoma are in the armed services, says Dr. W. U. Witt, superintendent of the Mission. A special prayer meeting has been held in the home church of each boy as he has entered the service. Frequent Sunday night services of prayer, held throughout the Mission, are helpful and popular among relatives of service men.

Bishop Edgar Blake
1869—1943

A service flag, bearing 56 stars for service men of that part of the Osage nation, was recently dedicated with appropriate ceremony at the Indian Round House at Grayhorse, under the supervision of the Rev. Linn Pauahty, pastor of the Grayhorse Mission.

Plans are being made for the annual district training schools, to be held in each of the three districts in June. A faculty of six teachers will conduct activities in each school, with programs for all age groups. A religious ministry, in which Dr. Witt cooperates, is being sponsored in eight of the ten government schools in the constituency of the Mission.

Rev. Guy Quoetone, Kiowa pastor who has been stationed at the Apache Mission in a community of Peyote worshippers during the past year, has conducted services in an improvised church building all winter. He had only four members when he began his ministry and has increased the membership to twenty-seven, who are raising money to build their own church.

WITH THE PASTORS

THE MID-SUMMER PROGRAM

By Charles O. Ransford

There are some folk who say we have too many programs. Others make the strong statement, "The church is being programed to death." They speak unwisely. Either such persons do not know, or else they are indifferent.

The person without a program has no purpose; having no purpose, he has no plans; having no plans, he has no task; having no task, he accomplishes nothing. A program is the expression of a purpose and is a point of direction. The man with a program wants to accomplish something and he knows where he is going.

"No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil."

When a church has no program there is always a let-down in activities. People with no work to compel thought and planning have nothing to occupy their minds. The devil finds work for idle hands. Jesus spoke a parable of a man whose heart had been cleansed. "It had been swept and garnished." Nothing good had been acquired. No good purposes had been formed to supplant the evil. "Then the unclean spirit, goeth, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."

Idle boys and girls get into trouble. Idle men and women have barren minds and useless hands. Work is salvation. Work is a protection against evil.

In these intense days everybody should find some work to aid in the world's welfare. Multitudes of busy housewives are taking on extra duties in the home and industry, that others may be released for special service. Elderly men, for sometime retired, are again in employment.

The church must develop a program for self-protection. Everybody should have a new interest in the church. Special programs create that new interest and awaken new thoughts and new purposes. A new zeal is kindled.

Work with children and young people in their leisure hours while the schools are closed is most important. We have access to them. We can command special workers who in the long summer days have extra hours for church work. We can continue our work until late in the day. The long evenings outdoors are especially adapted for the development of many unusual programs.

Programs that could not be used during the winter season are now possible. Experiments may be made with new programs. The church lawn or the cool basement is available under pleasant conditions for recreational activities.

Many programs with children and young people may be developed. We may have their time and attention without interruption. A children's choir or a young people's choir may be trained. Their introduction in the church school and worship service will bring new life and a new interest.

New talent for various needs should be sought and utilized. For the really wide-awake pastoral church worker it is not a question of doing something, but of discrimination, which one of many possible programs should be developed.

CONFERENCE NEWS AND PERSONALS

Rev. R. M. Brown is to have the assistance of Rev. J. B. Grambling in a meeting at Arcadia, La., June 28-July 2.

Rev. H. A. Wood, long-time friend of the editor and pastor at Louise, Miss., has our thanks for his generous commendation of the Advocate and its messages.

Rev. J. P. BonneCarrere had the assistance of Rev. B. D. Watson in a meeting at Clearwater church last week We have not had a report of the results of the meeting.

Rev. T. W. Smallwood has been moved to the Vardaman charge in the North Mississippi Conference, a change in a chain of adjustments in the Corinth district. He was formerly pastor of the Buena Vista charge.

Rev. C. M. Morris, pastor of the Lottie, La., charge, was assisted in a meeting at New Roads by Rev. E. W. Day. The meeting was in progress at the time of the Baton Rouge district conference.

Lt. J. P. Lear, one of the Louisiana Orphanage boys and pilot on a big bomber, has been reported as downed behind the lines in Germany. Our information gives no other details concerning him.

Rev. L. P. Moreland and his family are comfortable and happy in a lovely parsonage at Simsboro, La. The new building was dedicated recently at an open-house service for the people of the charge.

Mrs. W. C. Kelly writes that after July 3 her address will be Minneapolis, Minn., care Hennepin Avenue Methodist Church. Until then she asks that her paper be sent to Capitol Street Church, Jackson, Miss.

Mrs. G. F. Winfield confirms the note which we carried last week concerning Dr. Winfield. He is now at the Methodist Hospital, Hattiesburg, Miss. She says that he stood the trip from New Orleans to Hattiesburg very well, and is improving slowly.

Rev. J. T. McCafferty, who is serving the Winona circuit as supply pastor, reports everything as going well on his charge. He sends also information as to the serious illness of Rev. T. M. Bradley, but no later details than we have already published.

Miss Elizabeth Raulins, daughter of Dr. and Mrs. D. B. Raulins, received her degree in Library Science at the University of Illinois recently. She will spend a short vacation at home and then return to Urbana about July 1 where she has a position in the University.

Rev. J. F. Dring, who is having one of the best pastorates of his life at Oak Ridge, La., continues in high favor with his people. He says his work is making good headway and he is hoping to finish up the year as it has begun.

Rev. R. L. Smith, Mount View Village, Apt. 2, Meridian, Miss., has been appointed Advocate representative for his church. He does not give us the name of the church, but we feel sure that he will do so in order that we may credit his subscriptions properly.

Bro. W. E. Core mailed us a check from Canton, Miss., and with it a card which he says he has carried since receiving it in February, 1941. The letter was mailed from Canton, Miss., and we make acknowledgment of it here because we do not know whether that is his address or not.

Mrs. R. L. Hood, writing from Columbus, Miss., asks for the address of Rev. James H. Felts, at Fulton, Ky. Lest Bro. Felts should become alarmed, we quote from her communication: "I enjoy his 'Wise or Otherwise' very much and I would like to write him a note to tell him so."

Rev. J. E. Stephens, district superintendent at Corinth, Miss., announces the appointment of Rev. E. Binford Smith, a local preacher from the Meridian district, as pastor at Guntown and Saltillo, which was vacated early in the year by the transfer of Rev. E. S. Lewis to Arcola.

Dr. Otto Porter, district superintendent, Jackson, Miss., asks that we send copies of the Advocate to the Christian Center, Millsaps College, to the Base Library, Jackson Army Air Base, and to the Base Library, Mississippi Ordnance Plant, Flora, Miss. We are filling the order according to instructions.

Rev. A. C. Lawton, pastor at Mer Rouge, La., reports that of all the young men who have gone out from that community into the armed services, only two are not members of the church. One of them is in Alaska and the other in Australia. This is due to a very commendable follow-up of the young men who have gone out to bear arms for their country.

First Methodist Church, Water Valley, Miss., issued a Memorial Sunday bulletin which was dedicated to the memory of Stonewall Jackson Owens, and given by his devoted sister, Miss Ada Owens. Included in those remembered were Bishops Edward Blake, Collins Denny, and Adna Leonard. Rev. E. H. Cunningham is the pastor of First Church.

Mrs. H. W. Rickey spent Mother's Day with her son and his family at their home in Tallulah, La., where Bro. Rickey was one time pastor and built the present church during that administration. Besides the enjoyment of the Mother's Day service, Mrs. Rickey was the honor guest at a reception held in the parsonage and enjoyed immensely renewing the ties of friendship formed in the years gone by.

The most precious thing anyone can have is the good will of others. It is something as fragile as an orchid and as beautiful; as precious as a gold nugget and as hard to find; as powerful as a great turbine and as hard to build; as wonderful as youth and as hard to keep.—Amos Parish.

A CORRECTION

A communication from Rev. C. C. Clark, pastor at Gulfport, Miss., calls our attention to inaccuracies in our report of the death of Mr. John Chambers, Jr., which report was based upon information given us by his uncle, Mr. Morris Chambers, of Shreveport, La. The facts as we now have them are that Mr. John Chambers was the son-in-law of Mr. J. R. Porter, of Gulfport, and that his home was in Gulfport, Miss. Prior to his entering the service he had taught science in Gulfport High School and at the time of entering service was principal of the West Ward Grammar School. His death occurred at Pensacola instead of Biloxi. He and his wife were members of First Church, Gullfport, but transferred their membership to Pensacola when he entered the service. He was an exceptionally fine young man and was esteemed and loved by all who knew him. The editor regrets the errors in the report and is glad to make this correction in the report of the unfortunate incident.

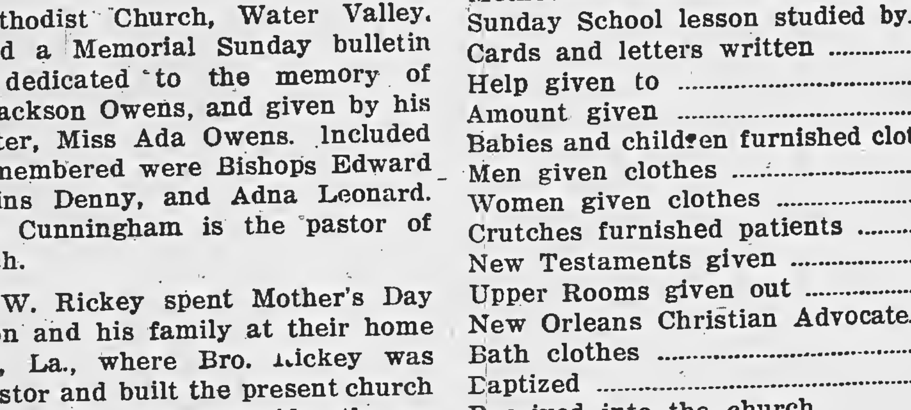
REPORT TO THE DISTRICT CONFERENCE, SHREVEPORT DISTRICT

By Rev. R. T. Ware, Chaplain

Methodists admitted to date	952
Sunday School lesson studied by	4,000
Cards and letters written	755
Help given to	112
Amount given	$376
Babies and children furnished clothes	275
Men given clothes	6
Women given clothes	4
Crutches furnished patients	19
New Testaments given	225
Upper Rooms given out	231
New Orleans Christian Advocate	850
Bath clothes	275
Baptized	8
Received into the church	7
Got letters, transfers for	10
Professions of faith, at least	50

Every person was given a Christmas present, Easter and Mother's Day greeting cards.

The ultimate truth in man is not in his intellect or in his possessions; it is in his illumination of mind, in his radiation of sympathy, in his recognition of this world not merely as a storehouse of power, but as a habitation of man's spirit, with its eternal music of beauty and inner light of the Divine Presence.—Tagore.



AT RANDOM

District Conference and a Legend With Some Observations

Recently it was my privilege to attend the district conference of the Jackson district of the Mississippi Annual Conference, which was held at Shiloh, in the Pelahatchie charge, with an attendance that filled the church to overflowing. In a few hours of the one-day session, under the efficient presidency of the district superintendent, Rev. Otto Porter, a past master as an executive, there was more business transacted through the "mail box" system of submitting pastor's reports, the simultaneous plan of committee meetings, and the "machine gun" method of making their reports, and more speeches by connectional men and other visitors (of the "condensed milk" sort, a heap of good in a little space) than it was possible to put over in three full days some years ago when I was a youngster. Besides, there was time for a soul feast, a sermon by Rev. E. R. Overley, and a feast for the body at the noon hour, unsurpassed at Shiloh or anywhere else, at any time.

How different from other days, when the district conference was in reality a mid-year preachers' revival, opening with a preaching service on Tuesday night, closing Friday afternoon or night. During the conference there were instructive and inspirational discourses on important causes connected with the church, with full discussion; however, all due attention was given to the business of the district. Evangelistic services were held twice each day, preachers were revived and refired, and the people of the community were spiritually uplifted, and frequently unsaved persons were converted.

Now, the district conference is a one-day meeting, of course, with the best of fellowship prevailing, but the business is transacted in the modern rapid-fire manner, with five or ten minutes allotted to each person who is present to represent some important interest connected with the work of the Kingdom. Incidentally, sometimes, there is a sermon if time will allow. No, I am not criticizing adversely. It must be so now, since we are advancing with the times. I am just an old-timer stating facts.

The legend connected with the Shiloh Campground has it, as I am told by a former pastor of Shiloh charge, that many years ago a company going to the West found here a pleasant spot and a beautiful spring with an abundant supply of water and struck camp for a season of rest. During their stay a little child became seriously ill and died. and was buried on the plot of ground where the community cemetery now is. When the time came for the party to continue their journey, the grief-stricken mother said she could not go away and leave her little one alone in the woods; and besides, in her opinion, they would find no better place to live and to make a living farther on. She held out in her contention, and finally the entire company decided to settle in that locality. As a result, there developed a prosperous neighborhood of God-fearing and God-loving people. In later years the Shiloh church was organized, afterwards the camp meeting sprang up and the Shiloh Campground was established, which to many Mississippi Methodists is a hallowed spot, yea, to some, holy ground, because here, not only those of the immediate vicinity but many from other parts, have gone down on their knees at the old-time mourners' bench, made an unconditional surrender to God, paid the price and arose shouting the praises of a new-found Savior.

Those attending this camp through the years have had the privilege of hearing some of our greatest evangelists and other preachers of note, along with some equally as earnest but without reputation. Your humble servant at one time preached there at the less important hours, under the direction of our beloved but lamented Dr. H. W. Featherstun, then presiding elder of the Newton district, and in full charge of the camp meeting that year.

I am sure no one will dare say that the taking of that little child to heaven and the manifestation of a mother's love in refusing to go on farther, which resulted in her company settling there, was not an instance of God's prevenient omniscience and omnipotence out of which has emanated so much good in the ongoing of His Kingdom.

A. S. BYRD.

TWO BOOKS COMMENDED

Dear Dr. Duren: I want to commend two books, if I may.

1. "The Philosophy of the Christian World Mission," by Prof. E. D. Soper, of Garrett Biblical Institute, $2.50. Abingdon-Cokesbury. Many were not satisfied with the point of view of "Re-thinking Missions." In short, it proposed a synthesis, combining what is good in Christianity with what is good in other religions.

Dr. Kraemer, in "The Christian Message in a Non-Christian World," offered an answer, returning to the uniqueness of Christianity. He refused to take the other religions as a schoolmaster to Christ. In fact, he failed to see much good of any sort in any other point of view but the Christian. Dr. Soper has not gone to either extreme, but he lays a satisfying foundation for our missionary thinking in these trying days.

Part I, "The Biblical Background," presents the missionary message of the Bible more forcibly than anything in recent years. Part II traces the Christian mission from Bible times to our day. Part III presents Christianity as "The World Religion." He gives a clear and cogent summary of the Christian Gospel, and then discusses squarely the issue, "Why take the Gospel to Animists, Hindus, Buddhists, Confucianists and Taoists, Shintoists, Moslems, and the Jews?" Part IV deals with the strategy of the World Mission of Christianity.

The book is strengthening to those who minister to people who are confused as to our missionary situation. It shows how Christians may make full use of the light others have, and yet bring them to the revelation of God that they lack, and ought to have—the revelation of God in Jesus Christ our Lord.

The appendix section on "Protestants in Latin America" is worth the price of the book. One sentence states, aptly: "The people of Latin America need a proclamation of the message of salvation which gives freedom in their inner lives, victory over their sins, and a demonstration of the meaning of the Christian life in all the relations of society. This the Roman Catholic Church has never given to Latin America, and that fact is what gives Protestants their power and their opportunity."

2. "Two Minutes with God," by Hoh and Hoh, $2. Abingdon-Cokesbury. Parents who have been looking for a collection of family devotions which small children can understand, appreciate and enter into, will welcome this book. It is written by a professor in a Lutheran theological seminary and his 14-year-old son. It is the only collection of family devotions that our children have thoroughly enjoyed.

HENRY A. RICKEY.

THE STATISTICAL REVIEW FOR 1942

By Dr. Thomas P. Potter,
Statistician and Editor of the General
Minutes of the Methodist Church

Many questions have been asked regarding the effects of the war on the ministers and churches of Methodism. These are answered, in part at least, by the report for the year 1942—a full year of the war.

In the United States, 628 men were received on trial, an increase of 141 over 1941; 448 were received into full connection and there were 18,436 effective, 231 supernumerary, and 5,509 retired ministers, a total of 24,176, with 11,018 local preachers.

21,031 pastoral charges were reported. with 42,206 congregations. There was an increase of 360 charges to be served by supply pastors, because of the large number of ministers who responded to the call for chaplains in the Army and Navy.

The Sunday schools reported an enrollment of 5,093,558 and an average attendance of 2,621,949.

There were 124,104 children and 143,314 adults baptized, a total increase of 15,043 over 1941. 276,433 were received from preparatory membership and on confession of faith, an increase of 14,270, and 275,810 were received by transfer, an increase of 34,965. 1,173,467 are on the non-resident list, and 342,689 transfers and deaths were reported. The active membership reported for the year was 6,640,424, an increase of 80,829 over 1941. The increase for the two years, 1940 and 1941, was slightly under 50,000, so that the increase for 1942 is 60 per cent greater than for the two preceding years.

The churches paid for ministerial support—pastors, district superintendents, bishops, and Conference claimants, $35,342,941, an increase of $553,529; and for local expenses, building, improvements, payment on indebtedness and current expenses for Church and Sunday School, $43,698,423, an increase of $2,520,777 or a total of $79,041,364 for local work, an increase of $3,074,306.

In the benevolence giving, there were increases in every item except special gifts, with a total of $14,525,326, an increase of $814,632. This gives a total of monies reported of $93,566,690, an increase of $3,888,938. This is a per capita payment of $14.10, but does not include monies paid for buildings and endowments of hospitals, homes and colleges.

The work of Methodism is carried on in 41,413 churches valued at $616,602,503; 20,106 parsonages valued at $78,219,671, and other properties valued at $34,306,805, a total value of $729,128,979, an increase of $14,592,085. On these properties there is an indebtedness of $48,482,003, a decrease of $5,049,136 as compared with 1941, giving a net value of $680,646,976, an increase of $19,641,221. This is an investment of a little more than $100 per member in church property.

We need a return, not to sociological principles which have always failed us, but to religious convictions that inspire us and give us reason to hope and to persevere even in our failure.—The Presbyterian Record.

PERSONAL NOTES AND INCIDENTS

Rev. E. M. Allen, pastor at Sallis, Miss., had a successful revival recently in which Rev. S. M. Butts, evangelist, did the preaching.

Mrs. H. K. Faulk is moving from Houma, La., to Lake Charles, according to request for change of her address. Her future address will be 120 Alvin Street, Lake Charles, La.

Rev. T. B. Thrower, pastor at Kosciusko, Miss., has begun a war-savings parsonage plan by which money for stamps and bonds is being contributed now for the buying or building of a parsonage later.

Mrs. T. Q. Ellis, friend of the Advocate and its editor, says that she wishes to have the Advocate as long as she lives. Mrs. Ellis was formerly a resident of West, Miss., but is now living in Greenwood.

Mrs. C. W. Walley has moved from Waynesboro, Miss., to Hattiesburg. She is the mother of Chaplain Aubrey Walley. She says that in the move her paper was discontinued and she missed it so much that she wishes it restored.

Rev. M. E. Scott, pastor at Eupora, Miss., was assisted by Rev. G. H. Boyles and Rev. A. P. Stephens in a meeting which closed on June 7. Bro. Boyles did the preaching and Bro. Stephens led the singing and the work with the young people.

Dr. C. C. Grimes was the platform speaker at the eight o'clock morning hour for the Mississippi Conference Pastor's School which was held at Millsaps College. This information was carried in the bulletin of Capitol Street Church, Jackson, May 30.

Rev. L. T. Nelson, pastor at Madison, Miss., is much pleased with his work and people. He says five fine young people have joined the church by profession since Conference and the total enrollment of the Church School is equal to the resident church membership.

Mr. Wallace Babbington, son of Mr. and Mrs. C. M. Babbington of Rayne Memorial church, New Orleans, has announced his intention to enter the ministry. He is a grandson of the late Rev. F. N. Sweeney of the Louisiana Conference and in his decision follows the footsteps of a noble spirit.

Rev. Ned L. Stout, a recent graduate of Scarritt College and now a ministerial student at Vanderbilt University, arrived in New Orleans on last Friday and will do work at Rayne Memorial church during the summer. Dr. H. L. Johns made the announcement in the bulletin of last Sunday.

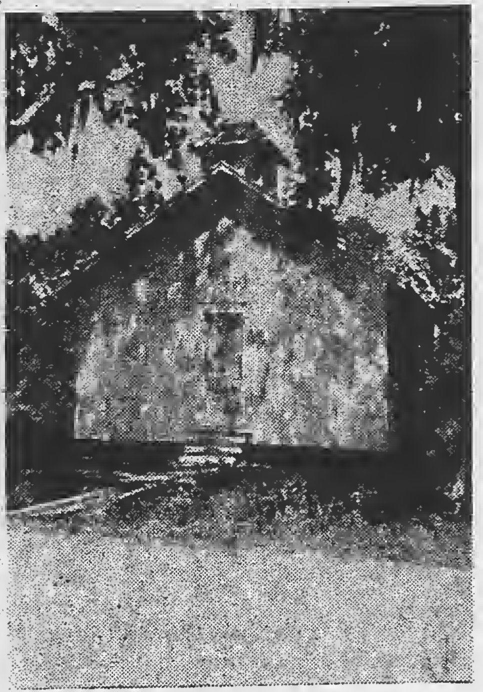
Rev. W. F. Ragsdale, pastor at Provencal, La., reports very wholesome results from a study of the program of the Methodist Church and what it stands for. Bro. Ragsdale conducted this study with his people after the meeting of the district conference, and he says they are determined to carry the full program of the church.

Rev. J. L. Nabors, Jr., reports a very successful revival at Tishomingo, Miss., in which Rev. J. Noel Hinson did the preaching. Four were received by profession of faith and several by certificate. Bro. Nabors also reports a Vacation Church School two weeks before the revival in which he had Miss Evelyn Parker, rural worker in the district for the summer months, who was assisted by a number of local workers.

Dr. V. C. Curtis, district superintendent of the Columbus, Miss., district, is adding to the regular routine of his conferences for the third round the following questions: "Has the charge secured its quota for the New Orleans Christian Advocate?" "Have you made remittance to the Memorial Mercy Home-Hospital?" "How many training schools have been held?" "How many Vacation Bible Schools have been held?" A card listing these inquiries was sent to every pastor in the district.

FRANKLIN, LA., CHARGE

Dear Dr. Duren: I have had such an interesting program since Annual Conference I believe the brethren would like to hear about it. We have run the complete round of the activities in our parish, receiving seventy-five into the church during Easter week. I now am a circuit rider, having not one, but three churches in which I preach each Sunday. I do not believe I have had so much to do in all my life, and so many opportunities.



CHARENTON CHURCH

I was assigned to Patterson in connection with Franklin at Conference. Five discouraged people met me at the beginning, for an afternoon appointment. I changed the hour of service to nine o'clock in the morning and followed with a Sunday School service, which I could only begin before leaving for my eleven o'clock service at Franklin. I made a survey in the public school for prospects for this school, receiving full cooperation from the principal, who assembled all Protestant children not in some church school already. By the use of numerous letters to parents, cards to children, and visits, we have built up an enrollment of fifty. It had been years since any children were instructed and received into the church, and out of this school nineteen children and youth united on Palm Sunday. Adult activities have kept pace, and an equal number of adults have united with the church. I had the thrilling experience of receiving five adults—four men and one woman—into the church on Good Friday night. Four of these men were the men I had asked to comprise my board of stewards. They had served three months as members of no church but were well thought of in the community and attended church. Now my whole board of six belongs to the church. Numbers of old memberships long forgotten have been brought to life, and we will report thirty-five received during the year up to the present time. Finances have kept pace also.

I hope space will permit me to tell of another great joy. Ten miles out of Franklin is a community known as Charenton. It has an Indian village, an oil community, a small town, and a fishing village. Protestantism has never had any sort of an organization there. It was always assumed that everything was Roman Catholic. But the first light came to me with reference to this situation when young mothers began bringing babies in to Franklin to be christened. I followed them back to their little houseboats or huts. Finally I got permission to hold services in a home and those of Protestant interest were assembled. In January our first service found nine people together. We have not missed a week since, and the numbers grew to over thirty, when we decided to try and build a little church. A fine lady in Franklin Methodist Church let us have land, and my good men in that church, plus fifty dollars Dr. Holmes gave me, and lots of free labor on the part of the community and preacher, and on Easter Sunday we occupied a neat little church, which was full the opening day, and has been almost full ever since. A survey shows one hundred and twenty prospects for the church, and when we have time to follow through all the miles involved in such work, many of them will join the church. Thirty charter members came and joined during Easter. Only one of these had ever belonged to the church before.

All this is made possible by the splendid attitude of my people in Franklin. The church gave me a raise this year, and could say, "We pay you a sufficient salary to demand all your time," then I would be rendered virtually helpless in this vast territory. They not only are willing to have me go, but finance my outside work in whatever ways I ask for help, and go with me to these other churches to add whatever good substantial laymen can add. I am sincerely grateful to them for their attitude and help, for truly the harvest is white and the laborers the church is able to hire and send out are few. It is necessary that much help come from volunteer workers who are willing and able to come to the rescue. I preach each Sunday four times, but so do many of the other of my brethren, and since the Navy rejected me, due to an inactive thyroid gland, I think I can serve the church satisfactorily at home.

Sincerely,
JOLLY B. HARPER.

THE COMMISSION ON EVANGELISM OF THE MISSISSIPPI CONFERENCE MAKES AN ANNOUNCEMENT

At a meeting of the Commission on Evangelism, May 1, the Commission went on record as urging all pastors to hold a revival in each church and in any mission territory on their work. In order to insure the carrying through of this program, a number of preachers have offered to give a week without remuneration to any pastor needing a helper. Any pastor in need of a helper is invited to write L. T. Nelson, the secretary of the Commission, Madison, Miss., giving him the date of your meeting, and he will give you a list of the names of preachers who are available that week. This notice is also an invitation to any preacher who can and would like to give a week to the evangelistic effort to send your name and open dates to me at once, that I may have them when requests come for helpers.

L. T. NELSON, Secretary.

TRI-DISTRICT CAMPS

Since Camp Brewer will not be in operation this summer, we are planning a North Louisiana Senior-Young People's Camp, to be held at Caney Lake, near Minden, July 12-17, for the Shreveport, Ruston, and Monroe districts. Ages will be 15-23. We are arranging an outstanding program for the five days with strong leadership.

BENTLEY SLOANE,
Camp Director.

EPISCOPAL VISITATION

Bishop A. Frank Smith

Indian Mission—(Referred), September 10.
Louisiana—Lafayette, October 12.
Southwest Texas—San Antonio, October 19.
Texas—(Referred), November 2.

Bishop J. L. Decell

North Alabama—Birmingham, West End, October 27.
Alabama—Mobile, Dauphine Way, November 3.
Memphis—(Referred), November 10.
Mississippi—Jackson, Galloway Memorial, November 17.

Bishop W. W. Peele

Virginia—Roanoke, October 20.
North Mississippi—Tupelo, November 10.

THANK YOU LETTER FROM MRS. BOZEMAN

Dear Editor: My children and I are happy to be in our new home. We wish to thank everyone who has given us a helping hand in building our home.

I have enjoyed teaching in Belmont High School for the past two years. Neither the children nor I lost a day out of school, even though we lost everything we had except the clothing on our backs while at school. May God forever bless each person who remembered us in our trouble again. Just last week the good people of Many sent us a new rocking chair, some feather pillows, cooking pots and pans, dishes and towels. We can't resist mentioning the people of Ferriday for their gifts. We wish to thank you for the weekly church paper—we all enjoy it.

Remember us in your prayers, and if you ever come our way stop by to see us. We are most always at home.

MRS. R. A. BOZEMAN.

CHAPLAIN WRITES HOME PASTOR

Reverend and Dear Sir:

I have the pleasure of writing you that George Robert King, Jr., A. S., Co. 344, and George Cecil Bowe, A. S., Co. 344, recruits from your community in training at Great Lakes, were two of one hundred and one men who accepted Christian baptism at the close of my service on Sunday morning, May 9. After proper instruction I gave the vows both of baptism and church membership. **Their signed statements of their profession of faith, vows, and requests for membership in your church is enclosed.**

I hope that your church will not only place their names on its official membership roll, but that you will also place it upon your Service Honor Roll, and your mailing list, and send them such materials as your church sends to its members in the armed forces.

If the chaplains can assist you in serving your men at any time, please command us.

Yours very truly,
FYNES B. JACKSON,
Chaplain, USNR, Bldg. 2511.

GOVERNOR JONES SPEAKS AT PASTORS' SCHOOL

Governor Sam H. Jones, a member of the State commission for building a Methodist church and student center at L. S. U., spoke before the Pastors' School of the Louisiana Conference of the Methodist Church, Wednesday, June 9, in Lafayette.

METHODIST VISITOR FROM BRITAIN

RIGHT HON. ISAAC FOOT

Previous to the speech by Governor Jones, members of the commission were convened by Rev. E. C. Gunn, who succeeds as chairman the late Rev. Benjamin F. Rogers, of Baton Rouge. The commission heard the reports of the work completed thus far by the committees which have been appointed in each of the seven districts of the Louisiana Conference.

Members of the State Commission include Dr. W. L. Doss, J. H. Cain, Rev. W. E. Trice, and Governor Jones, Baton Rouge; Judge E. L. Walker and Floyd B. James, Ruston; E. S. Lotspeich, Dr. H. L. Johns, and Rev. E. C. Gunn, New Orleans; Dr. Dana Dawson, Rev. G. W. Dameron and C. Huffman Lewis, Shreveport; Dr. B. C. Taylor and Mrs. J. B. Pollard, Alexandria; Rev. J. Henry Bowdon, Lake Charles, and E. C. Gibson, Monroe.

In addition to these, members of the committees are the district superintendents of the Louisiana Conference, who include Dr. A. M. Freeman, Shreveport; Dr. D. B. Raulins, Ruston; Rev. H. M. Johnson, Monroe; Rev. R. R. Branton, Alexandria; Rev. W. L. Doss, Baton Rouge; Dr. W. W. Holmes, New Orleans; and Rev. B. H. Andrews, Lake Charles.

The commission in a previous meeting announced a goal of $150,000 to be raised over the State for the erection of the student center at L. S. U. In its sessions at Lake Charles the commission will draw up the plans for the drive for funds which is now opening.

NEW ORLEANS DISTRICT ADULT ASSEMBLY

On June 19 and 20, the third annual adult assembly of the New Orleans District will be held at Camp Bogue Falaya, near Covington. A chartered bus will leave New Orleans about 2:00 p.m., June 19, and will return after an early supper at camp. The total cost is $3.00 plus transportation.

The theme is, "The Living Church in a World at War." The three discussion sessions will be devoted to the responsibility of a living church to its own constituency, to a defense community like New Orleans, and to the world in trying to lay the foundations for a just and durable peace. The faculty will include Miss Lucy Foreman, representing the General Board at Nashville, Rev. G. W. Dameron, our conference executive secretary, Dr. W. W. Holmes, district superintendent, Dr. E. J. Kircher, of Tulane and Ohio Wesleyan Universities, Capt. J. C. Thoroughman, former medical missionary in Shanghai, Rev. Earl B. Emmerich, pastor of Parker Memorial church, Rev. C. R. Hardy, pastor of Gentilly church, Mr. E. J. Lotspeich, secretary of the Y. M. C. A., Mr. W. E. Lindsey, director of the Y. M. C. A. unit of the U. S. O., and others. There will be a fellowship and recreation hour on Saturday evening following the first discussion session. The program on Sunday will start with a morning watch service, and close with a commitment service.

This is a wonderful opportunity for adults to get a week-end of fellowship and inspiration that should bring them back to their churches better prepared to take their full share of the added responsibilities that fall on the church these days. Adults of the Baton Rouge district, some of whom are closer to the camp than those in New Orleans, are cordially invited. Please send your reservations in as soon as possible to L. C. Terry, 2231 Wirth Place, New Orleans, La.

REPORTS BY DISTRICTS

Mississippi Conference	
Brookhaven	165
Hattiesburg	179
Jackson	183
Meridian	150
Seashore	251½
Vicksburg	208
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Aberdeen	142
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Common sense is the knack of seeing things as they are, and of doing things as they ought to be done.—C. E. Stowe.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

THE LOUISIANA MORAL AND CIVIC FOUNDATION

(A sermon preached at First Methodist Church, Shreveport, La., May 2, 1943)

Text: Proverbs 16:12—Wrongdoing is an abomination to kings, for the throne is established by righteousness.

What significance does such a scripture as this have for us who live under a form of government which recognizes no king? It is pertinent to answer that the king still lives and rules, even here in free America. For the king is just one symbol of authority in government—the king with his scepter and crown. Another symbol of authority in government is the citizen with ballot, conviction and influence. Government is the constant indispensable in human society. The seat of it and the symbol of it vary and change under uneven conditions. In one situation a represetative of an arbitrary line, or dynasty, is sovereign ruler, while in another the rank and file citizens share the privilege and responsibility of sovereign rule. The scripture text admonishes that wrongdoing has no place—is an abomination—in the sovereign ruler. It applies to a dynastical monarch. It applies no less truly to citizen sovereigns. In any case it is a call to righteousness from the standpoint of government. It warns that the ruler must be genuine if the government is to be sound and enduring. The Old Testament emphatically teaches this truth. Its prophets and its wise men spoke to its rulers and the nation as a whole. But what of the New Testament? What has it to say about the good life in terms of government? Candidly, very little. "In the New Testament there is no program of citizenship.'" Why? Because the people to whom it was first addressed were not citizens. Only Paul, of all the New Testament characters we know, was a citizen. The Christians of New Testament times were pilgrims among a subject people whose only business with the government was to obey its rulers and pay its demands. No need to prescribe or to discuss rules for citizenship when the Christians of that age would never possess it.

Mother of Democracy

But the germ of modern democracy was couched in New Testament spirit and teaching. Given that book's priceless value of every individual and its portrayal of the acceptable social order, and you confront the historical necessity of a democratic form of government. For the regal soul of the New Testament type of person faces toward a society and a business and a government and a civilization in which we shall no longer bow to any despotic overlord, but shall join with his fellows in democratic sharing of every interest of man. In the development which the centuries have brought the Christian individual performs an ever-enlarging function. The further the Christian movement advances, the more is given and the more required of the citizen. In our day and place the Christian man or woman in a democracy has, in addition to all demands of personal piety, a moral responsibility covering the entire range of the social order. One finds himself participant in and answerable for the moral conditions in our vast and complex world. Our responsibility for the moral life of our time in this more inclusive Christian sense is the modern implication of this ancient proverb.

Moral Need Cries to Our Kingship

Recently one of the Shreveport papers carried a striking cartoon under the title. "War Baby." It was the figure of a brat, suddenly overgrown to a giant, with his tongue sticking out of a hideous face, making mouths at Uncle Sam, who is shrunken to a lilliputian mite, and brandishing a club over him with one hand, while with the other he has seized the dwarfed figure of Authority by the heel, and is swinging him round as though to bash his brains out. In a full column editorial the next day the same paper discussed the moral situation that inspired that cartoon, declared that juvenile delinquency is a moral problem in war time for which no one has ever yet found a solution, and quoted Edgar Hoover that in the first year of this war arrests of girls under 21 in this country increased by 55 per cent, that arrests for prostitution jumped 125 per cent, and this under conditions in which arrests did not at all keep step with increase in offenses. But delinquency is not solely a juvenile problem. War breeds general delinquency. When I read in the newspaper the other day that our government had ordered, to promote "morale" in the army, 750,000 pairs of dice. I asked a man who knows more about the crap game than I do, whether dice were ever used, like cards or dominoes, simply for the game without the gambling features, and his reply was, he had never heard of a crap game without stakes. If such is the case. then our government is conniving at the blasting vice of gambling to build soldier morale. Moral deterioration is an historic attendant on the waging of war. The whole western world has gone under the blight of the first World War for twenty-five years. The sodden spell has been characterized as "the exploitation of sex, the arrogance of vulgarity, the popularity of the lewd and the lascivious, the triumph of the criminal element, and the muzzling of the defenders of decency."

Ancient Breed of License

This looseness has been due to "the steady and persistent propagation of a perverted philosophy of life . . . that morality is a relative matter depending on individual taste, like fashions." From the days of the ancient Sophists in Greece, who taught that every society constructs its own morals, and that the only real sanction to conduct is social approval or disapproval, this blighting doctrine that there is no moral law, no distinction between right and wrong, no good or evil, save in our human taste and custom, has bobbed up again and again to deprave a generation or demolish a culture. The trouble with this relativity in morals, which Shakespeare voices in the words, "There's nothing either good or bad but thinking makes it so," is, that it denies any real objective difference between good and evil, even in God himself, who sits on the throne of this universe. It turns our very existence into a moral chaos. This is how breeding places are provided for such mammoth moral perverts as Hitler. Now this philosophy of unbridled human desire has been given great range and the backing of free learning and popular literature in our time. It is very well rooted. With such an attitudue toward morals widely existing and a world-wide war stretching out, somebody is in for a tough fight if morality and decency are to be saved.

Why Bother Ourselves?

But who wants to fight? Such general matters as public morality—why bother ourselves, or get worked up over them? We are told that when the American Revolution was fought, one-third of the people definitely opposed the struggle, more than another third were apathetic and unresponsive to it, while less than one-third girded themselves in concert to win our liberty. "That momentous historical movement was started, directed, and brought to a successful issue by a few clear-thinking, energetic, determined men," who understood each other and worked close together. One does not have to be an inspired prophet to predict that only a small fraction of our American population, much less than a majority of our church members, and by no means all of our preachers, will have any serious part in undertaking to build up a line of moral decency against the waves of licentiousness and corruption destined to roll upon us as we are carried farther into this war and beyond it.

Christians Know Their Task

In the face of this threatening prospect it is heartening to reflect that the church is showing vigor under trial in spots all over the globe. In Norway, "Quisling had to back down before the Church's defiance;" in Russia, "A purged and evangelical Church seems in process of resurrection;" in Japan, "Kagawa and his following are yet to be reckoned with;" in China the world has her "most sincerely Christian government today;" and in America the Christian forces are stirred with an earnestness never before witnessed in this land in dealing with the guilt of war.

The Jewish-Christian tradition affords a thin line of great names that stand for eras of moral recovery—Nehemiah, Daniel, the Quakers, the Puritans, for example. These worthies in general faced the scorn and derision of their times, but later generations, in periods of great perturbation, have been able to turn to them with assurance that because they were unafraid to pay the price for it they became the glorious chain of moral aristocrats.

A man high in the councils of the church was saying the other day that preaching should now be directed to the gospel of certainty, strength and comfort, and should avoid any regions of thought calculated to raise doubt or anxiety in the people's minds. The churchman was right in commending the preaching of certainties. But we are not to

(Continued on Page 15.)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—June, 1943

1. Business.
2. Plan to send Negro woman to Holly Springs, July 19-23. Expenses, $7.50.
3. Pay Rural Pledge (25 cents per member).
4. Monthly program, with items from "Methodist Woman."
5. Executive committee meeting; reports mailed.
6. Check to see that one-half pledge is paid.

* * *

Methodists to Retain Rust College

"Work will begin soon on New $100,000 building.

"The Board of Education of the Methodist Church has decided to retain Rust College, in Holly Springs. A $100,000 administration building, to replace Rust Hall, which was burned in January, 1940, will be started as soon as plans can be made, Dr. L. N. McCoy, president of Rust College, reported.

"The president's report showed the College had a successful yaer and that it will close with 28 graduating.

"The College will operate a twelve-week summer quarter, a ministerial school for rural pastors, a farmers' and teachers' institute of one week.

"Many students will find employment at the College in the production of farm crops, vegetables, fruits, chickens, hogs, turkeys, and beef."

The above quotation is from the Commercial. It is of interest to all of us who through the years have been interested in sending Negro women to Holly Springs for training in their church and home activities. We are glad that they will have increased facilities for learning to be "workmen that needeth not to be ashamed."

Let us make every effort to send a Negro woman from our community to Holly Springs. Then let us put Rust College on our Christmas list for a box of gifts.

* * *

June 14-19 Important to Our Young People

Church women, Church School workers! Let us bestir ourselves to see that any young person from fifteen years through twenty-three who would like to go to Wood Junior College for the dates June 14-19 has the opportunity. Possibly your young people are not interested because they do not know enough about the program at Wood during these days, or it may be that they wonder where the money can come from. I know two women who went visiting with pink leaflets in their hands to talk to mothers about the opportunities at Wood. Have you tried that plan. Vacations cannot be far away this year, and Wood is quite lovely in its surroundings for a vacation.

* * *

Vacation Church School Time

Miss Glenn spent last week in Leland, helping with a Vacation Church School. This week she is at Crenshaw. Soon she goes to Shelby. Write us how your Vacation Church School is going. Anything new, any unusual attendance record.

Prayer Suggestions

It is suggested in our June Methodist Woman that during the month of June we pray "that church women in rural areas, despite their inability to hold frequent meetings, may continue their support of the program of the Woman's Society of Christian Service through an intelligent understanding of its undertakings and through undergirding it with prayer and gifts." It so often is the case that our women do not know what our society really stands for. They know the local work in a small way but miss the larger vision. On page 23 of the June Methodist Woman is a planned outline for calling attention to "The Purpose of the Woman's Organization." In breaking down **The Purpose**, as given on our membership cards, this clear outline is given. I believe we need to read it, even though we have worked for years in the Woman's Society. It reads like this:

1. To develop the spiritual life. (a) Chairman of Spiritual Life and her committee.

2. To study the needs of the world. (a) Secretary of Missionary Education and Service; (b) Secretary of Literature and Publications; (c) Program committee, chaired by vice-president.

3. To take part in such service activities as will strengthen the local church, improve civic, community, and world conditions. (a) Secretary of Christian Social Relations and Local Church Activities; (b) Status of women chairmen (Is this new to you? Do you have a status of women chairman?)

4. To this end this organization shall seek to enlist women, young people, and children in this Christian fellowship. (a) Membership Committee; (b) Fellowship Committee; (c) Publicity and Printing Committee; (d) Secretary of Student Work; (e) Secretary of Young Women and Girls' Work; (f) Secretary of Children's Work.

5. To secure funds for the activities in the local church and support of the work undertaken at home and abroad. (a) Finance Committee; (b) Secretary of Supplies; (c) Treasurer.

The Executive Committee is composed of all the officers, secretaries, chairmen of standing committees and circles. Its function is described on page 28 of the Revised Guide.

If your group is too limited in membership to fill all these offices and committees it is suggested that you elect the five general officers, the secretary of missionary education and service, the secretary of Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life. Then, according to the abilities of these elected officers, ask them to take on work in another office.

* * *

Children Become Acquainted With Latin America

Such is the title of an article in the June Methodist Woman telling how children have been "getting acquainted with neighbors to the South. The reports of their activities in the many conferences made me wish that I knew what the children in North Mississippi had been doing with their **Study on South America.** Have you, superintendents of children, anything interesting to tell us? Let us hear from you. Have you adults been on a trip to South America? Was it worth while? Then let us tell about it.

* * *

Ask Yourself

1. "I shall be a Christian under-neath it all."
2. Who is Lois Hwang, Edith De'Lima, Michi Kawai?
3. What is the Woman's Division doing to meet the needs of defense areas?
4. Number of conferences with increase in funds?
5. Tell how the Woman's Society continues in China.
6. Pending legislation that should interest every Methodist woman?
7. Many officers and leaders do not yet see the whole picture.
8. What is a special missionary project?
9. Locate Stanley Girls' High School, Pfeiffer Junior College, Scarritt College.
10. To become acquainted with Christian Leaders of other lands.

* * *

Calendar—June, Out-of-Door Month

Hold out-of-door meeting of the society. Send subscriptions to World Outlook and Methodist Woman to rural society—a box of supplies to rural worker as follow-up monthly topic. Organize Day nurseries for children where mothers are working.

THEY NOW BELIEVE IN MISSIONS

An Army Chaplain serving with the infantry in New Caledonia says: "Out here we find the Christian religion the closest tie we have with our strange neighbors. The work done by missionaries in past years has borne fruit in Christian character. People of various races find that they are one with us American soldiers in the same loyalty to Christ and the great human ideals of justice and liberty which rest on Christian truth. We should support missions for those whose lives are freed from darkness and despair by the light of the Christian Gospel. And it will not hurt us to know that the same mission work has paved the way for us here in New Caledonia, having created a spirit of sympathy and understanding. None of my sturdy men will ever say, "I don't believe in missions."

Idleness is only the refuge of weak minds and the holiday of fools.—Chesterfield.

Hypocrisy is folly. It is much easier, safer and pleasanter to be the thing which a man aims to appear, than to keep up the appearance of what he is not—Cecil.

A biology professor was unwrapping a parcel before his class, which he explained to his pupils was a fine specimen of a dissected frog. Upon disclosing two sandwiches, a hard-boiled egg, and a banana, he was nonplused, and ruminated, "But surely I ate my lunch."—The Watchman-Examiner.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Material not received.—Editor.

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Bunkie—A. W. Townsend	3
Monroe—W. C. Mason	6
White's Chapel—J. A. Jones	3
Istrouma—H. A. Gibbs	7
Winnfield—H. B. Hysell	4
Lake Providence—H. N. Brown	13
Sterlington—H. E. Pfost	13
Springfield—M. D. Felder	20½
Angie—C. J. T. Cotten	7
Donaldsonville—W. W. Perry	13
Gibsland—G. A. LaGrange	20
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Chatham—J. T. Garrett	28
Slidell—M. S. Robertson	4
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West Monroe—C. K. Smith	9
Simsboro—L. P. Moreland	4
Pelican—A. D. St. Amant	12
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Handsboro—D. W. Ulmer	4
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Sumrall—J. E. J. Ferguson	3
Montrose—W. T. Mangum	9
Louise—H. A. Wood	6
Quitman—V. G. Clifford	11
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Natchez—H. M. Bullock	10
Bolton—A. M. Broadfoot	7
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Hattiesburg—B. M. Hunt	6
Pachuta—G. Eliot Jones	20
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Scotland—W. R. Irving, Jr.	10
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Moss Point—A. J. Boyles	7
Lena—J. H. Dillard	4
Lorman—D. E. Vickers	9
Adams—S. B. Watkins	5
New Augusta—H. B. Hilbun	37
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Fannin—Norman Purvis	4
Collins—T. R. Holt	7
Yazoo City—R. H. Clegg	35
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McComb—F. E. Dement, Jr.	6
Meadville—Wesley Ezell	16
Canton—J. L. Carter	10
Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	17
Homewood—R. E. Case	4
Hazlehurst—C W Wesley	20
Summit—T. E. Nicholson	3
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Brooklyn—E. E. Samples	4
Moselle—J. A. Bridewell	4
Vaughan—J. H. Grice	5
Meridian—T. J. O'Neil	5
Gallman—W. L. Blackwell	4
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	10
Jackson—R. H. Kleiser	8
Decatur—D. R. O'Connor	12
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Madison—L. T. Nelson	6
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Holly Springs—Seamon Rhea	14
Noxapater—E. B. Sharp	5
Brooksville—W. M. Wright	8
Kosciusko—T. B. Thrower	15
Rock Hill—G. T. Sledge	5
Myrtle—W. M. Hester	17
Bellefontaine—C. M. Ray	4
Marietta—C. L. Ivy	3
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Winona—J. T. McCafferty	6
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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JUNE 13, 1943

By Rev. W. C. Newman

OUR RESPONSE TO GOD'S PROMISES

Lesson Text: II Peter 1:1-11.

Golden Text: He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature.—II Peter 1:4. . .

W. C. Newman

Perhaps no other interpretation of God lends itself to misunderstanding and error as does that which deals with the rewards of the Christian life. It is not strange that one of the disciples cried to Jesus, "We have left all to follow Thee; what shall we have therefor?" And it may be equally as natural that men have always been tempted to see those rewards in material terms—health, long life, prosperity, happiness, success.

What Promises?

But this expectation of material reward for being a Christian is in direct contrast with Jesus' words of invitation to prospective followers. He said that they would necessarily bear crosses, deny themselves, meet with opposition and even persecution, and this sometimes from one's own household. In the Sermon on the Mount he pointedly discouraged the expectation of special provision for the Christian by saying that God causes the sun and the rain to function for both the good and the evil.

But this is not to say that therefore God makes no promises to his own. The rewards of the Christian life are inseparably associated with the life itself. Or as it is so clearly and beautifully put in this scripture "seeing that his divine power has granted unto us **all things that pertain to life and godliness . . .** whereby he hath granted unto us his precious and exceeding great promises that through these **ye may become partakers of the divine nature."**

There, then, are his promises—that if we serve him we shall have whatever is necessary for living a high and victorious life, and that in addition we shall actually share in his nature, that is we shall be somewhat like him. Material rewards? What mere things could equal these?

What Response?

But we are not to be passive recipients of even these spiritual rewards. On the contrary, there are specific obligations which we for our part must most surely perform. And these obligations, too, are spiritual rather than physical or material, though certainly they are such as to affect our conduct decidedly. And what is our part?

We are to be diligent about acquiring specified virtues in addition to whatever righteousness we may have already obtained. They are seven in number beginning with faith and being crowned with love.

Faith is not enough, as some suppose. Nor even knowledge. Indeed when all the implications of these seven essential virtues are clearly understood it will seem as if God is expecting us to be perfect. But he is not; he is only expecting us to be forever becoming perfect, adding to our virtues, never satisfied with ourselves, forever yearning to be better, and forever lured by the idea of perfection.

What Consequences?

"Will it work?" is a question that the littlest little fellow in our home is continually asking about almost anything any of the family undertakes, from making a bird house to planning how to get the money for some coveted toy. And "will it work?" is a question that might well be asked about our depending on the promises of God.

Well the early Christians quite rashly sold all their property and divided the money among them equally, and entered into a kind of communal economy—and all on the basis of God's promises. And in the fourth chapter of Acts we read about them that not only did none of them lack anything, but that "with great power gave the apostles witness," and "great grace was upon them all."

Second Peter puts it more simply: "For if ye do these things ye shall never stumble."

"FRANCIS ASBURY" NEW LIBERTY SHIP LAUNCHED IN FLORIDA

Bearing on its prow the name of Francis Asbury, father of American Methodism and "prophet of the long trail," one more Liberty ship was sent down the ways at Jacksonville, Florida, in mid-April by the St. Johns River Shipbuilding Company. Under present hazards if his nautical namesake logs a total mileage equivalent to that traveled by the original Francis Asbury there will be plenty of reason for satisfaction in the part it will have played in the war effort.

During his forty-five years of American ministry, beginning in 1771, Asbury's diary records a horse-back journey that would have taken his nine times around the world. He crossed the Allegheny mountains six times, traveled an average of 4,000 miles a year, preached on an average of once a day, which chalked up a life-time total of 20,000 sermons.

The Rev. J. H. Daniel, D.D., superintendent of the Jacksonville District of The Methodist Church, spoke to 12,000 yard employees and guests at the launching and the Rev. Rufus Wicker, pastor of the First Methodist Church, offered prayers. "This first bishop of American Methodism, democratically elected by 60 ministers who made up the conference, nurtured and directed that institution which has come to be one of the greatest Protestant denominations in America," Dr. Daniel said, " . . . a church in one branch of which there are eight million members, with thousands of magnificent church buildings, many great colleges and universities, hospitals, publishing houses, and other institutions for human good. It seems fitting, therefore, that we christen this ship 'Francis Asbury' in grateful remembrance of this prophet who made such a rich contribution to early American life."

Sardis-Grenada Dist.—Third Round

Lake Cormorant, at Eudora, Preaching and Q. C., May 30, 11 a.m.
Sardis Station, Preaching, May 30, p.m.
Sardia Ct. and Tyro Ct., meeting jointly, at Fredonia, Preaching and Q. C., June 6, 11 a.m.
Batesville, Preaching, June 6, night.
Longtown Ct., at Truslow, Preaching and Q. C., June 13, 11 a.m.
Courtland Ct., at Chapel Hill, Preaching and Q. C., June 16, 11 a.m.
Arkabutla Ct., at Hunters Chapel, preaching and Q. C., June 18, 11 a.m.
Mt. Pleasant, Pleasant Hill and Red Banks meeting jointly at Mineral Wells, preaching and Q. C., June 20, 11 a.m.
Olive Branch, preaching and Q. C., June 20, p.m.
Shuford Ct., at Eureka, preaching and Q. C., June 25, 11 a.m.
Lambert-Crowder, at Lambert, preaching and Q. C., June 27, 11 a.m.
Byhalia, at Emory, preaching and Q. C., June 29, 11 a.m.
Cockrum Ct., at Independence, preaching and Q. C., July 4, 11 a.m.
Como, preaching and Q. C., July 4, p.m.
Batesville, Sardis and Senatobia, joint conference, July 8, afternoon.
Crenshaw-Sledge-Sarah, at Sarah, preaching and Q. C., July 9, p.m.
Hernando, preaching and Q. C., July 11, 11 a.m.
Horn Lake, at Horn Lake, preaching and Q. C., July 11, p.m.
Marks-Belen-Darling, at Darling, preaching and Q. C., July 13, p.m.
Duck Hill, at Chapel Hill, preaching and Q. C., July 15, 11 a.m.
Holcomb, at Ebenezer, preaching and Q. C., July 16, 11 a.m.
Oakland, at Oak Grove, preaching and Q. C., July 18, 11 a.m.
Coldwater, at Brooks Chapel, preaching and Q. C., Aug. 1, 11 a.m.
Senatobia, preaching, Aug. 1, p.m.
Grenada, preaching and Q. C., Aug. 8, 11 a.m.
Charleston, preaching and Q. C., Aug. 8, p.m.

C. A. PARKS, D. S.

Says Dr. W. J. Mayo, of the famous clinic at Rochester, Minnesota, in a Staff Bulletin: "We doctors must begin to think of promoting the cause of temperance. Of my classmates in Chicago, so far as I know, none of those who drank steadily is now living, and of those who were addicts even to a mild degree, from the time the addiction became manifest, none progressed or maintained their position."

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THE CHRISTIAN FIRESIDE

"WHITE CHICKENS" OF THE NORTH

By W. J. Banks

The myth, or propaganda, often heard among gun-wielders that Indians or Eskimo in the Far North are largely responsible for the depletion of game birds, can be disproved by the example of the ptarmigan. This "white chicken," the Arctic's only grouse, is virtually the sole feathered meat supply during the long winter. White and native residents alike regard him with a friendly eye; for on a long journey or in camp, when all other game fails, he may be a real life-saver. Yet the ptarmigan shows no sign of decimation, and except for minor fluctuations is expected to maintain his range and numbers for many years to come.

The main reason for this happy state of affairs is that most ptarmigan do not migrate far enough southward to be slaughtered for "sport" in large numbers. The average Indian or Eskimo is not a hunter for that perverted purpose. He kills to live, but he has no ammunition to waste on small returns, except in emergency. Though the scattered Arctic and sub-Arctic population by necessity may wreak temporary havoc upon the wild life near a settlement, it has little effect upon the prolific and widespread grouse of the north.

In the ptarmigan, nature has developed her camouflage highly. Snow-white winter plumage covers even legs and feet in the most northerly races. The brown summer dress comes slowly as the snow melts, each bird presenting its unique pied or mottled pattern during transition. The male bird stands guard while his mate nests on the ground. He warns her when danger approaches, so that she has time to fly up well in advance, and few nests are found except by pure accident. Then, the hen remains motionless and nearly invisible until almost stepped upon.

Some races of ptarmigan range into the Rocky Mountains.—Our Dumb Animals.

NOT JUST A SHELTER

The beautiful city of Changsha lay in a heap of charred ruins, scorched and burnt by the Chinese themselves ere they would let it fall into the hands of the enemy. Everywhere one walked was desolation.

Always in war-time the dregs of society are shifting round the great cities, and in Changsha there were hundreds of disreputable folk about. Homeless and in rags, feeding in soup kitchens, they slept anywhere they could get. A scholarly Chinese man, with money from the Relief Committee, found and borrowed a small building on a piece of waste ground. He fitted it up with bunks, straw and bedding, simple washing utensils and equipment for boiling water for drinks of tea. The disreputables were invited in for a night's shelter. One night only, for they were told to move out and on the next day. In this way 25,971 men and women were accommodated from December to March in two such shelters.

EYE COMFORT
The cleansing and soothing action of
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Every night that Chinese scholar, after a hard day's work, would take his lantern in one hand, his Bible in the other, and with a few fingers holding his long robe he would step out into the darkness. His wife trembled for him, for, his eyesight being exceedingly bad, he was practically blind at night. "Where are you going, Daddy?" his little son would ask. "To see my friends," he would answer, and away he would go to the shelter.

Once I went with him. All was dark outside. Over the ruins we gingerly felt our way up the broken steps, knocked on the door and were admitted. The place was full. Heads and feet hung out from each bunk. The floor was covered with men. Some looked up guiltily, as if they feared the time had come when they had been found out. But soon cups of tea were handed round. Then rags were clutched more closely and arranged as decently as possible while the smiling scholar of China read the Bible to them.

How they listened! The grace of God—they had never heard of it. Our hearts burned within us; and peace came into our minds in a world at war.

—Methodist Recorder.

I'LL PAY YOU FOR THAT

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said, "I'll pay you for that!" So the duck flew at the old hen, but as she did so her wing struck an old goose, who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck, but as she did so her foot tore the fur of a cat who was in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose, but as she did so her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat, but as she did so her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep, but as he did so his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog, but as she did so her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! and all because the hen accidentally stepped on the duck's toes.

"Hi! hi! what's all this?" cried the man who had to take care of them. "You may stay here," he said to the hen, but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to his house, the cow to her yard, and the horse to his stall.

And so their good times were over because the duck would not overlook a little hurt which was not intended.

"A little explained,
A little endured,
A little forgiven,
The quarrel is cured."

—Selected.

THY DAY . . .

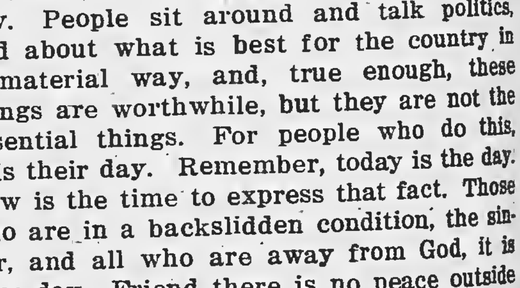
(Luke 19-42)

By Rev. C. B. Powell

The verse reads: "If thou hadst known, even thou, at least in this day, the things which belong to thy peace. But now they are hid from thine eyes." These words form one of the most pathetic utterances that ever escaped the lips of Jesus. He came unto His own, and His own received Him not. They rejected Him as their Messiah. He looked over the city, and wept, saying, "O, Jerusalem, Jerusalem, I would have gathered thy children together as a hen gathereth her brood under her wings, but you would not; behold, your house is left unto you desolate." Josephus, the great historian of the Jews, tells how, seventy years later that prophecy was fulfilled. In the terrible war of Jerusalem, the streets ran with blood, and the stones were thrown down until one was left upon another. From that day to this the Jews have been a nation scattered to the four quarters of the earth, without a home. Why? Because they refused to see their day of visitation.

But it is not of the Jews I want to speak, nor of Jerusalem. I want to bring it nearer home. To the man or woman, who is out of Christ, and away from God, this is your day. People sit around and talk politics, and about what is best for the country in a material way, and, true enough, these things are worthwhile, but they are not the essential things. For people who do this, it is their day. Remember, today is the day. Now is the time to express that fact. Those who are in a backslidden condition, the sinner, and all who are away from God, it is your day. Friend there is no peace outside of Jesus Christ. You can have all your forms and all worldly fellowship, but you will go down. No one can enjoy the society of the world and enjoy the society of God's people. The backslider, or sinner, is the most miserable man on earth. Let me say this is your day, the day of the visitation of the Spirit and power of God. I do not know of a scripture in all the book of God that is more appropriate to the time and condition in which we live. The day for the turning, and repenting of this old world, not some kind of a little form, but the kind that brings fruit unto God, a reformation that reforms the life of a nation or an individual.

Now, just a line on the other side of the picture. For all who are living right—I mean living for Jesus, it is our day; it calls for the best in us.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RESOLUTIONS OF RESPECT

The Weir Methodist Church, Sunday School, and Woman's Society of Christian Service adopt the following resolutions:

Whereas, on April 28, 1943, God, in his infinite love and wisdom, called from our midst our beloved friend and co-worker, Mrs. Kate Galleher Pollard.

Resolved, that her influence was felt foremost in the spiritual life of the community, and in her passing the church, Sunday school, and Woman's Society of Christian Service have lost a member ever faithful in her duties.

She served as superintendent of Children's Work and teacher of the primary class in our church school for over eighteen years. She was never happier than when giving pleasure to children.

At one time she had served as president, also secretary and treasurer, of the Woman's Missionary Society.

She was a charter member of the Woman's Society of Christian Service, and was vice-president at the time of her death.

Her loyalty, devotion and service in the work of the church were a benediction to all with whom she worked, and we who are left behind are better for having known her.

Resolved, that while we yield without question to the will of the Heavenly Father, yet it is with keen regret that we part with this ever loyal and useful member.

Resolved, that the entire church, Sunday School, and Woman's Society of Christian Service express their sincere gratitude to God for such a faithful servant and their deep sympathy to her husband, mother, and brother.

Resolved, that we set aside a page in our records to her memory, and that a copy be sent to her family, the local paper, and New Orleans Christian Advocate.

Respectfully submitted,
FANNIE H. DRANE,
NADINE W. TURNIPSEED.
JEWEL P. BRODNAX,

THE LOUISIANA MORAL AND CIVIC FOUNDATION

(Continued from page 10)

forget at this strategic hour that truth comes before comfort. The Church dare not refrain from laying the most vigorous, inclusive, persistent challenge to our generation on the whole wide moral front. While across the map of the globe our sons are looking into the jaws of death to redeem to mankind such intangible values as the Four Freedoms, shall not the Church at home patiently explore and ponder and then courageously expound and defend that historic morality on which all human freedom stands? There is comfort enough in such a ministry as this, but comfort is by no means the primary aim in it. The gospel of morality is a gospel first of character and then of comfort. It calls for conviction and daring and dedication and costly endeavor. "Let trifling pipe be mute; Fling by the languid lute; Take down the trumpet and confront the hour; and speak to doubting people from a tower; Take down the horn wherein the thunders sleep; Blow battles into men; Call down the fire, the daring, the long purpose, the desire. Descend by faith into the human deep." It is in the deep and darkness of man's moral need that the Church may anew display her glory by holding aloft the radiant light of moral integrity everywhere.

That Figure Going Ahead!

"I came," said our Lord, "to hurl fire on the earth! And what will I? Would that it were already kindled! Do you think I came to give peace on the earth? I tell you, not so, but division!" This fire, this friction and cleaving and fury of resistance inevitably occurs when the spirit of truth draws through man's consciousness the line of distinction between the right and the wrong. Some are touched into adherence to the right. Others are touched, but into protest, and revolt and rebellion. This is the fire which the Lord hurls into our camp. It is the first symbol of his presence. He bides no wickedness. He will not lift his tension in an age of corruption. Fight the flame of conflict between the good and the bad, the right and the wrong. Our God goes before with burning, and follows in the wake with healing and peace. This is the word of history. Men become members of the Kingdom as they come to distinguish between the good and the evil and choose and defend the good. "These are they who came up through great tribulation." "They counted not their lives dear unto themselves." In W. L. White's recent book, "They Were Expendable"—which is a story of Bataan—are such paragraphs as this: "The captain takes you to a machine gun covering the road of our retreat. 'You are to stay here and hold this position,' he tells you. 'For how long?' you ask. 'Never mind, just hold it,' he answers. Then you know you're expendable." Another paragraph: "But here were all these brave people on Bataan and the Rock . . . realizing more clearly every day that they would never get out. Doomed, but bracing themselves to look fate in the face as it drew nearer, knowing that they were expendable like ammunition, and that it was part of the war plan that they should sell themselves as dearly as possible before they were killed or captured by the Japs." If this conception of people becoming expendable upon desired ends for the common good finds consent in our Christian sensibilities, then what cause so worthy, what cause now in so great need of expendable lives, as private and public morality?

Education for What?

America spends more money on public education than all the rest of the world put together, but our experience has demonstrated that unless there is moral earnestness at the heart of education its effect is to beget a sense of superior privilege with no increased confidence in moral truth, nor any compelling social passion. Emerson said that if you educate a man's mind and do not train his desires, you are simply putting a repeating rifle in the hands of a barbarian. "Where all are selfish, the sage is no better than the fool, and rather more dangerous," said Froude. A cavalier and accommodating attitude on moral principles is a luxury too costly for democracy.

Doesn't the condition of America's moral structure, facing, as we do, the terrible liabilities of the war's aftermath, constitute a convincing appeal to all thoughtful citizens for more intensive moral cultivation?

Girding Ourselves for Definite Action

In this connection, there is now a young organization native to our State and born of the moral emergency now upon us, called the Louisiana Moral and Civic Foundation. Last September, at the instance of ministers and other citizens of New Orleans and Baton Rouge, a call went out over the State to civic leaders, and a conference of some 125 representative people was held in Alexandria about the first of October. At this meeting a constitution was proposed and adopted under the above name, Louisiana Moral and Civic Foundation, and with the declared purpose of developing, by continuous research, education, and promotion, a wholesome public sentiment, a concern for good government, and an active participation by our citizens in matters of moral and civic well-being. The control of this Foundation is vested in a body of men and women from all over the State, known as the Committee of One Hundred. Dr. Edgar Godbold, of Pineville College, is now president, and with him an executive committee functions between the annual meetings of the Committee of One Hundred. This executive committee meets frequently on call. The Foundation has employed a full-time executive director. Instrumental to the Foundation is the plan of Parish organization, which brings down to the local field, with local autonomy, the purposes and efforts of the organization. Thus with the state and parish organizations combined there is opened up a wide field for the concerted action of our earnest citizens through the churches, the schools, the parent-teacher associations, the clubs, the press, the radio and every form of private and public cultivation. One of the heartening features of the Foundation so far is the type of people composing the Committee of One Hundred, for those who have accepted membership on this committee include several college presidents, several judges, a number of leading business men, leading ministers of several denominations, women leaders in church and club life in the state. Note that this organization is named a **Foundation.** That is just what it is designed to be. A foundation is a modern movement in society intended to take its place and develop into a varied service to people in its intended field. Think of the scores and hundreds of foundations now serving the American people in such realms as scientific research and application, the various fields of art, and other numerous forms of learning, and human relationships. Many of these foundations are endowed. Many are not, but depend on an appreciative clientele for popular contribution which in these days of cheap money is the equivalent of large endowment. Our Moral and Civic Foundation will derive its support from the many constructive social institutions which it will so well serve by building integrity into our character and dealings, and from a great popular following of fine people who are glad to get together for bringing about conditions wholesome for ourselves, our children and our neighbors. Everybody so minded may become a member of the Foundation simply by asking. We bid all earnest and high-minded citizens to join us.

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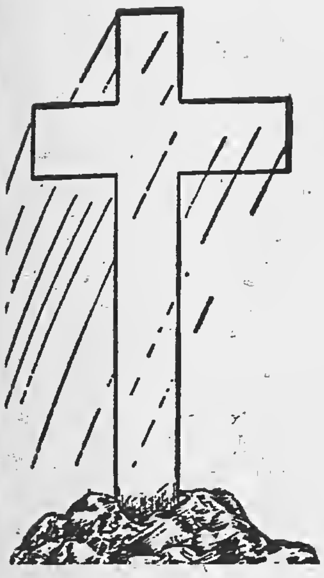

THE LIVING CHURCH

Our confidence in the perpetuity of the Church is only one form of our faith in the unfailing Life of the Risen Jesus . . . There have been times when it has seemed as if . . . the Church was on the point of disappearance from among men; . . . (but) the tendency to dissolution has clearly been arrested by an inward Influence against which ordinary circumstances and causes could not prevail. What is this but the presence of Him who, being raised from the dead, dieth no more?—Henry Parry Liddon.

THE PRAYER-ROOM TODAY

My Father, I ask that Thy forgiveness may be to me a thing ever more sure and ever more wonderful. Let me never doubt Thy forgiveness, yet let me never presume upon it. Make me sure of my place in Thy family, free and happy there, yet let me ever remember that I should be still an alien and an exile if Thou hadst not sought me out and brought me home. Deepen in my heart the sense of the debt I owe to Thee. Let me find my glory in this, that I am Thy forgiven debtor, Thy once wandering son restored to home and to Thee. Amen.

Vol. 90. No. 24.

NEW ORLEANS, LA.,
THURSDAY, JUNE 17, 1943.

I Am Old Glory

By Master Technical Sergeant Percy A. Webb
(United States Marine Corps, Retired)

For more than eight score years I have been the banner of hope and freedom for generation after generation of Americans. Born amid the first flames of America's fight for freedom, I am the symbol of a country that has grown from a little group of thirteen colonies to a united nation of forty-eight sovereign states. Planted firmly on the high pinnacle of American Faith, my gently fluttering folds have proved an inspiration to untold millions. Men have followed me into battle with unwavering courage. They have looked upon me as a symbol of national unity. They have prayed that they and their fellow citizens might continue to enjoy the life, liberty and pursuit of happiness, which have been granted to every American as the heritage of free men. So long as men love liberty more than life itself; so long as they treasure the priceless privileges bought with the blood of our forefathers; so long as the principles of truth, justice and charity for all remain deeply rooted in human hearts, I shall continue to be the enduring banner of the United States of America.

I am Old Glory!

WALLET OF THE WEEK

POLISH LABOR CONSCRIPTS, transported to the Reich, now total one million one hundred and seventy thousand, according to a German broadcast from Berlin. This number tops the list of slaves imported from any of the occupied countries and it reveals at once the desperateness and the ruthlessness of the German conquerors. The Polish underground estimate places the number of slave workers deported to German war industries at a million and a half at the end of 1942. Still the manhunt continues.

* * *

A SURVEY OF THE CLERGY SHORTAGE, covering thirty-three states, has been made by the Congregational Christian Churches. Based on the facts discovered by the survey, a proposal has been made to set up religious "Manpower Boards" on a state-wide basis. It is proposed that the state-limited board shall ultimately be expanded into a national board under some interdenominational agency. This seems to look immediately to a "rationed" ministerial service and ultimately, perhaps, to a syndicated service.

* * *

AN AUCTION OF DOCUMENTS belonging to the Alexander Biddle estate consisted of nearly a thousand documents. Among the collection were letters from Washington, John Adams, and Franklin. They were found in an old trunk in Philadelphia after Mr. Biddle's death in 1899. It is said that most of the letters have never been published and that valuable new light may be shed upon the history of the American Revolution. Mr. Biddle was related to Franklin through his mother and his wife was related to Benjamin Rush and Richard Stockton, both of them signers of the Declaration of Independence.

* * *

GERMAN HIGHER EDUCATION, under the reforms of 1937 and 1938, shows almost complete reorganization in favor of a national-trained leadership. Of the high schools formerly maintained for boys, only twelve per cent of them remain, and the enrollment has decreased until only eleven per cent of the former number remain. Ten new National Political Education Institutes were opened last year. These are to select and train the future leadership of the country. It is not likely that Germany will cease to trouble the world without a change in its educational ideal and policy.

* * *

GIGANTIC CLOUDS OF CALCIUM VAPOR are believed by scientists to move at a speed of ninety thousand miles per hour between the stars and to blot out their light in much the same way as storm clouds blot out the sun. Some of these cloud banks are believed to be so extensive that light traveling at the rate of one hundred and eighty-six thousand miles a second literally requires years to pass through them. The discovery of this fact, if fact it is, may lead to changes in astronomical theory of far-reaching importance, especially as to the existence and effect of an atmosphere pervading the stellar regions.

BRITISH BENEVOLENCE continues to reflect the religious faith and impulses of English people. According to figures for the last fiscal year, gifts by the Church of Scotland show an increase of over four hundred thousand dollars from all sources. The London Missionary Society reports an increase of forty-eight thousand dollars in contributions from the British Isles. Such a spirit will go a long way toward securing a righteous peace when the war is over, and will do much for the promotion of international good will.

* * *

UNION OF THE PRESBYTERIAN AND EPISCOPAL CHURCHES, basic principles of which have been agreed upon, has been approved by four dioceses of the Episcopal Church: Ohio, Michigan, Florida, and San Joaquin. This plan would bring together in one body two great and influential churches of the United States. Up to the present time, no diocese has taken unfavorable action, but there is strong opposition in some quarters, and some dioceses have not expressed themselves. It is reported that there will be opposition in New York led by Bishop Manning.

* * *

ALASKA'S SALMON FISHERIES, the life-blood of the Territory, are said to be by far the most valuable fisheries of the world. The average yearly pack for the past forty years has been over six million cases, and worth more than thirty-three million dollars on the wholesale market. The annual yield of minerals is placed at twenty million dollars, and the present fur yield at two million dollars. There are five species of Pacific salmon: red, pink, dog, silver, and king salmon. In general they are similar in appearance and have much in common. All Pacific salmon die shortly after spawning.

* * *

FRENCH PROTESTANTISM seems to have shown a distinct widening of its influence in recent years. Commenting upon the situation, the Archbishop of Canterbury says that the outlook for that unhappy land "is a vision of a nation reborn and carrying the influence of its Christian faith into every activity of life." A French official is quoted as saying that the Protestant Church has been a leading center of resistance against German aggression. It is to be hoped that this revival of religious independence may mark the beginning of their march to complete political and religious freedom.

* * *

THE TOMB OF EMPEROR WANG CHIEN, of China, is reported to have been discovered under an enchanted mound near Chen-tu in Western China. The tomb of the Emperor, who reigned for twelve years, from 906 to 917 A.D., seems to have been found in a perfect state of preservation, and it is believed that the find will rival in importance the discovery of the tomb of King Tut in Egypt. In the course of constructing an air raid shelter, a brick throne room with grave furniture, a statue of the Emperor, and a two-volume history of his reign were found. The discovery of the history strengthens the belief that printing began in that section of China.

New Orleans

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EDITORIAL

TRUTH A BASIC FACTOR IN CHRISTIANITY

When Pilate was seeking to fathom the mystery of his immortal prisoner he asked in bewilderment: "What is truth?" Jesus did not undertake to name the dimensions, or limit the implications of the great word which he had used. He left it as free and as fluid as the life which it undergirds. In the last analysis, truth overpasses the power of human understanding and the temporary limits of human need. It is indissolubly bound up with the idea of God and it is inseparable from life. For nearly two thousand years mankind has been trying to "follow the Gleam," but truth changeless in moral quality, is still an ideal whose range is beyond the furtherest outpost of our thinking.

Many people glibly invoke the magic word in behalf of their ideologies as though it were something with fixed and charted dimensions. But those less sure of themselves, and their name is legion, still ask with Pilate: "What is truth?" It is not always because their minds and hearts are perverse, but somewhat perhaps because of the partisan, confused, and conflicting interpretations which are offered them. Those interpretations are too often efforts to force the divine into the small mold of our own individual interests and concern, while we overlook the all-inclusiveness of truth in its relation to life and discount that which has been validated by past experience. We see an external aspect so vividly that we lose sight of the integral and unlimited. For the pacifist, one text blots out the whole horizon of God's world of action; for the social reformer some other passage serves a like end. Thus we all unfold an inherent fanaticism within us under the blissful illusion that we are vicars of Christ in our insistence upon the wholeness of narrow atoms of eternal reality.

The insistence that any ideal or ideology is the final and full exposition of truth lacks historical perspective. Such is true whether it represents reaction or nebulous liberalism. No wise person will lightly surrender an historic interpretation for an application of truth which is partial and temporary. Ideals originate in the minds of men. They dominate the horizon of life for a brief moment and then yield to newer interpretations. It is utterly futile to try to mill the conception of truth into a universal coinage. Life is saved from catastrophe because our ideals become outmoded and go down with our opinions while other persons, with clearer and corrected vision, take up the torch of civilization and carry it forward. The trouble today is the same as when Pilate posed his problem on that fateful day in the Judgment Hall in Jerusalem. We become so mastered by our prejudices and our infatuations that, in spite of ourselves, they become law and Gospel—the sum and substance of truth. We would do well to remember that life is not static and that truth has its source and its moral quality in the eternal reservoir of the Divine mind and heart. Such an understanding of truth is basic in Christianity, but ideals and ideologies are only passing phases.

AN EVANGEL OF DECADENCE

In an address delivered a few days ago, General Charles De Gaulle referred to Marshal Petain as an "evangel of decadence." We have not seen the context in which the phrase appears and we can only speak of it as applied to the man in Vichy. Striking as is the phrase itself, its association robs it of all meaning unless it be as a piece of political sarcasm. "Evangel" refers to the bearer of good news. It would be interesting to know what good news could be associated with decadence, or what inspiriting message could be found in the conduct or character of a man who submitted to utter humiliation while he sat in a railway car on the field of Sedan and signed away the land, the lives and the liberties of the French people. Throughout the years since that day, Vichy has been the symbol of the betrayal of the courageous and chivalrous French.

Today the word evangel means something more than the bearing of good news, for Christianity has filled it with a new content. It is literally saturated with the idea of conquest. It is good news on the march. It would be difficult to establish a legitimate connection between the supine and unheroic Petain and those Christian heralds who faced every peril and privation and carried to a glorious victory the cause which at Calvary appeared to have been a forlorn hope. They gave us a word charged with courage and faith and wreathed with the garlands of conquest. Marshal Petain is not an "evangel" of anything. He is a national dud whose ignominious career interests nobody, not even Hitler. He will go down in French history as the most choleric figure in the mightiest combat of all time. We refuse to admit that any cringing military pigmy is an "evangel." No, General De Gaulle, your figure bears no relation to truth and, uncomplimentary as it was meant to be, it actually places a halo upon the brow of a zero.

HOME AGAIN

Just a few short days ago we finished the round of district conferences for the year except for the New Orleans District, which will not be held until September. At

Sulphur, the Lake Charles District Conference, presided over by Rev. B. H. Andrews, had a splendid day in all respects. It was well attended, the reports were encouraging, and Rev. Luman E. Douglas and his church demonstrated splendid ability as conference hosts. Bro. Andrews is approaching the end of a sextennium of service which has seen great progress in that field. It now seems likely that the end of the year will see all debts cleared off and substantial funds in hand for contemplated expansion when the war shall end.

At Mangum Memorial, Shreveport, Dr. A. M. Freeman had a good Conference, and carried through one of the most unusual programs we have met with in District Conference procedure. The interests of the day were grouped about certain phrases of the General Rules as the practical expositions of their meanings and the minute business was sandwiched into the discussions as occasion offered. Rev. Porter Caraway and the people of his congregation gave an exhibition of their cooperativeness and hospitality with their new and beautiful educational building as a setting. The Conference represented a prepared program both as to its outline and by those who were to have part in carrying it out. Soon after the convening for the afternoon session, we took a train for home and arrived after an all-night's vigil on a train that was four hours late. We had a good time at all the conferences; we attended fourteen of them and missed four because of conflicting dates. We'll be seein' you in 1944.

IMPORTANT NOTICE

Subscribers living in cities with postal delivery zone numbers are asked to furnish us with their number in order that we may complete the address of their paper. For instance, the Advocate address is 512 Camp Street, New Orleans, 12, La., and the editor's home address is 2312 Nashville Avenue, New Orleans, 15, La.

CRITICAL PROBLEM OF RURAL LEADERSHIP

One of the greatest problems facing our rural sections is capable, trained leadership. It is not necessary to tell our bishops and our district superintendents that right religious thinking is one of the essentials in the present emergency. They see the great contribution that the Church can make in training needed spiritual leadership, in developing sound morale and intelligent citizenship. The war and the peace may be won or lost on the Church front as well as on the battlefield or around the peace table.

B. P. Brooks

Our larger churches and schools are doing much to direct the thinking of the people in loyalty, justice, tolerance, and Christian democracy. The great areas of our rural population, however, are not so well organized, or financed, or staffed to do the job as our security demands that they should do, and their plight is becoming more desperate because of the emergency which they should help to solve. About one-half of the population of the nation still live in the open country.

For the most part, these rural communities are small. Transportation becomes ever and ever a greater problem. Salaries and living conditions are pitiably unattractive. Health service, educational opportunities, and social activities are meager. I doubt that any of our young ministers ever prepare themselves with the expectation of spending the remainder of their lives in these sections.

Throughout the nation, rural communities lose their most efficient leaders because there are not sufficient funds to pay adequate salaries to hold them. As a result, many "isms" and cults based on ignorance and superstition find very fertile ground in which to grow and prosper.

It was a pleasure to talk recently with a district superintendent who senses this situation and is setting out to do something about it. He has in his district more preachers who have pursued graduate courses, probably, than can be found in any other district in Mississippi. He meets with his entire staff frequently in a study of rural problems, and these men are seeing an opportunity for service which is as valuable and far-reaching as could come to those in some of our largest parishes. When our young ministers see that their responsibility is not bound by the four walls of their little churches, visiting the sick, performing a marriage ceremony occasionally, and helping to bury the dead, then will the great cause of Christ be strengthened and the world will rise and call them "blessed."

Would it be presumptuous to suggest a few things that one young man with a vision did in his community—things which were not listed in the Discipline and for which he received no "time-and-a-half for overtime?"

He influenced a dozen boys to go to college who otherwise would not have gone.

He made the church a community center and greatly improved the cultural life of the people.

He organized reading groups and helped those interested in a wise selection of books and periodicals. He had a score of people taking daily papers and magazines who had never cared for these things before.

He helped put on a physical fitness program in the public school.

He got a music club organized in his community.

He interested a group of boys in chicken-raising and they made money enough to buy incubators and brooders to take care of thousands of chickens at a time.

He perfected a sort of community forum, where adults met and discussed their needs.

He had special radio programs.

He organized a group of mothers to learn effective ways of studying children.

These are only a few of the things he did in a rural community several miles from a railroad.

It isn't necessary to record that those in authority didn't leave him there very long. He went to the city.

B. P. B.

CAMPAIGN REPORT BY DISTRICTS REQUESTED

In response to a request for detailed reports by charges and districts, we are carrying same in this issue.

WITH THE PASTORS

THE LOYAL SUMMER FRIENDS

By Charles O. Ransford

Heaven only knows what would become of our churches without our loyal members and friends. They are the folk of whom Jesus spoke, "For many are called, but few are chosen." The shepherd knows them, and they know his voice, and they follow him. The good shepherd is willing to lay down his life for these dearly loved and loyal followers. When the Lord's book of remembrance is written, their names will be found therein.

They keep the church open and active through winter and summer. Some of them seldom take vacations, or go visiting. When they do, they go to the church school and church services in communities they visit. They continue their activities. At home they continue Sabbath after Sabbath their usual duties in the church. They are in their church school classes and they are in their pews for worship. They are ready, being present, on call for every special service.

We need a cultivation of loyalty to and in the church. Many congregations do not average fifty per cent of the membership regularly in the church worship services. No person should permit himself to become indifferent, or to say it matters not whether or not he goes to church. We all need the worship service. We all need religious fellowships. The church needs us.

Most of all, the preacher needs us, when so many are indifferent. It is depressing to preach to empty benches. It is depressing to have a reduced choir. It is depressing to find several church school teachers absent. It is depressing to have no ushers or collectors of the church offering. At the last minute, or even after the services begin, to be compelled to seek out some one for a much needed service is embarrassing.

The loyal summer friends of the church merit consideration. The pastor must not be indifferent in a service attended by his most faithful friends. A cold snack served Sunday evening may be easy on the housewife, but the lack of orderliness and consideration for a husband and working sons and daughters in loss of attractiveness may breed indifference.

The husband may loaf and return home late, and the children may stray away. The day ends with the family demoralized. Mother's worries are more distressing than her work.

The pastor might learn a lesson from this parable. Indifferent sermons and abbreviated services are not conducive to ministerial respect and church loyalty.

These loyal friends in the summer, who come when they are tired, and come when it is hot, and when many others stay at home, are worthy of every pastor's best efforts.

Having heard him at times under unfavorable conditions, he might attempt a new sermon and add a new musical feature to his program. He might invite a brother minister to preach.

Should the pastor take a vacation, which is proper, he should not suggest to his people to stay at home or go visiting because the man he has invited is an ordinary preacher.

A sure way to ruin summer services and destroy loyalty and offend one's best members and friends is to be indifferent about the summer services.

The preacher and the church should merit our loyalty. Exhortations do not induce loyalty. Kindly consideration and merit compel loyalty.

THE CRUSADE FOR A NEW WORLD ORDER

Led by the Council of Bishops of The Methodist Church

The Coming Peace and the Prince of Peace

What is the Crusade for a New World Order?

It is an organized effort to register the opinion of the members and constituents of The Methodist Church on the question of the participation of the United States of America in such international cooperation as may be necessary to establish world law and order.

It is based upon a three-fold conviction:

First, the religious forces of the nation must become influential at the place decision is made, **before it is made,** so that their convictions may be regarded as creative and cooperative contributions. Religious forces must not wait until decision is made and then protest.

PRESS ONWARD

By Sue Stuart Brame

Press onward, ever onward!
Sing ye "Peace on earth;"
Sing of peace He giveth,
'Tis of priceless worth.

He gives a precious promise,
A sweet refrain to sing;
I will be with you ever,
Strength with love will bring.

Then onward, ever onward!
Marching in the light,
Led by Christ, our Captain,
Conquering in His might.

Jackson, Miss.

Second, Methodists, after more than a century of missionary service throughout the world and more than a quarter century of education in the field of international relations, are world-minded and desire world order.

Third, the members of The Methodist Church, as citizens, desire such action by the United States Government as will insure full participation in, and continuing cooperation with, such international organization in the political, economic and other fields, as may be necessary to end war, to establish world law and order, economic and racial justice, and to guarantee the freedam of the individual.

How is the Opinion of the People to be Registered?

By a flow of letters from our people to their representatives in Congress and in the executive branch of the Government. It is there decision will be made, and it is there the religious forces must be influential before decision is made. The letters are to be written by individuals, expressive of their own hope for an ordered world. It is believed that this expression of opinion should begin at once, mounting at times to a million letters when measures embodying moral principles are under consideration by our representatives. Members of the Congress are properly responsive to the real opinion of their constituents. They are not impressed by propaganda petitions, form letters, resolutions. They resent the coercive tactics of pressure groups. But they do want to know what their constituents think. It is as necessary to bring out the opinion as it is to bring out the vote.

This Crusade does not contemplate any action wherein the Church crosses the line that properly separates Church aand State. But it does recognize that Churchmen are citizens, and as citizens are responsible for the expression of their opinion in a democratic society. Too often majority forces of good are beaten by minority forces of evil, because they lack organization and their voice fails to reach their representatives. Our people want a just and enduring peace. It is our responsibility to make that desire known to our representatives. Such expression is in no sense partisan. It will be made known to Republican and Democrat alike.

What Are the Principal Features of the Crusade?

First, to multiply our power by concentrating the full strength of the Church upon a single objective, namely the expression of our opinion to our representatives. This involves the cooperation of every pastor, district superintendent and bishop, of every member of the Church, of all boards and commissions, the church press and all other agencies of information.

Second, a series of Mass Meetings in one hundred great centers of population, in which the World Mission of the Church and the Crusade for a New World Order will be presented. These meetings will be under the leadership of The Council of Bishops and the theme will be The Coming Peace and the Prince of Peace.

Third, the Day of Consecration. Upon an appropriate Sunday in the Lenten period of 1944, the Church will observe a Day of Consecration. This will not be an appeal for money. It will be a consecration of the people called Methodists to Jesus Christ as Personal and World Saviour. Loyalty to Christ will be interpreted as the complete gift of self to our Lord, and the expression of that loyalty in support of those great moral measures designed to bring law, justice and brotherhood to a warring world. Upon this Day of Consecration the Church will proclaim, "He saves the Individual. He must save the World." . . . .

How the Crusade Originated

At the meeting of The Council of Bishops in December, 1942, the Council voted to spend a week in Washington with the leaders of government to make inquiry concerning plans for the post-war world. The Council met the President, the members of the Cabinet, and other important leaders, including Madame Chiang and President Quezon. Recognizing that decisions relative to the post-war world would have profound influence upon centuries to come, The Council appointed a Commission of Twelve Bishops to consider and draft plans concerning the relation of the Church to the plans for the post-war world. In international collaboration lies the possibility of enduring peace. In isolationism lies the certainty of continuing war. The Commission of Twelve drafted the plans for The Crusade for a New World Order. Subsequently the Council approved the recommendations.

What The Crusade Means in the Local Church

First, see that large numbers from the parish attend the Mass Meeting.

Second, start the flow of letters at once.

(Continued on page 8)

CONFERENCE NEWS AND PERSONALS

Mrs. W. T. McDonald, Route 2, Bailey, Miss., has our thanks for a good word concerning the Advocate. We are always glad to know when the paper provides help for our readers.

Rev. A. S. Brisco, pastor at Main Street, Water Valley, Miss., says that his people are cooperating faithfully in all the program of work. Naturally, he is encouraged as to the final outcome for the year.

Mrs. J. M. McWilliams, of DeKalb, Miss.. sends remittance for her renewal subscription to the Advocate and says that, "Having been a subscriber for more than 25 years, I feel that I cannot be without it now."

Mrs. Hattie L. Geegge, Advocate representative for Central Church, Columbus, Miss., has carried the campaign through to a successful conclusion and has our thanks for her fine spirit and loyalty to the paper.

A card from Mrs. J. V. Bennett, well-known throughout Louisiana and Mississippi, says that her new address is 1409 Santa Fe, Corpus Christi, Texas. Sister Bennett is pastor's assistant, First Church, Corpus Christi.

Rev. R. G. Moore, pastor at Amory, Miss., is engaged in revival services and doing his own preaching by the request of his official board. Bro. Moore repored fine cooperation and good prospects for his meeting.

Rev. A. G. Taylor, who succeeds Chaplain Beverly Bond as pastor at Calhoun, La., has gone to work at his new task in dead earnest. He says that he is very happy and that he hopes to add many more readers for the Advocate.

Rev. F. Lyman Shows, formerly associated with Rev. R. M. Bentley, Pineville, La., has moved to Baton Rouge, where he expects to make his home permanently. His present address is 3150 Midway Avenue, Baton Rouge, La.

Chaplain L. R. Nease, Jr., a member of the Louisiana Conference, now a Chaplain in the Army, is now overseas, according to request for a change of address sent to us by his wife. We regret that we are not able to print the address here for the benefit of his friends.

Mr. Harris Allen Jones, graduate of Millsaps College, and a native of North Mississippi, spent a vacation during April and May at Robinsonville and other haunts of his childhood. He has been for some years a resident of Elkins, West Virginia, but he has many friends still in his native place.

Reports reaching the Advocate office from the Pastors' School, Lafayette, La., say that 207 were registered, that the faculty and platform speakers were among the best that the school has ever had, and the entertainment was never better anywhere. We presume that a full report will be furnished later.

Rev. F. L. Applewhite, pastor at Lumberton, Miss., writes us that his only brother, Dr. R. E. Applewhite, died suddenly from a heart attack at Winnsboro, La., on May 3. Dr. Applewhite was a medical graduate of the University of Tennessee and had done public health work in Louisiana for the past fifteen years.

Mr. W. L. McDuff, Chase, La., adds an appreciated message to a business note in which he says that the material on the front page of the Advocate is worth much more than the subscription price, to say nothing of the other material. This is not the first time that we have had favorable expression concerning our front page.

Rev. J. Henry Bowdon, pastor at First Church, Lake Charles, La., says in a business note that his church is making good progress in liquidating the church debt. The liquidation of the debt on that church is a part of the conference-wide debt-paying program and the prospects are that practically every debt will be lifted from our places of worship this year.

BISHOP COLLINS DENNY
May 28, 1854—May 12, 1943

Mrs. H. B. McEachern, who has given up the work of soliciting for the New Orleans Christian Advocate, is being succeeded by Mrs. F. M. Taylor, of Haynesville, La. We appreciate Sister McEachern's faithful service and regret to lose her from our list of valued solicitors. We welcome Mrs. Taylor, however, and feel sure that she will be a worthy successor in that work.

Friends of Rev. T. M. Bradley will deeply regret to learn of his passing, which occurred in a hospital in Greenville, Miss., on June 7. Bro. Bradley had been in poor health all the year and his death followed a severe heart attack about three weeks earlier. Funeral services were held from the Methodist Church at Inverness, with interment in Cedar Lawn cemetery, Jackson, Miss.

TO DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS COMMITTEES OF MISSISSIPPI CONFERENCE

Dear Fellow Workers:

Have just received from the Conference treasurer, Mr. F. Y. Whitfield, report of the remittances to him on Golden Cross to June 9, which are given below; as to the charges that have reported:

Brookhaven District—Foxworth and Hazlehurst.

Hattiesburg District—Cross Roads.

Jackson District—Camden, Carthage, and Galloway Memorial.

Meridian District—Chunky, Cleveland, Decatur, Lauderdale, Meridian.

Central—East End, Fifth Street, Hawkins Memorial, Poplar Springs, Wesley, Pachuta, Philadelphia, Porterville, Quitman, Rose Hill, Shubuta, and Vimville.

Seashore District—Logtown, Van Cleave, Ocean Springs.

Vicksburg District—Fayette, Natchez, Roxie, Satartia, and Yazoo City.

I hope that each and all of you will look after this very important and worthy cause, for all this money is used for charity work at our Methodist Hospital in Hattiesburg, and again, when we think that the Hospital is out of debt and nothing was asked from the Board of World Service and Finance for this year, we ought to raise at least $2,000, and I was very much surprised at the small number of charges that had reported to the treasurer, and that many of those reporting had smaller amounts than last year. Please look into this matter and help reaach our goal of $2,000. You can get the literature that I mentioned at the district conferences by writing to the Board of Hospitals and Homes, 8 East Long Street, Room 827, Columbus, Ohio. Let's have some good news from you.

W. D. HAWKINS, Director,
Mississippi Conference.

"You haven't missed church in eleven years. I'd hardly have thought you a religious man."

"I'm not particularly, but it's great to watch one man speak and keep two hundred women quiet!"—Grit.

LUZIANNE
COFFEE
100% GOOD

REV. T. M. BRADLEY TAKEN BY DEATH

Rev. T. M. Bradley, pastor of the Inverness-Isola charge, North Mississippi Conference, died in the King's Daughters Hospital in Greenville on June 7. The funeral service was held in the Inverness church by Rev. R. G. Lord, assisted by Revs. J. T. McCafferty, J. W. Ward, L. P. Wasson and L. J. Crumby, pastor of Inverness Baptist Church, with interment in the Cedar Lawn cemetery, Jackson, Miss. He is survived by his wife, Mrs. Josephine Ingram Bradley, two daughters, Mrs. Josephine Morris, Memphis, Tenn., and Miss Ellen Bradley, one brother, Rev. O. W. Bradley, Jacksonville, Texas, and one sister, Mrs. Annie B. Berry, Biloxi, Miss.

Bro. Bradley has served the important appointments of the North Mississippi Conference, including the Sardis district as presiding elder, Greenville, West Point, Belzoni, Holly Springs, Itta Bena and Inverness. He was a delegate to the General Conference in 1930, and a trustee of Millsaps College. He had been in ill health since early this year but persistently carried on his work as long as he was able. He was deeply interested in the affairs of the Conference and in great issues of the church and nation until the end came.

DR. RUFUS E. APPLEWHITE

Resolution by Methodist Men's Bible Class, Winnsboro, La.

God, in his infinite wisdom, has seen fit to call from our midst our dear brother and co-worker, Dr. Rufus E. Applewhite. It is with deep regret that we must give up his presence in body from our group, and we feel a great loss in having him departed from our midst. Be it therefore

Resolved, by the Methodist Men's Bible Class, that we express our deep gratitude for our association with Bro. Applewhite, with his fine Christian character and spirit, and our sorrow in the loss we have sustained, the community has sustained, and our entire state has sustained. Be it further

Resolved, that we express to Bro. Applewhite's wife and family our heartfelt sympathy for their bereavement and sorrow. Be it still further

Resolved, that a copy of these resolutions be inserted in the records of our class, a copy be sent to his family and a copy be printed in the Franklin Sun.

S. E. LEE,
C. W. KENNEDY.

WHAT TO WRITE TO SERVICE MEN

From Office of War Information

The Office of War Information offers these pointers for homefolks writing to soldiers, sailors, and marines, based on suggestions in a survey among servicemen at home and overseas, in cooperation with the Special Service Division of the Army Service Forces:

Tell him:

1. How the family is doing everything possible to help in the war.
2. How anxious the family is for the boy's return.
3. How well and busy the family is. Give details.
4. How the family is getting along financially.
5. What's doing in the community: news about girls (single) he knows, doings of friends, who's marrying whom, exploits of the home team and other sports events, social doings, effects of war on the home town. Reminisce a little about past events and places the boy used to visit. Enclose clippings from the home-town paper.

Don't tell him:

1. Your troubles. He has troubles of his own.
2. Your complaints. He can't do anything about them.
3. About things you are deprived of. He can't supply them.
4. Doleful predictions about the future. He's fighting for that future—now.
5. Unnecessary details about financial troubles. If there are things he should know about family finances, and he is in a position to do something about the situation, tell him. But don't string it out.

A LETTER FROM BRO. ELMO LeBLANC

Dear Dr. Duren: About two months ago there appeared in the New Orleans Advocate an announcement of my resignation as pastor of the Gonzales charge. At the time of publication, no reason was given for my release. For the past year and a half my first desire has been to do all within my power to assist in bringing this conflict to a quick, Christian end. I found that I was dissatisfied with the little that I was doing and was anxious to do all that I could, so I asked Dr. Doss to find someone to replace me. I had several other reasons besides the one I've stated in this letter.

I failed to make a report to the Licensing Committee of the Baton Rouge district not because I did not want to retain my standing as supply pastor, or as a local preacher, but because I did not have access to my records. Also, I want to let my former pastor, friends, and congregations know that I shall do all within my power to aid my chaplain.

Speaking of chaplains, during the recent drive made by our Church for chaplains I believe that there was not enough emphasis put on this need. Personally, I feel that our Church as a whole would do a lot better to close up some of the closer churches for the duration, if need be, and send as many men as possible into the field. We, the soldiers, sailors and marines, need your advice, counsel, and guidance more than some of the people at home. So may I say, as a soldier in the United States Army, if you are qualified to serve as a chaplain, don't hesitate. The service needs you. Don't let our boys down. They are fighting more than just a war—they are fighting to restore Christianity and democracy to this world.

I am asking Dr. Duren to publish this letter at his earliest convenience. I am also asking him to send my Advocate to me wherever I go, as it will help me to keep in touch with the Louisiana Conference and my friends as a whole. Any letters from my friends will be appreciated and answered.

Thanking you for anything that you can do to make this army life easier for me and the six million other boys, I remain,

Pvt. ELMO LeBLANC, JR.
Co A. 2 QMTR,
Ft. F. E. Warren, Wyoming,
Brks. T353.

(Note.—The information which we published came from Bro. LeBlanc himself. He failed to give us the reason for his resignation and we published only the fact and his added statement that he would be available for evangelistic services.—Editor).

CHINA'S DOCTORS MAKING OWN DRUGS

By W. W. Reid

Because of a crucial shortage of drugs, such as belladona, digitalis, codein, and morphine, Chinese physicians and surgeons, looking after ill and wounded guerilla soldiers in China's vast northwest, are now attempting to cultivate plants producing the drugs. Mme. Sun Yat-sen, who sponsors medical aid to guerilla fighters and their children in the northwest, has recently cabled to the China Aid Council in the United States an urgent appeal for information on the cultivation of the purple foxglove, whose leaves provide digitalis, and on the cultivation of the deadly nightshade plant, whose leaves produce belladona.

Mme. Sun writes that codein and morphine, so necessary on the battlefront, are now being extracted in small quantities from opium. She says that thousands of guerilla soldiers have died, and many more have suffered unnecessarily for want of medicines in the northwest region, where fighting has been constant since Japan started her invasion in 1937. The death last September of Dr. Kotnis, a young doctor from India, director of the International Peace Hospital in Wutaishan, is said to have resulted from inadequate medical treatment due to drug shortage. His predecessor, the Canadian, Dr. Norman Bethume, founder of the International Peace Hospitals, died in 1939 as a result of lack of drugs needed to treat an infection.

Blockaded on three sides by Japanese armies, this northwest area had not received outside medical aid for two years until recently when truckloads of medical supplies were sent through from free China. In the past five and a half years, medical treatment of the thousands of Chinese guerrilla soldiers was made possible almost entirely by drugs and medicines captured from the Japanese or smuggled out from Peiping, and by the small quantities of drugs and serums manufactured in the local drug factory.

A drug factory and serum institute, aided by funds sent from the United States through the United China Relief, are now producing medicines made from local herbs and indigenous materials. The low-grade vaseline obtained from local oil fields is being improved upon by Chinese research chemists working in this drug factory.

MISSIONARY HONORED IN INDIA

By W. W. Reid

Among recent honors conferred by the British Crown upon residents of India for meritorious service to the Empire appear the names of three Christians in North India. Miss Olive Dunn, daughter of the Rev. William N. Dunn, of South Bend, Ind., and a missionary of The Methodist Church in Shahjahanpur, India, has been awarded the Silver Kaisar-i-Hind Medal; Justice Dulip Singh, brother of Raja Sir Maharaj Singh, president of the All-India Christian Conference, has received a knighthood; and Rai Sahib Albert N. Shukla, a district magistrate in Lucknow, and son of the late Rev. Ganga Nath Shukla of the Lucknow Conference of the Methodist Church, is raised to the rank of Rai Bahadur.

PERSONAL NOTES AND INCIDENTS

Mrs. G. W. Robertson, whose late husband was pastor at Cockrum, Miss., has moved to Cleveland, Miss. Her friends will be interested to have her new address.

Chaplain Wesley Ralph Cain, who has been stationed at Rapid City, S. D., has been transferred east with an army post office address care Post Master, New York, according to information received in a request for change of address.

Rev. M. E. Sharp, pastor of the Oak Ridge charge, in the Vicksburg district, writes that he has moved on his charge and that his address now is Route 3, Box 59B, Vicksburg. Bro. Sharp reports his work as going well.

Mrs. Leonard H. Smith, daughter of Rev. and Mrs. T. D. Lipscomb, of the Louisiana Conference, has been notified that her husband, who was a radio technician on a transport, has been missing in action since December 5, 1942. Corporal Smith is the youngest son of Mr. and Mrs. S. W. Smith, of St. Joseph, La. Mrs. Smith and her baby are with her father at Kinder, La.

REV. GEORGE H. THOMPSON IN HOSPITAL

Rev. George H. Thompson, retired member of the Mississippi Conference, living at McComb, Miss., was admitted to the Street Sanitarium in Vicksburg on June 10, according to notice received from Rev. O. S. Lewis. His physicians decided upon that course in an effort to relieve him of a chronic trouble from which he has suffered for some time. The Advocate will endeavor to carry reports from him from week to week.

CLARK FAMILY REUNION

Dr. Robert A. Clark, district superintendent at Paris, Tenn., was host to his brother and four sisters in a family reunion at the district parsonage in Paris from May 8 to 15. The Clark family were reared at Kosciusko, Miss. Dr. Clark graduated from Millsaps College in the class of 1901. The family group consisted of Mr. B. C. Clark, of Oklahoma City; Mrs. S. H. Atkinson, Jackson, Miss.; Mrs. T. B. Clifford, Centerville, Miss.; Mrs. J. E. Wood, Birmingham, Ala.; Mrs. John S. Boswell, Kosciusko, Miss.; and Dr. R. A. Clark. The family were honor guests at the district conference at Dresden, over which Dr. Clark presided. Mr. B. C. Clark, a lay leader in Oklahoma, spoke on the work of the laymen, and Mrs. Clifford addressed the conference on "The Importance of a Christian Home." A part of the interest of the occasion centered upon the seventy-ninth birthday of Mrs. Clifford on Friday of the week. The reunion concluded at the Peabody Hotel in Memphis, when the brother and sisters were guests of Dr. Clark at dinner.

IN MEMORIAM—MRS. ESTELLE COOPER KING

July 31, 1893—October 23, 1942

Mrs Estelle Cooper King, daughter of William Gilbert and Maria Smith Cooper, was born at Monterey, Miss., July 31, 1893. She was educated at Briar Hill High School and later attended Whitworth College, which was a part of Millsaps College in Jackson, Miss. At an early age she united with the Briar Hill Methodist Church, and was church organist at the age of thirteen. When only fifteen years old she taught a Sunday School class at this same church. Later, while teaching school at Oak Ridge, Miss., she met and married Martin Luther King. They were united in matrimony on May 21, 1912, by Rev. W. H. Saunders at the parsonage of the Gibson Memorial Methodist Church. From this union was born an only son, Martin Luther King, Jr., on January 29, 1914.

Of Mrs. King it can be truly said that her life radiated Christianity. She spent her time and efforts in the advancement of the kingdom of God. Her loyalty, her sacrificing services, and her noble influence will be a mark on our church and our class which will live throughout the years.

At her death Mrs. King was sponsor of the Wesleyan Guild, teacher for the King's Bible class, and a member of the Board of Christian Education. She leaves to mourn her passing, her husband, Martin Luther King, a son, Martin Luther King, Jr.; four sisters—Mrs. R. O. Wicker, Forest, Miss.; Mrs. W. J. Fulton, Louisville, Miss.; Mrs. B. W. Hudson, Memphis, Tenn.; Mrs. Joe C. McWilliams, Daleville, Miss.; three brothers—Fred Cooper, Denver, Colo.; Joe H. Cooper, Braxton, Miss.; Tom Cooper, Florence, Miss.; and the entire membership of Gibson Memorial Church.

REV. HAROLD BREMMER

Newly-elected Secretary, National Youth Fellowship, 810 Broadway, Nashville, Tennessee

THE CRUSADE FOR A NEW WORLD ORDER

(Continued from page 5)

Organize a committee for house-to-house visitation. Present the issue: International Cooperation and the possibility of enduring peace; or Isolationism and the certainty of continuing war. Regard this visitation as an evangelistic opportunity, in which our people are won for the Lord as Personal Saviour, yes, but also as World Saviour. Make it clear that Christianity calls for world order, world justice, world brotherhood. Urge the members, all of them as individuals, to write at least once a month. Let mothers and fathers tell their representatives that they have given their sons that freedom may endure, but they want a world in which war shall be no more. Let every boy and girl write. They will be voters tomorrow, and desire a world in which their talents may be used to serve mankind. Let every minister write, stressing the claims of our faith and its clear call for world unity. There must be no return to power politics. There must be international cooperation.

Third, distribute the Prayer for World Order and request that it be repeated in each household once a day.

Fourth, secure the cooperation of other churches, the schools, service clubs. Urge them to call upon their members to write.

Fifth, secure sufficient copies of the **Primer for Action** that will be distributed at the Mass Meetings, so that every member may possess one.

Sixth, write the soldiers and sailors from your church and tell them of the plans for an ordered world when at last Victory is Won.

Seventh, pray for the success of the Crusade in your daily devotions, and cooperate in the Day of Consecration.

The Peace may be won with a three-cent stamp. Write.

THE COUNCIL OF BISHOPS OF THE METHODIST CHURCH.
BISHOP G. BROMLEY OXNAM,
Chairman, Committee of Twelve,
581 Boylston St., Boston, Mass.
BISHOP PAUL B. KERN,
Vice Chairman, Nashville, Tenn.
BISHOP RAYMOND J. WADE,
Secretary, Detroit, Mich.

MARY REED, OF LEPER FAME, DIES AT 88

Miss Mary Reed, formerly of Lowell, Ohio, for more than half a century a missionary of the Methodist Church to lepers at Chandag Heights, India, and perhaps the most noted minister to lepers in the world, died at her Indian home on April 4, according to a delayed word received May 20 by the Board of Missions of the Methodist Church at 150 Fifth Avenue, New York, N. Y. Miss Reed was in her 89th year. On October 10, 1940, the fiftieth anniversary of her work at Chandag Heights, high in the Himalaya mountains, was celebrated in churches and at mass meetings in many parts of India and of the United States.

Miss Reed was born in Lowell, Ohio, on December 4, 1854, the oldest of eight children in the home of Mr. and Mrs. Wesley W. Reed, pioneer settlers near Cincinnati. She spent her childhood days and received her education at Crooked Tree, Noble County, Ohio. At the age of sixteen she began her preparation to be a missionary, and for some years taught school in southeastern Ohio. On September 7, 1884, she sailed for India as a missionary under appointment of the Woman's Foreign Missionary Society of the Methodist Church. Her first years of service were at Chandag Heights and in Cawnpore. Here she taught school and carried on evangelistic ministry, especially among the Hindu women. At Chandag she began work among some five hundred neglected lepers she found in nearby villages.

It was during her first furlough in America, in 1890, that it was discovered that Miss Reed was herself a victim of leprosy. American doctors, then unfamiliar with the Oriental disease, were unable to diagnose it with certainty. But she quietly left her home to return to India, without telling her family of the suspicion of her illness, and in both London and in Paris had the diagnosis confirmed by authorities. It was only then that she wrote her family and the Board of Missions that she was going to devote her life to the lepers of India, and would probably never again see her family or friends.

Since 1891, until her recent retirement, Miss Reed had been the superintendent of the Leper Homes at Chandag Heights. In the succeeding years great changes have taken place in the care and treatment of lepers, and the most modern of methods have been used at this pioneer institution. Several hundred lepers have been treated here during the years, and many of them have been restored to health and to society.

In the course of years, however, the disease which had first appeared in Miss Reed's fingers was arrested, so that at the end of six years physicians reported her cured. Through the years she has always maintained that it was the prayers of her many friends that brought about her healing. Twice, after she was pronounced cured, she visited the United States and stayed for short periods of time with her parents, but always she was off again to the men and women lepers at Chandag Heights.

In 1917 the King of England honored Miss Reed with the presentation of the Kaisar-i-Hind Gold Medal for her service to his people in teaching agriculture and self-support to the inmates of two leper colonies. Other honors also came to her through the years, and books and poems have been written on her life of service.

During the past few years, the Chandag colonies have been under the superintendency of Miss Kathleen Ogilvie, but Miss Reed had continued to live there at her own cottage, "Sunny-Crest."

"Medicine," says an old doctor, "is usually the art of amusing the patient while nature cures the disease."—Pathfinder.

ADVOCATE CAMPAIGN REPORT

Louisiana Conference

Alexandria District—R. R. Branton, D. S.

Alexandria—B. C. Taylor	4
Bunkie—A. W. Townsend	3
Colfax—E. E. Sylvest	1
Jena—W. F. Roberts	2
Jonesville—H. B. Crammer	2
Natchitoches—Mrs. W. E. Moreland	22
Oakdale—J. C. Sensintaffer	2
Opelousas—E. C. Dufresne	1
Pineville—R. M. Bentley	1
Pleasant Hill—Jeff Paul	1
Provencal—W. F. Ragsdale	2
Sicily Island—H. B. Teer	2
Winnfield—H. B. Hysell	4
White's Chapel—J. A. Jones	3

Baton Rouge District—W. L. Doss, D. S.

Amite—A. T. Law	12
Angie—C. J. T. Cotten	9
Baker—Harvey D. Watts	7
Baton Rouge—J. H. Crowe	4
Istrouma—H. A. Gibbs	7
North Baton Rouge—D. T. Williams	2
University, B. R.—W. E. Trice	1
Bogalusa—G. W. Pomeroy	3
Bogalusa—T. V. Peters	6
Clinton—Fred S. Flurry	7
Covington—J. C. Rousseaux	2
Fisher—A. W. Coody	8
Franklinton—Ira W. Flowers	2
Gonzales—L. W. Cain	7
Greensburg—R. T. Pickett	7
Lottie—C. M. Morris	33
Pine Grove—J. R. Strozier	1
Plaquemine—A. T. Boyd	2
Ponchatoula—Mrs. Verna Coburn	8
Slaughter—Robt. H. Jamieson	1
Springfield—M. D. Felder	20½
St. Francisville—J. M. Alford	1
Tickfaw—P. W. Sibley	9
Walker—E. W. Corley	1
Zachary—B. A. Galloway	3
District Conference	23

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Lake Charles Dist.—B. H. Andrews, D. S.

Crowley—J. B. Grambling	7
DeRidder—D. W. Poole	2
Ebenezer—C. J. Thibodeaux	1
Gueydan—C. W. Quaid	5
Hornbeck—E. H. House	18
Indian Bayou—T. J. Holladay	2
Jeanerette—J. H. Sewell	1
Kinder—T. W. Lipscomb	3
Lafayette, First—W. H. Giles	1
Lake Charles, First—J. H. Bowdon	11
Leesville—A. A. McKnight	24
Many—R. T. Pynes	2
Merryville—W. C. Barham	3
Rayne—D. F. Anders	1
Sulphur—L. E. Douglas	2
District Conference	37

Monroe District—H. M. Johnson, D. S.

Bastrop— C. E. McLean	13
Bonita—J. D. Huff	2
Columbia—W. R. Wendt	8
Columbia Circuit—Lea Joyner	2
Delhi-Crowville—J. E. Hearne.	1
Gilbert—S. S. Holladay	3
Grayson—C. W. Lahey	6
Lake Providence—H. N. Brown	13
Monroe, First Church—A. M. Serex	17
Monroe, Gordon Ave.—W. C. Mason	8
Monroe—W. C. Mason	6
Oak Ridge—J. F. Dring	13
Pioneer—Chas. L. Moore	1
Rayville—J. H. Midyett	1
Sterlington—H. E. Pfost	13
Sunrise—I. A. Patton	1
Tallulah—H. A. Rickey	2
Waterproof—C. M. Hughes	1
West Monroe—C. K. Smith	9
Winnsboro—O. L. Tucker	2
Wisner—W. H. Carroll	1
District Conference	21

New Orleans Dist.—W. W. Holmes, D. S.

Donaldsonville—W. W. Perry	13
Golden Meadow—C. B. Powell	3
Houma Heights	8
Lockport—Ruth Nuttall	1
Morgan City—D. B. Boddie	2
Aldersgate—Robt. W. Crichlow	2
Algiers—Don Risinger	1
Canal St.—J. T. Harris	2
Carrollton Ave.—E. C. Gunn	7
Chalmette—J. W. Booth	2
Eighth St., N. O.—Dana Dawson, Jr.	3
Felicity—W. D. Boddie	2
N. O. First,—N. H. Melbert	5
Gentilly—C. Reginald Hardy	1
Napoleon Avenue—R. H. Harper	2
Parker Memorial—E. B. Emmerich	5½
Rayne Memorial—H. L. Johns	13
Slidell—M. S. Robertson	4
Saint Mark's—R. L. Clayton	2

Ruston District—D. B. Raulins, D. S.

Athens—B. P. Durbin	4
Bernice-Dubach—J. W. Allor	1
Calhoun-Downsville—A. G. Taylor	2
Chatham—J. T. Garrett	28
Choudrant—C. L. Elliott	7
Claiborne—R. H. Hearne	1
Cotton Valley—J. W. Lee	2
Gibsland—G. A. LaGrange	20
Haynesville—Louis Hoffpauir	5
Homer—V. D. Morris	1
Heflin—A. M. Wynne	2
Mangum Memorial—P. M. Caraway	1
Quitman—Roy Grant	2
Ringgold—E. W. Day	19
Ruston—Guy M. Hicks	3
Simsboro—L. P. Moreland	4
Springhill—W. D. Kleinschmidt	1

Shreveport Dist.—A. M. Freeman, D. S.

Belcher-Gilliam—J. W. Matthews	1
Bossier City—J. F. Wilson	1
Converse—	1
Hall Summit—E. M. Mouser	1
Haughton-Doyline—J. P. McKeithen	2
Ida-Hosston—Thurmon Spinks	1
Mooringsport—Van Carter	2
Pelican—A. D. St. Amant	12
Plain Dealing—L. A. Carrington	1
Rodessa—Jack Cooke	1
Broadmoor—R. L. Cooke	2
Cedar Grove—G. A. Morgan	1
Noel Memorial—F. M. Freeman	2
Wynn Memorial—B. D. Watson	1
District Conference	7

Mississippi Conference

Brookhaven Dist.—V. R. Landrum, D. S.

Adams—S. B. Watkins	5
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Crystal Springs—J. W. Sells	1
Foxworth—F. M. Casey	9
Gallman—W. L. Blackwell	4
Georgetown—W. Baylis Alsworth	4
Harrisville—W. J. Dawson	4
Hazlehurst—C W Wesley	20
Magnolia—J. E. Gray	1
McComb, Centenary—J. W. Moore	2
McComb—F. E. Dement, Jr.	6
McComb, Pearl River—H. L. Daniels	1
Meadville—Wesley Ezell	16
Nebo—J. N. Lambert	1
Osyka and Fernwood—H. S. Westbrook	1
Prentiss—Roy Wolfe	28
Sartinsville—N. S. Loftus	6
Scotland—W. R. Irving, Jr.	10
Summit—T. E. Nicholson	3
Utica—E. E. McKeithen	1
Wesson—W. S. Cameron	1
District Conference	35

Hattiesburg Dist.—B. L. Sutherland, D. S.

Bay Springs—H. E. Raley	32
Bonhomie—R. M. Matheny	2
Bucatunna—E. D. Simpson	3
Clara—Percy Emanuel	1
Collins—T. R. Holt	7
Cross Roads—D. P. Yeager	7
Hattiesburg—J. D. Slay	15½
Hattiesburg, Main St.—B. M. Hunt	11
Hattiesburg Circui—T. E. Hightower	1
Heidelberg—J. B. Vardaman	1
Laurel, First Church—J. W. Leggett, Jr.	18
Laurel, West Laurel—A. B. Smith	1
Magee—B. H. Williams	10
Montrose—W. T. Mangum	9
Moselle—J. A. Bridewell	4
New Augusta—H. B. Hilbun	37
Richton—E. A. Kelly	1
Sumrall—J. E. J. Ferguson	3
Taylorsville—L. J. Snelgrove	1
District Conference	40

Jackson District—Otto Porter, D. S.

Benton—A. L. Meadows	1
Bolton—A. M. Broadfoot	7

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

A Statement From the Conference Study Committee

Following the plan adopted in 1941, the Mississippi Conference Study Committee recommended for the year 1943 four studies —one during each quarter, as follows:

First quarter: "The Work of the Woman's Society of Christian Service."

Second quarter: "Will a Man Rob God?"

Third quarter: A study in some area of Christian Social Relations and Local Church Activities, text to be announced.

Fourth quarter: The new fall topic, text to be announced.

At the annual meeting in April and through letters, and on this page, the committee has announced that the topic for the third quarter of 1943 will be "Christian Ventures in Learning and Living." This was an error. "Christian Ventures in Learning and Living" will be the topic for the study in the second quarter of 1944.

Since the topic, "The Church and America's Peoples," which will be used during the fourth quarter of 1943, is a combination home missions and Christian Social Relations and Local Church Activities study, no separate study has been placed on the approved list for the third quarter of 1943.

(The Study Committee of the Division is recommending a continuation of the "Planning for Peace" study which the Mississippi Conference used during 1942).

After some correspondence with the officers of the Division and with the approval of the group of women attending the Christian Social Relations and Local Church Activities seminar at Pastors' School, it has been decided to suggest for use in the Mississippi Conference during the third quarter of 1943 an informal study in the area of "Alcohol and Other Narcotics."

Plans, outlines, suggestions for materials, etc., will be mailed to each local society by the first of July, 1943, and suggestions and helps will appear on this page during July, August and September.

We regret the confusion caused by this misunderstanding and hope our women will enter into the informal study suggested with the same enthusiasm and diligence which has characterized all of the studies of the year.

Plans for the study, "The Church and America's Peoples," will be presented at the district Educational Conferences and Seminars, [illegible] be held in the late summer.

MRS. E. V. PERRY,
MRS. E. E. McKEITHEN,
MRS. STANLEY WILSON,
Conference Study Committee.

* * *

Pastors' School, 1943

Because of the congestion on the Mississippi coast, the Board of Managers of the Mississippi Conference Pastors' School was most grateful to Dr. M. L. Smith, President of Millsaps College, when he invited the School to Jackson this year, and the days at Millsaps were a real delight. Dr. and Mrs. Smith made each person who attended feel so very welcome and extended many courtesies which added to their pleasure.

Our women occupied Burton Hall and did all of the things which college girls do (ask someone about the new hair-dos). Among the Conference officers attending were Mrs. W. F. Mahaffey, Mrs. T. H. Fore, Mrs. E. V. Perry, Mrs. Stanley Wilson, Mrs. Glendell Jones, Mrs. E. E. McKeithen. Mrs. C. E. Mullins was present one afternoon. Mrs. J. C. Porter and Mrs. John Cirlot attended from their districts, and Mrs. P. E. Cunningham came for one day.

The course in leadership training, planned especially for the women of the conference, was taught by Miss Oscie Sanders, of the Joint Division of Education and Cultivation, who used the new fall approved study, "The Church and America's Peoples." Text: "We Who are America." Required supplementary text: "Unity, a Challenge to American Democracy," which is a Christian Social Relations and Local Church Activities pamphlet.

Sixty-five women enrolled in this class and fifty-two credits were given.

Kenneth Dexter Miller, author of "We Who are America," dedicates his book to "those who are my America—to my family, friends, teachers and co-workers. Many, like myself, are of Anglo-Saxon origin; but as many represent other strains in our national life: Czechoslovaks, from the land where the spirit of freedom shall not be destroyed by a thousand Lidices; Italians, Russians, Puerto Ricans, Greeks, Jews, Ukrainians, Negroes—Americans all of them. To those who, in churches, neighborhood houses, mission boards, and societies, are laboring, often unhonored and unsung, but always with sacrificial devotion, to make the America we love truly Christian."

Books suggested for further-reading are: "Strangers No Longer," by Kerr; "From Many Lands," by Adamic; "Brothers Under the Skin," by McWilliams; "'One World,' by Willkie; "Together We Build America," by Scotford.

As Miss Sanders led the class during the six days of the Pastors' School, the women came to see the contributions which the many different races have made to our America, that "in the building of our national life thus far, all groups have played an honorable part, and the very future of democratic institutions depends upon the cooperation of all of our citizens, no matter what their racial or national backgrounds, working together in mutual understanding and respect, with opportunities to all to derive the greatest possible benefit from our common life and to make the maximum contribution to it."

"The task of making and keeping America Christian is not the exclusive affair of our denominational boards and agencies, nor is it to be carried out simply by devising more adequate church programs and missionary projects. It is a matter that rests back upon each and every individual Christian, to be wrought out by him not only in his church relationships but in all his contacts with his fellow Americans, to be expressed in his attitudes towards them, in his conversation about them and with them, and in his general point of view in regard to public questions, political and economic as well as religious."

At the close of the School, the class presented Miss Sanders a gift in appreciation for the many "extras" which she gave with the course.

Mrs. E. V. Perry, secretary of Missionary Education and Service, is proud of the large number of women who did credit work.

Mrs. Stanley Wilson conducted a four-period seminar on Christian Social Relations and Local Church Activities, and on the first day the 43 women attending voted to use as the study for the third quarter of 1943 the informal course on "Alcohol and Other Narcotics." The remaining three days were used in planning this course. Mrs. Wilson was assisted by Miss Oscie Sanders, Miss Ethel McKeithen, and Mrs. R. L. Ezelle.

Mrs. E. E. McKeithen was assisted in the Spiritual Life Seminar by Mrs. W. F. Mahaffey, Mrs. C. E. Stewart, Mrs. T. E. Applewhite, Mrs. B. F. Lewis, and Miss Oscie Sanders. Announcement was made that the Conference Retreat will be held at Bellhaven College Jackson, August 24-26. The cost will be $3 for the room and board.

* * *

Important Notice!

Mrs. R. H. Rollings, our Conference Secretary of Student Work, asks that we print the following information. Her address is 617 Main Street, Hattiesburg, Miss.:

These are the student secretaries reported to me by the district secretaries. Is your society represented? If not, please send me the name of your student secretary so I can forward her mail that will help her in her work. If you do not have a student secretary, elect one and send her name to me.

Those with x after the name are the ones that reported this past quarter.

Brookhaven District.—Brookhaven x, Mrs. R. T. Sawyer; Magnolia x, Mrs. R. A. Brisbane; McComb, Centenary x, Mrs. E. J. Baker; Hazlehurst x, Mrs. John D. Noble; New Hope x, Mrs. J. Doyle Mayfield; Cross Roads, Mrs. George Davis; Hattiesburg, Court Street, Mrs. A. J. Kirkwood; Laurel, First Church, Mrs. Ina B. Simpson; Laurel, Kingston, Mrs. Callie Brisindine; West Laurel, Mrs. C. M. Smith; Louin, Mrs. Ed Long; Magee, Mrs. W. V. Kees; Moselle, Miss Minnie Hood; New Augusta, Mrs. C. C. Dearman; Richton, Mrs. J. B. Wallace; Soules Chapel, Mrs. Robbie Carter; Waynesboro, Mrs. Cliff Freeman; Santee, Mrs. Shelby Baker; Ellisville x, Miss Bettie Ridgway; Hattiesburg, Broad Street x, Mrs. A. E. Curry, Jr.; Hattiesburg, Main Street x, Mrs. Richard Turner; Sumrall, Mrs. M. L. Lott.

Jackson District.—Benton x, Mrs. A. D. Williams; Bentonia, Mrs. Henry Hall; Bolton, Mrs. H. Williams; Canton, First Church x, Mrs. P. E. Lowe; Canton, North Side, Mrs. John Chance; Jackson, Capitol Street, Mrs. J. B. Sullivan; Jackson, Galloway Memorial, Mrs. M. L. Smith; Jackson, Glendale, Mrs. C. F. Godsey; Carthage, Mrs. R. E. Henderson; D'Lo, Mrs. C. E. Blackwell; Ellison, Mrs. Mabel D. Moore; Fannin, Mrs. Jim Robinson; Flora, Mrs. Joe Lorance; Forest, Mrs. Mark Weems; Forest Grove,

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Attention, Greenville District

Sally Evans Special for Greenville district.

Report of Deaconess Catalina Chavira—1942.

For several years I have been appointed to this same work—rural pastor. I have been in charge of a circuit with three regular charges, besides visiting other villages and ranches. I was able to do some work in Escalon (another small town), but only made occasional visits there. However, the whole circuit was missionary work, done partly by the Annual Conference and partly by the Federation of the Woman's. Missionary Societies of the Border Conferences. At the Annual Conference held in September, 1942, the circuit was turned over to the Conference and an ordained pastor appointed to the circuit, and I was named General Secretary of the Federation of the Woman's Societies.

This year I saw one of the churches that I had been instrumental in building, dedicated. That is the one in Delicias (delightful place), and another is almost completed.

As pastor, my work has been principally regular church work, with emphasis on evangelism. I have two missionary societies on my circuit with 14 members. I directed two Institutes, held 200 evangelistic services, made over 400 visits, have 150 in Sunday Schools, visit 7 missionary societies, have helped raise funds for two chapels, and have done the regular work of a pastor.

DEACONESS CATALINA CHAVIRA,
Pastor Rural Churches in Camargo, Boquilla, and Delicias, State of Chihuahua, Mexico.

* * *

Children's Work

During these days, when it seems that the patterns of living in every country are being disrupted and changed, the attention of people is concerned more and more with children, and with the hope that, somehow. they may be prepared in body, mind, and spirit to help fashion new ways of living in a new world. Realizing the challenge that this holds for every worker with children, the thought comes often of the privilege and grave responsibility of Children secretaries as they face the needs of days such as these. Especially with the approach of summer will there be fresh opportunities of service to boys and girls in each community, and through them to boys and girls in our own country and in other lands.

The summer issue of the World Friendship Bulletin, which should be in your hands at this time, calls special attention to the possibility of providing vacation schools for boys and girls in every church, as well as other kinds of informal activities during summer months. Letters that come to the office from some of you tell of really thrilling plans for children in many places, and make us know the happy times that are in store for them. Won't you take a fresh look at the need of children in your own community and see if any groups are being neglected as vacation plans are being made? Such action on your part in connection with other workers for children may make a tremendous difference to boys and girls and their parents as well.

The title of the two manuals to be used in additional sessions are as follows: "Friends and Neighbors," by Lina A. Rauschenberg. For use with primary children. 25 cents. "Helpers All," by Ida Binger Hubbard. For use with juniors. 25 cents.

The **Reading Books** for the 1943-44 emphasis I hope you will order and read as soon as you can. You will like them and so, I believe, will the children. The map, makers of the U. S. A., price 25 cents, the juniors will probably find very attractive.

For leaders, the illustrated booklet, "The Methodist Church and America's Peoples," will furnish interesting information about the work of the church in the United States. It will be off the press very shortly, and can be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. The price is ten cents.

* * *

Missionary Enterprises for Children 1943-1944

The emphasis for the missionary materials for use with children in 1943-44 is "Christian Adventures in Learning and Living." The materials will center attention upon certain missionary enterprises of our church which have been selected to illustrate how the church is helping people in the United States and other countries to have real Christian adventures as they learn to live together as Christians.

In this country, made up of people of different races and national backgrounds, our church is engaged in a ministry of service which aids peoples of all races and nations to live as Christians and to work together in making their communities more Christian. Thus they are having Christian adventures in living and learning together.

These missionary enterprises of our church have been selected for emphasis and illustration for 1943-44 in cooperation with the board secretaries responsible for this work.

In the United States

Epworth Church and Community Center, Denver, Colo.

Scott Center, Philadelphia, Pa.

Grace-Community Church, Denver, Colo.

Wesley Community House, San Antonio, Texas.

Institutional Neighborhood House, Kansas City, Missouri.

Relocation Centers for Japanese-Americans.

Work with Children in Defense Communities.

Yuma Indian Mission, Yuma, Arizona.

In Other Lands

Certain enterprises in other lands have been chosen which place a special stress on village and community life in other lands in the interest of helping people to live together as Christians and continue to improve conditions in the villages or communities concerned.

Wembo Nyama, Belgian Congo, Africa.

Rural Christian Work in China.

Vikarabad District, India.

Pakaur District, India.

It is to be understood that these enterprises are representative of ways in which the church seeks to make the lives of all people more satisfying and in so doing provide Christian adventures in learning and living together in the United States and other lands to which Christian missionaries have gone. They should become the means of discovering similar ones of the church which are serving people in all parts of the world. These missionary enterprises are under the direction of the Board of Missions and Church Extension, including the Woman's Division of Christian Service.

Some of you will know workers who are engaged in these missionary enterprises of our church, and all of you will wish to begin to collect pictures and information about them. The September and December, 1943, issues of World Outlook will help you at this point.

Without exception, the reports from every section of the church brought news of the way the children have enjoyed the study of the Latin-American emphasis, and they often included accounts of most interesting and worthwhile experiences the boys and girls had had. I felt the children had taken part in a study that many of them would long remember, and the reading of the reports was a most happy and encouraging experience on my part. In the June issue of the Methodist Woman I have attempted to share a few of the accounts of the children's work which were received from you. Lack of space in the magazine prevented many others that were just as good from being mentioned also.

Will you please read carefully the announcement regarding gifts for supplies in the summer issue of the World Friendship Bulletin? So many requests have come in from children's leaders concerning the possibility (over and above their offering in additional sessions) of sending specific gifts to places where they were needed, that it has been decided to list certain supply needs from time to time in the Bulletin. (Also keep in touch with your Conference Superintendent of Supplies, Mrs. Blake, of Houlka).

Altogether, it is a very wonderful task in which we are engaged, is it not? One thing concerning our work, and that of all workers with children, comes to me over and over again, namely, that every bit of it counts, and counts far more than we ever realize in the Master's dream of building a friendly world. My prayers for us all is that there may be a more costly dedication of self as we strive to make His dream come true.

With appreciation and every good wish to you, I am,

RUBY VAN HOOSER,
Secretary of Children's Work.

The above letter is an abbreviated form of the one sent to Conference secretaries. We tried to "step it down" for use by local secretaries of Children's Work.

Of course, you know about the absent-minded professor who heard himself knocking the ashes from his pipe and called: "Come in."—Pathfinder.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Bogalusa Sets Record for Honorary Memberships

"In honor preferring one another"

At the regular June business meeting of the Bogalusa society, Mrs. J. Q. James, vice-president, made a surprise announcement that one of the circles of that organization had bestowed Honorary Baby Membership upon eight of the babies in the circle. This makes 100 per cent Honorary Baby Memberships for this group, Mary Plummer Bush having been a member for about a year.

The babies who received the membership are: Susan Freshwater, honored by her grandmother, Mrs. O. A. Buckingham; Josephine Dorsey Jones, honored by her grandmother, Mrs. W. G. Dorsey; Robert Riggs Easterling, honored by Mrs. W. G. Sharp; Barbara Brown, Cynthia Carr, Dixie Beth Cutrer, Diane Easterling, Sydney Glenn Sharp.

Mrs. G. F. Poole, donor of two of the baby memberships in her circle, has honored 12 babies with memberships.

Mrs. James called attention to the fact that during 1943 the Bogalusa society has given 10 special memberships, totaling $90.

Mrs. J. T. Abney was presented an adult membership by her children, Mrs. W. C. Boyd and Dr. Abney. The presentation was made by the minister at the morning service on Mother's Day.

MRS. C. M. BUSH.

* * *

An Open Letter to Methodist Youth

"It is later than you think! . . . "

The summer is practically upon us now, and many of us are making plans to attend summer institutes, conferences, work camps —or we are planning to stay in our own communities and make this the most creative period possible.

Clocks tick, calendars change . . . time marches on . . . for us happily and quickly. But for our brothers and sisters overseas, innocent victims of war, passing days and months mean starvation, disease, mental and spiritual decay. In our Institutes or Fellowship sessions, will we be too busy talking and studying for the post-war world to remember the millions of Chinese who have been uprooted from their homes, thousands of wounded, sick and starving, hordes of hungry, homeless refugees and orphaned children across Europe? Will we remember the millions of prisoners of war on both sides of the lines? Our discussions of "tomorrow" may well lose their significance unless they are applied in terms of "today."

Your Methodist Committee for Overseas Relief is charged with the "relief of human suffering, without distinction of race, color or creed." You, as a leader of Methodist youth, have a big part to play in this enormous task. The opportunities for helping Overseas Relief right in our own communities challenge our imaginations. Interpret Overseas Relief in worship, in your study of other lands, as a means of practical social action for building a better world. We are eager to help you.

To help make vivid youth's fellowship with war sufferers overseas, we will send, upon order, a beautifully colored triptych. It is large enough (24"x36") to make an impressive worship center for table or pulpit. "We share," say the war victims overseas who are in desperate need of food and shelter and medicines. If you share of yourselves, your prayers and your gifts.

Every day counts . . "It is later than you think!"

Sincerely yours,
DEBORAH E. BENNETT.
Methodist Commission for Overseas Relief,
150 Fifth Avenue, New York, N. Y.

* * *

National Conference of the Methodist Youth Fellowship

The National Conference of the Methodist Youth Fellowship will meet (at a place soon to be designated) Tuesday, August 31, through Saturday, September 4, 1943. The Conference is composed only of the presidents of annual conference Youth Fellowships and the presidents of state and regional units of the Methodist Student Movement.

The Methodist Student Commission will meet at the same place, Sunday and Monday, August 29-30. The Methodist Student Commission is composed of the state and regional presidents of the Methodist Student Movement, together with the especially selected delegates from the colleges and universities of the Central Jurisdiction. At the same time the Methodist Student Commission is meeting, there will also be a meeting of the officers of the Youth Fellowship.

Methodist Work Camp

The Commission on World Peace and the National Conference of the Methodist Youth Fellowship, in cooperation with Adrian College, are sponsoring a work camp, July 27 to September 3, "to study social tensions in an industrial community under war-boom conditions, with particular attention to the function of the Church in meeting the problems of a community." College credit will be offered. For information, write Rev. Harold Bremer, 810 Broadway, Nashville, Tenn., or Dr. Harvey Seifert, Adrian College, Adrian, Michigan.

Interdenominational Missions Conference, July 13-20, Silver Bay, New York; July 28-August 2, San Anselmo, California. Address Dr. G. Q. LeSourd, 156 Fifth Avenue, New York City.

Farm-Camp Project of a Local Methodist Church

Under the leadership of Rev. Owen Geer, the pastor, the Mount Olivet Community Methodist Church of Dearborn, Michigan, located in the heart of the industrial section, is sponsoring a farm-work camp project. It begins June 1 and lasts through the summer. For information, write Rev. Owen M. Geer, 5144 Horger, Dearborn, Michigan.

Projects of the American Friends Service Committee

The American Friends Service Committee, well-known for its leadership in the field of Christian social action, will sponsor five types of summer projects, as follows: Civilian Training Units, Work Camps, Peace Caravans, International Service Seminars, Institutes of International Relations.

For information write Edward Miller, 20 South 12th, Philadelphia.

School of Living—Summer Work Camp

The School of Living, Suffern, New York, will sponsor a work camp, July 5-August 15. The theme of the conference is "Democracy at the Roots." For information write Camp Manager, The School of Living, Suffern, New York.

Christian Careers Calling Youth

The Department of Missionary Personnel of the Board of Misions and Church Extension of The Methodist Church, 150 Fifth Avenue, New York City, has published a pamphlet entitled, "Christian Careers Calling Youth." It is descriptive of positions now available to young people through the missionary channels and agencies of the church.

In addition, the Student Volunteer Movement, 156 Fifth Avenue, New York City, has published a pamphlet entitled, "Horizons Abroad," in which it outlines the different types of calls to missionary service that are available under all of the Boards and mission agencies of the Christian churches.

These two valuable pamphlets are recommended to college students who are interested in full-time vocations of Christian reconstruction and worldmindedness.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father, on October 23, 1942, to call to her reward in heaven our beloved teacher and friend, Mrs. Estelle Cooper King, wife of Martin Luther King, we humbly bow our heads in submission to God's will, and,

Whereas, in the passing of Mrs. King we have sustained the loss of a friend whose fellowship it was an honor and pleasure to enjoy, whose devotion and loyalty to her Lord were an inspiration for a closer walk with God, and whose memory will be a benediction in the days ahead; therefore, be it

Resolved, first, that we, the members of King's Bible Class of Gibson Memorial Methodist Church, mourn our loss but rejoice with her that she has gone to her heavenly home.

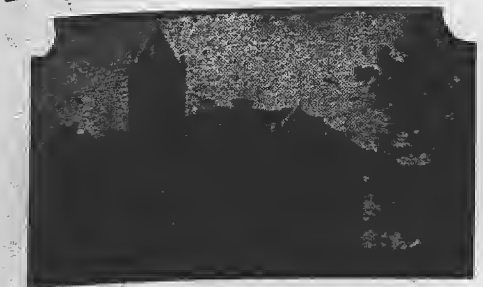
Resolved, second, that the memory of her personality, thoughtfulness and kindness to the less fortunate, and her will to overcome obstacles will be an inspiration for every one of us to follow.

Resolved, third, that we extend our sincere sympathy to her loved ones and pray that God may comfort and sustain them. Be it further

Resolved, that a copy of these resolutions be sent to the bereaved family, a copy to the New Orleans Christian Advocate, and a copy be filed in the history of the King's Bible Class.

Respectfully submitted,
MRS. T. B. McELROY,
MRS. J. O. SIMS,
MRS. W. F. HALLBERG.

He is armed without who is innocent within, be this thy screen, and this thy wall of brass.—Horace.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JUNE 20, 1943

By Rev. W. C. Newman

WHO IS A CHRISTIAN?

Lesson Text: 1 John 2:1-6; 3:13-18; 4:15-17.

Golden Text: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.—1 John 1:7.

In the end this question, "Who is a Christian?" must be answered by each man about himself—and about himself alone. Quite clearly Jesus said that no man is to judge another.

W. C. Newman

But in answering this question about himself no man must answer in the light of his self-estimate, his egotism, his complacency, or by comparison of himself with other men about whom he can say, "I am as good as they." For the only way to arrive at a true answer is honestly to stand one's self beside the pattern of a Christian as given by Jesus and the scriptures.

Before any man can rightly call himself a Christian he must be able to give the correct answer to several other questions.

Do I Keep His Commandments?

John is very blunt about this. He goes so far as to use the ugly word "liar" in reference to those whose lives do not conform to their profession. There is no quibbling there; obedience is made the unconditional test of one's Christianity.

And not just obedience to those commandments one is willing to keep, while he disregards the others. As I have often said in these columns, some are quite willing to keep the commandments about adultery, but quite unwilling to keep the one about forgiving one's enemies. Some would not steal under any circumstances, but seldom hesitate to bear false witness.

But nowhere do the scriptures justify such indiscrimination. No matter how stoutly we affirm our love of God, our refusal to keep his commandments belies our words.

Do I Really "Love the Brethren?"

Here again John is so clear and positive in his language as to seem to be gruff. Certainly there is little room for misunderstanding. Some indeed have pretended to interpret the word "brethren" as meaning only the people they choose to love, but nothing in the teachings of these scriptures can sustain such an interpretation. And if anyone is confused at this point let him remember that Jesus was even more demanding when he laid down the principle of love for one's enemies as contrasted with the usual rule of loving one's friends only.

Nor is there reason to misunderstand what is meant by love, for John goes on to say that the test of love is the willingness to "lay down our lives for the brethren," a procedure vastly different from our customary manner of criticizing, undermining, holding grudges against, and otherwise hurting anyone we dislike.

This is perhaps the sternest test of all—no man can call himself Christian until he has so surrendered his attitudes to Christ that he actually loves and seeks to do good to every individual person, even his enemies.

Do I "Confess" that Jesus Is the Son of God?

A word long familiar to Methodists but now in comparative disuse is the word "profess." It meant a public acknowledgment of Jesus as one's personal Savior. I think perhaps the reason for discontinuing the use of that word was a good one. So many of us publicly professed Christianity but privately failed to live it.

I am sure that all will agree that the word "confess" used by John in this 15th verse has an entirely different meaning. It does, of course, imply public acknowledgment of Jesus, but it implies much more—a life that becomes a Christian.

So these are the questions upon which the answer to our main question depends. And one cannot easily answer them in the affirmative. Indeed, if you consider them seriously you will want to ask "Who, then, can be a Christian?" which is, after all, a good question. For being a Christian is not so light and easy a matter as some think.

"Many things may be preserved in alcohol, but law and order are not on the list."
—Chicago Daily News.

WISE OR OTHERWISE

By Rev. James H. Felts

The business man who was notified that his income check was a penny short and responded with a check for a penny, knew his oats.

We continue to talk about the "four freedoms." Jesus Christ had and offered everything men dream of or fight for to this day.

The girl with a custard-pie face can't help it. The boy with a hip-pocket flask is a fool who hasn't met himself face to face.

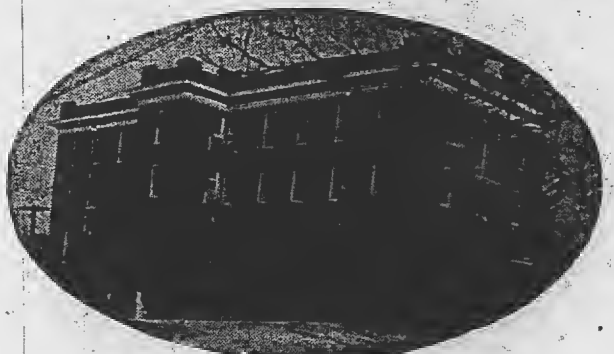
Hattiesburg District—Third Round

Bay Springs, at Stringer, June 15, 8 p.m.; Q. C. after.
Petal, at Petal, June 20, 11 a.m.; Q. C. 1:30 p.m.
Cross Roads, at Hinton, June 20, 3 p.m.
Moselle, at Soules Chapel, June 20, 8 p.m.; Q. C. after.
West Laurel, June 23, 8 p.m.; Q. C. after.
Bonhomie, at Bonhomie, June 24, 8 p.m.
Ellisville, June 27, 11 a.m.; Q. C. 2 p.m.
Montrose, at Reeds Chapel, July 4, 11 a.m.; Q. C. 1:30 p.m.
Kingston, July 4, 8 p.m.; Q. C. July 20, 8 p.m.
Taylorsville, at Hebron, July 21, 11 a.m.; Q. C. 1:30 p.m.
Court Street, July 25, 11 a.m.; Q. C. Aug. 31, 8 p.m.
Ovette, at Mount Olive, July 25, 4 p.m.
Broad Street, July 25, 8 p.m.; Q. C. Sept. 5, 3 p.m.
Clara, at Providence, July 28, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, July 28, 8 p.m.; Q. C. after.
Heidelberg, at Philadelphia, Aug. 1, 11 a.m.; Q. C. 1:30 p.m.
New Augusta, at Leaf, Aug. 8, 11 a.m.; Q. C. 1:30 p.m.
Bucatunna, at State Line, Aug. 15, 11 a.m.; Q. C. 2
Waynesboro Circuit, at Hiwanee, Aug. 15, 8 p.m.; Q. C. 4 p.m.
Williamsburg, at Lone Star, Aug. 18, 8 p.m.; Q. C. 3 p.m.
Laurel, First Church, Aug. 22, 11 a.m.; Q. C. 2:30 p.m.
Main Street, Aug. 22, 8 p.m.; Q. C. 4 p.m.
Collins, at Bethel, Aug. 25, 11 a.m.; Q. C. 1:30 p.m.
Richton, Aug. 25, 8 p.m.; Q. C. after.
Sumrall, at Sumrall, Aug. 26, 8 p.m.
Hattiesburg Circuit, at Oak Grove, Aug. 29, 11 a.m.; Q. C. 2 p.m.
Magee, Sept. 1, 8 p.m.; Q. C. after.
Mount Olive, Sept. 2, 8 p.m.; Q. C. after.

Please make your nominations for Church School officials and members of local boards of education in triplicate. Every charge is expected to observe "Millsaps Day" as early as possible.

B. L. SUTHERLAND, D. S.

MILLSAPS COLLEGE, JACKSON, MISS.



The present school year will be divided into three semesters
(1) First semester, July 6-October.
(2) Second semester, November through February.
(3) Third semester, March-June
All semesters opened to Freshmen and upper classmen
A Freshman may enter July 6 and continue in college and graduate in two and two-thirds calendar years
For further information write
DEAN WM. E. RIECKEN

THE CHRISTIAN FIRESIDE

THE HEARING-EAR DOG

By Blanche Fewster

"Jokko," a German shepherd, owned by two deaf sisters, Misses Genevieve and Adelaide Calkins, of San Francisco, is a fine demonstration of what a hearing-ear dog can accomplish. He was trained by John Collier in seven months to perform a full round of duties in the Calkins house.

If the front door bell rings, Jokko barks and runs back and forth to the front door. If it is the back door, whether the tradesman's ring or a neighbor's knock, he indicates the presence of the caller. The dog also barks when the evening paper is thrown against the front steps and when the milkman leaves the milk.

Jokko does many other things that prove his worth, and on one occasion saved the lives of his mistresses.

The Misses Calkins live by themselves, except for Jokko, in an old-fashioned mansion. The ladies sleep upstairs. Jokko sleeps with one ear open on a rug in their room. The bedroom door is kept slightly ajar for Jokko to tour the house if he hears anything.

One night, after a slight earthquake had set the house a-quiver, Jokko went on a prowl about the house. He smelled a strange odor and must have sensed that it was dangerous. He ran to the bedroom and aroused the sleepers.

The sisters, who, in spite of their deafness, are able to hear the dog's loud barks, got up but could see nothing amiss. Not being able to smell the almost odorless gas of California, they returned to bed.

But Jokko wasn't satisfied and continued to bark. He stopped before the grill each time he ran across the room. The women decided something must be wrong in the basement. An investigation there revealed that a gaspipe leading to the bed of the furnace had broken at the joint, probably by the earthquake. Emergency repairmen said that enough gas might have collected in the bedroom to have asphyxiated the women.

Jokko trusts no one until he is well acquainted with him. He always keeps an eye on his mistresses' safety by standing beside them at the door until strange callers depart, or staying beside them when a stranger is in the house.

Collier trained Jokko to note all noises, strange or familiar, and taught him to lead one or the other of the sisters to where the noise came from. Thus Jokko, the hearing-ear dog, does for the deaf what the seeing-eye dog does for the blind.

—Our Dumb Animals.

No man can be provident of his time who is not prudent in the choice of his company.—Jeremy Taylor.

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THE JOURNEY OF THE FLOWER QUEEN

By Leila A. Pilcher

Do you like secrets? I do. Our Heavenly Father has many secrets and sometimes He shares them with us. The story I shall tell you is about one of these secrets.

For days and days Old Man Winter had sent his chilling messenger, North Wind, down the garden path, touching with icy fingers the last courageous blossoms, and chuckling with glee as their pale pink and white petals were driven before him. In a sheltered corner of the garden stood the queen of all the flowers. She had put on her dark brown winter coat, but when North Wind puffed out his cheeks and blew with his might, she held tight to her seed pod. She had been happy in the Garden of Today and was not anxious to make a change, although she knew the time was near when she, too, must make the journey into the Garden of Tomorrow.

Then one sunny morning South Wind stole softly into the Garden of Today, and whispered to the queen of the flowers, "Come with me, be not afraid, and I will take you into the beautiful Garden of Tomorrow." Holding tightly to South Wind's hand, the flower queen let go of her seed pod and started on a long journey. They traveled over fields and across a wide, dark river. The flower queen became tired, so South Wind laid her down gently in the warm, soft lap of Mother Earth, and pretty soon she was fast asleep.

She must have slept a long, long time: and then one day she heard a voice saying, "Little seed, it's time to wake up." The Flower Queen felt very queer inside; she rubbed her sleepy eyes and tried to stretch herself. To her surprise, she found the winter coat she had on when she went to sleep was too tight, she could scarcely breathe in it. "Dear me," she said, "this will never do; I must have grown while I was asleep." She stretched and stretched until her coat popped wide open. Then she stood up and her little head came right up out of the ground. She looked around and saw the trees and the grass and the birds, but best of all she saw the beautiful sun. "I shall grow and grow until I reach the sun," she said. As she was growing a yellow butterfly paused a moment to peep into her lovely heart, and exclaimed in wonder, "Who are you? You are the most wonderful flower I have ever seen." The flower queen replied, "Why, don't you know me? I used to live in the Garden of Today." "But," said the butterfly, "you are much more beautiful than you used to be." "Oh," said the Flower Queen, "That is because of the Gardener. He takes such good care of us. He has driven out all the canker worms that used to nibble at our hearts and no blight ever comes to us. We are never too hot, nor too cold, and no one is ever cross or tired, and the Gardener says that if we wish to we may all become perfect flowers."

Of all people Jesus knew more than anyone else of our Heavenly Father's secrets. After the wicked soldiers had killed Jesus and He had been buried, He came back, you remember, and told His friends that after awhile He would go away again and He would make a place for them. He has a special place for each of us, and He has all kinds of flowers in His garden. Some of them are grown-up flowers, and some are little boy and girl flowers, and some are baby flowers.

Some day South Wind, with her golden hair and soft white robe, will come and take us by the hand and lead us into the Garden of Tomorrow. And we shall be very happy there because no one is sick there, and no one is hungry or thirsty and no one cries, because there is nothing to cry about. This is one of the beautiful secrets that God sent His Son Jesus Christ into this world to tell us about.

—From Southern Christian Advocate.

DRUCILLA'S HUMBUG

The morning was bright with that beauty which is a West Indian monopoly. The green of the mountain-side seemed to preen itself, and the sea was laughing in the morning light. The minister's wife tried to absorb the sunshine's happiness, but she did not quite succeed. She was feeling the least bit lonely, for her husband was visiting a neighbouring island. It might be ten days or a fortnight before he returned.

"Good marning, Missus," bellowed a cheerful voice from the yard. "Where you be?"

Hurrying to the door, the minister's wife recognized her caller—a plump figure of a radiant blackness.

"Good morning, Drucilla. How are you?"

"I'se fine, praise God. But Missis"—a momentary cloud of irritation seemed to darken Drucilla's dark face—"I proper vex' dis marning!"

"Why, what's the matter?"

Well, Missis, las' night when I done said my prayers I say to myself: 'Drucilla! Tomarro' marning fus' t'ing yo' mus' go to de Mission House an' see how de Missis makin' out, ca's pa's'n no' dere to look after she now.' But Missis, dat boderation fowl, she humbug me too much!"

"How did she humbug you, Drucilla? Has the fowl run away?"

"No, Missis"—fumbling now in a capacious pocket of her voluminous skirt—"she kep' me waiting all dis lang time fo' she to lay dis egg"—producing same with a gesture worthy of the grandest opera—"which I bring fo' yo' breakfuss!" Yestiday marning she done it early. Bu just ca's I's in a hurry dis marning, she humbug me! As soon as she drap it I pick it up—it still warm!"

There was such joy in the presentation that the "Missis" could not forbear to smile. But, remembering Drucilla's hungry urchins and her slender resources, she was reluctant to take the produce of the "humbugging" bird. Drucilla seemed to read her thought, for she said, gentle now and very insistent—

"Yo' know, Missis, a' we got to look after yo' an' pa's'n, ca's yo' come all dis lang way 'crass de water to do a' we good."

—Methodist Recorder.

We read quite clearly the blueprint of our souls, and yet fail miserably to translate its perfect proportions into the reality of our lives. Spiritual complacency is the main sin of mankind. Have we ever been fervently and religiously grateful for every breath we draw? Have we ever tried seriously to dig up a piece of this old earth and to plant anew? Choose whatever language you want and whatever terms you like best; make your conclusions as broad and as unorthodox as you please; even in this streamlined, superbombed age; Godly men are needed!

—Gerald Friedrich.

"PREACH THE BIBLE"

By Ruth Franks Whitton

"Preach the Bible and leave other affairs alone," is a charge levelled against any minister who consistently calls unwanted attention to human derelictions. Unfortunately, those who make such statements not only show their lack of understanding of things scriptural and spiritual, but they also (either unwittingly or purposely) advocate two separate realms of thought and conduct while there can only be one in the body of Christ.

If the preacher were to comply with what is really meant by this strange request he would be an impracticable, polite idealist, expounding an impracticable philosophy which, however pleasing, would certainly not be Christianity. At the same time social and economic affairs would be left solely to men adhering to a strictly materialistic point of view, untempered by any hint of idealism.

Extremes are dangerous because they are entirely one-sided, and humanity suffers therefrom. The idealist never sees the unevenness of the path at his feet. He is sure to come crashing down on hard reality sooner or later, thereby injuring both himself and others. On the other hand, the cynical realist sees only the sordid and hopeless, and he, believing as he does, acts entirely in the interest of self without regard for others. For him there are no far-flung horizons to challenge mind and heart. He hears no song in the winds to whisper of new truths, new hopes, or new fields of service to conquer. His soul is dead, his mind is closed, and he has no understanding.

If God is to be served and humanity blessed there must be a balance somewhere between extreme reality and extreme idealism. Reality must be faced and dealt with while the pure flame of idealism must be kept burning if humanity is to ever know a better world. The spiritual cannot safely be separated from the material, although discrimination must be used in combining the two. If a minister is to really "preach the Bible," he will be forced to call attention to sin and imperfection while pointing the way to heaven. Anything less is empty babble, because Christianity is "practical idealism."

ORGANIZE PEACE SENTIMENT AT SOURCE

Methodists throughout the country will be called to take part in a "Crusade for a New World Order" next fall, in which an effort will be made to inspire the writing of millions of letters to congressmen, expressing individual opinions on world order and an enduring peace.

"The crusade is based on the proposition that the religious forces of the nation must exercise a decisive influence at the place decision is made, before it is made, so that their contributions may be regarded as creative and cooperative," states Bishop G. Bromley Oxnam, of Boston, in an article announcing the program which appears in the June 10 issue of **The Christian Advocate,** Chicago.

Two major features of the crusade will be nation-wide mass meetings in Methodist churches in the period between October 19 and November 7, and a Day of Consecration during next year's Lenten season. The bishops will present the plan to the constituency during the mass meetings, "stressing the action program in terms of letters to congressmen, and the continuing service of the Church in terms of missionary endeavor at home and abroad," Bishop Oxnam said.

The Day of Consecration will "call upon the whole Church for a new consecration to Christ, as personal Saviour and as world Saviour."

The crusade is based upon the assumption that the Methodist people want a just and enduring peace," Bishop Oxnam declares in the article, "that they are prepared to make the necessary sacrifices to establish world order, and call for our leaders to take the next step up in the evolution of government."

"The crusade seeks to make this opinion known at the place decision will be made—in the Congress of the United States, and in the executive branch of the Government."

House-to-house visitation by the ministers will seek to recruit members who do not attend church services to write letters expressing their own opinions on the subject of world order. Sunday school materials for next fall have been revised by the Methodist Board of Education to include materials on the subject of world order. All organizations of The Methodist Church will take an active part in the crusade.

"This is a crusade for citizens and churchmen," Bishop Oxnam stated. "United Methodism may prove a determining factor in the world-wide movement for a united world.

"In discovering the techniques whereby the ethical ideals of our faith may be translated into the realities of the common life, Jesus Christ will become the ruler of the earth."

THE NEED FOR PATIENCE

By Mrs. Irvin Rowland

"In your patience possess ye your souls."

How many great lives have existed that lacked the virtue of patience? Patience is one of the most important factors of a growing person—he must constantly wait for developments. This is true in both the physical and spiritual realms—trying to rush things unduly only results in wasted effort. Growth is maintained by definite and orderly rules; therefore, it is imperative that we comply with them in order to gain results.

As we grow older physically, we realize how our understanding and knowledge broaden—they do so from experience and observation. We see things in a different light than when we were growing up—associations play a great part in this. Our judgment becomes more mature and we no longer have the ways and thinking of a child.

Likewise, we spiritually develop. The Christian who has been a follower of Christ for many years must certainly have patience with the new convert. The younger one starts out only as a babe in Christ. There are many things to be learned, to be understood, to experience in the Christian way. He cannot possibly have the same insight into problems that the older one has. He must patiently follow the lighted pathway and grow and learn on the journey. The older must keep an understanding attitude and always be ready to lend a helping hand. Have you ever noticed how much more patience you display toward those you love than towards others? When we learn to love our neighbors as ourselves will we not have more patience with them?

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Miss Margaret O'Cain; Forest Hill, Mrs. W. E. Gore; Harperville, Mrs. G. N. Johnson; High Hill, Mrs. W. C. Gatewood; Lake, Mrs. Lee Bush; Lena, Mrs. C. C. Windham; Madison, Mrs. Ella B. Mann; Mendenhall, Mrs. R. E. Bell; Raymond, Miss Gertrude Davis; Raleigh, Mrs. Frank Myers; Richland, Mrs. S. T. Williams; Ridgeland x, Miss Louise Tucker; Spring Ridge, Mrs. V. C. Nicholson; Terry, Mrs. E. H. Birdsong; Ulmer's Chapel, Mrs. R. C. McNeese; Vaughan, Mrs. V. R. Deason; Walnut Grove, Mrs. Elma McDonald; Brandon x, Mrs. J. W. Ratliff; Florence x, Mrs. E. E. Lawther.

Meridian District.—Clark's Chapel x, Mrs. J. C. Land; Decatur, Mrs. W. W. Newsome; Meridian, Fifth Street, Miss Ora O'Neil x; Meridian, Central x, Mrs. L. L. MsAllister; Meridian, East End, Mrs. Ide Walker; Meridian, Poplar Springs , Mrs. E. B. Key; Newton, Mrs. Victor Murphy; Philadelphia, Mrs. J. L. Posey; Suqualena, Miss Virgie Warren; Union, Mrs. James Luke, Jr.; DeKalb, Mrs. Andrew Gallman x; Meridian, Hawkins Memorial x, Mrs. A. S. Oliver.

Seashore District.—Bay St. Louis, Mrs. E. E. Samples; Columbia x, Miss Lula Carbrey; Escatawpa, Mrs. A. W. Thomson; Gulfport, First Church, Miss Laura B. Rankin; Handsboro, Mrs. B. E. Verlander; Kreole, Mrs. Walter Jones; Moss Point x, Mrs. Lynn Hooper; Picayune x, Mrs. Jack Catha; Pascagoula x, Mrs. F. A. Bishop; Poplarville, Mrs. C. P. Rawls.

Vicksburg District.—Blanton x, Mrs. S. M. Montgomery; Centerville, Mrs. N. Nickles; Crosby, Mrs. Arthur Walsh; Edwards x, Mrs. E. F. Rogan; Fayette x, Mrs. H. B. Porter; Germania, Mrs. S. C. Newman; Gloster x, Mrs. L. J. Simmons; Holly Bluff, Mrs. W. T. Hegman; Louise x, Mrs. J. N. Mecklin; Natchez, Jefferson Street x, Mrs. Hall W. Wilson; Oak Ridge x, Mrs. T. B. Harris; Rolling Fork x, Mrs. G. I. Alexander; Satartia, Mrs. M. H. Brooks; Silver City x, Mrs. S. W. Gardner; Vicksburg, Crawford Street, Mrs. J. T. Birdsong; Vicksburg, Gibson Memorial, Mrs. Otho Monroe; Yazoo City, Mrs. W. A. Barnwell.

"Did you do much fighting during the last war, pa?"

"I did my share of it, sonny."

"Did you make the enemy run?"

"Yes, my boy, I certainly did."

"And did they catch you, pa?"

—Pathfinder.

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(Continued from page 9)

Brandon—G. L. Oliver	25
Canton—J. L. Carter	10
Carthage—J. S. Noblin	16
Carthage Circuit—J. C. Jackson	1
Clinton-Ridgeland—M. E. Burnett	1
Fannin—Norman Purvis	4
Flora-Bentonia—J. T. Weems	3
Forest—C. A. Schultz	1
Harperville—W. J. Walters	1
Homewood—R. E. Case	4
Jackson, Capitol St.—R. H. Kleiser	9
Galloway Memorial—C. G. Chappell	16
Jackson, Glendale—J .A. Wells	1
Grace, Jackson—W. B. Alsworth	20
Jackson, Millsaps Mem.—H. A. Gatlin	2
Lake—Miller Schultz	1
Lena—J. H. Dillard	4
Madison—L. T. Nelson	6
Mendenhall—L. M. Sharp	1
Pelahatchie—R. I. Moore	10
Raleigh—Murray Cox	4
Vaughan—J. H. Grice	5
Walnut Grove—J. W. Loudenslager	5
District Conference	27

Meridian District—J. L. Neill, D. S.

Chunky—J. H. Cameron	8
Cleveland—J. W. Courtney	2
Decatur—D. R. O'Connor	12
DeKalb—A. F. Gallman	6
DeSoto—Roger Cameron	1
Enterprise—G. L. Sigrest	3
Hope—Y. A. Smith	2
Lauderdale—Hugh McRaney	2
Matherville—Floyd O. Lewis	1
Meridian, Central—T. M. Brownlee	1
Meridian, East End—Mrs. C. M. Martin	16
Meridian—T. J. O'Neil	5
Meridian, Hawkins Mem.—A. S. Oliver	2
Meridian, Poplar Springs—G. E. Allan	5
Meridian, 34th Ave—J. F. McClelland	1
Newton—Geo. H. Jones	17
Pachuta—G. Eliot Jones	20
Philadelphia—H. C. Castle	13
Philadelphia—G. A. Broadus	5
Porterville—E. M. Lane	2
Quitman—V. G. Clifford	11
Scooba—J. R. Grisham	1
Shubuta—C. H. Strait	13
Vimville—W. L. Hamrick	1

Seashore District—J. F. Campbell, D. S.

Americus—V. S. Coleman	1
Biloxi, Main St.—C. H. Gunn	1
Epworth, Biloxi—(Dist. Conference)	25½
Brooklyn—E. E. Samples	4
Coalville—J. H. Moore	2
Columbia—J. B. Cain	1
Escatawpa—W. R. Murray	2
Gulfport—C. C. Clark	124
Handsboro—D. W. Ulmer	4
Long Beach—Jas. L. Sells	5
Lucedale—Wm. Fulgham	14
Lumberton—F. L. Applewhite	2
Moss Point—A. J. Boyles	7
Ocean Springs—W. C. M. Baggett	1
Pascagoula—E. W. Ulmer	52
Poplarville—S. F. Harkey	1
Saucier—E. W. Scott	1
Vancleave—G. H. McBride	5
Wiggins—P. O. Nix	3

Vicksburg District—O. S. Lewis, D. S.

Anguilla—E. A. King	5
Centreville—D. M. Ulmer	22
Eden—C. Y. Higginbotham	1
Edwards—L. L. Matheny	10
Fayette—M. H. Wells	9
Gloster—R. A. Allums	5
Lorman—D. E. Vickers	9
Louise—H. A. Wood	6
Mayersville—E. C. Presley	1
Natchez—H. M. Bullock	10
Port Gibson—J. B. Holyfield	3
Rolling Fork—J. O. Ware	1
Gibson Memorial, Vicksburg	20
Vicksburg, Crawford St.—T. O. Prewitt	1
Roxie—R. E. Alsworth	14
Satartia—F. J. Jones	15
Silver City—B. M. Lawrance	15
Washington—A. W. Wilson	9
Woodville—L. P. Anders	1
Yazoo City—R. H. Clegg	35
District Conference	17

North Mississippi Conference

Aberdeen District—N. J. Golding, D. S.

Algoma—Bob P. Buskirk	2
Amory—R. G. Moore	17
Becker—W. D. Waugh	6
Calhoun City—H. S. Spragins	1
Derma—J. D. Simpson	5
Houlka—W. V. Stokes	1
Houston—G. R. Williams	2
Mooreville—E. C. Abernathy	1
Nettleton—W. C. McCay	17
Okolona—Marlin McCormack	10
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Smithville—J. F. Elliott	1
Tremont—H. G. Wallace	2
Tupelo—W. A. Tyson	9
Verona—W. C. Mattox	4
Water Valley—E. H. Cunningham	15
Water Valley, Main St.—A. S. Brisco	12
Woodland—R. C. Mayo	2
District Conference	24

Columbus District—V. C. Curtis, D. S.

Ackerman—W. L. Storment	1
Bellefontaine—C. M. Ray	4
Brooksville—W. M. Wright	8
Caledonia—J. L. Nabors, Sr.	1
Chester—J. E. Roberts	1
Columbus, First—J. D. Wroten	2
Columbus, Central—T. E. Gregory	28
Ethel—E. G. Potts	10
Eupora—M. E. Scott	2
Kilmichael—S. B. Potts	9
Kosciusko—T. B. Thrower	15
Kosciusko—J. L. McElroy	5
Longview—W. H. Heath	2
Louisville—J. J. Baird	18
Louisville Circuit—J. W. Holliday	2
Mathiston—H. D. Suydam	4
Macon Circuit—T. A. Filgo	2
Noxapater—E. B. Sharp	5
Sallis—E. M. Allen	9
Shuqualak—R. A. Thornton	23
Starkville—J. R. Countiss	1
Sturgis—G. G. Curtis	3
Weir—J. N. Humphrey	11
District Conference	14

Corinth District—J. E. Stephens, D. S.

Ashland—J. B. Burns	1
Baldwyn—A. C. Bishop	7
Belmont—N. M. Hamill	4
Blue Mountain—H. L. Beasley	2
Booneville—Thad H. Ferrell	13
Burnsville—W. L. Whitener	3
Chalybeate—N. L. Threet	2
Corinth—W. C. Newman	59
Corinth—W. R. Goudelock	9
Corinth Circuit—W. R. Hammontree	2
Hopewell-Rocky Springs—H. M. Bennett	1
Dumas—R. B. Burks	1
Fulton—E. L. Jernigan	21
Guntown—H. L. Smith	1
Holly Springs—Seamon Rhea	14
Iuka Circuit—Joe Carothers	6
Mantachie—W. T. Bazzell	1
Marietta—C. L. Ivy	3
Myrtle—W. M. Hester	17
Oxford-University—W. J. Cunningham	1
New Albany—C. T. Floyd	34
New Albany—K. E. Clark	11
Potts Camp—Z. A. Jumper	12
Rienzi—B. F. Bullard	13
Ripley—E. R. Smoot	15
Sherman—Guy Ray	1
Tishomingo—J. L. Nabors, Jr.	8
District Conference	15

Greenville District—J. W. Ward, D. S.

Arcola—E. S. Lewis	8
Clarksdale—J. H. Johnson	10
Cleveland—	1
Coahoma—M. E. Armstrong	[illegible]
Dublin—W. R. Crouch	[illegible]
Duncan-Alligator—W. W. Jones	1
Glen Allen—W. D. Bennett	1
Greenville—L. P. Wasson	1
Gunnison-Hillhouse—A. M. West	1
Indianola—S. E. Ashmore	38
Leland—W. B. Baker	5
Lula—J. C. Wasson	3
Merigold—J. M. Guinn	4
Shaw-Litton—C. W. Avery	1
Shelby—A. R. Beasley	2
Tunica—W. L. Pearson	2
District Conference	20

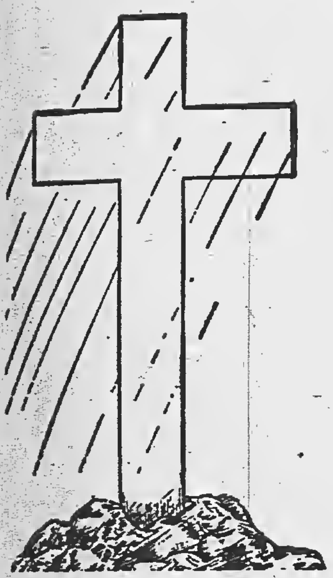
Greenwood District—R. G. Lord, D. S.

Acona—W. M. Langley	5
Carrollton—C. L. Oaks	1
Drew—H. H. Wallace	13
Blackhawk—R. E. Wasson	9
Durant—H. P. Lewis	11
Ebenezer—E. M. Shaw	11
Greenwood—W. R. Lott	29
Itta Bena—R. T. Hollingsworth	22
Inverness—T. M. Bradley	10
Lexington—A. Y. Brown	31
Minter City—W. P. Bailey	15
Moorhead—S. A. Brown	5
Pickens—E. C. Driskell	8
Rock Hill—G. T. Sledge	5
Ruleville—W. C. Beasley	13
Schlater—J. W. York	1
Sunflower—J. W. Gibson	22
Swiftown—W. W. Brunner	6
Sidon-Cruger—W. S. McAlilly	6
Tchula—W. T. Phillips	15
Tutwiler—J. V. Stewart	20
Vaiden—A. L. Davenport	26
Webb-Sumner—A. W. Bailey	18
Winona—J. H. Holder	3
Winona—J. T. McCafferty	6
District Conference	15

Sardis-Grenada Dist.—C. A. Parks, D. S.

Arkabutla—H. E. Carter	3
Batesville—W. M. Jones	1
Byhalia—W. W. Milligan	36
Charleston—A. C. McCorkle	1
Courtland—R. C. Nanney	2
Crenshaw-Sledge—W. C. Galceran, Jr.	1
Duck Hill—H. N. McKibben	1
Grenada—W. L. Robinson	2
Hernando—W. O. Hunt	1
Holcomb—L. P. Jumper	2
Horn Lake—L. A. Bennett	1
Lake Cormorant—W. M. Campbell	1
Coldwater—H. E. Finger, Jr.	3
Cockrum	1
Como—W. H. Mounger	8
Longtown—G. L. Nicholas	4
Lambert—L. C. Lawhon	2
Marks-Belen—J. S. Maxey	1
Oakland—W. S. Selman	3
Olive Branch—N. N. Maxey	18½
Pleasant Hill—John M. McCay	5
Red Banks—B. D. Benson	3
Sardis—J. O. Dowdle	3
Sardis Circuit—Jas. Heflin	1
Senatobia—C. L. Rogers	9
Shuford—J. A. Biffle	1
Tyro—L. H. Floyd	2
District Conference	10

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

But this, that I may see Thy face
Transforming all the commonplace,
May work with Thee, and watch Thee bless
My little loaves in tenderness;
This sends me singing on my way,
O Comrade of the Everyday.
—Molly Anderson Haley.

THE PRAYER-ROOM TODAY

Saviour Christ, I thank Thee for moments when the glow of Thy great love has been felt within this heart of mine. Forgive me that so soon I grow cold again and the things that once were real become once more but words and shadows. Thou didst say, "He that is near me is near the fire;" keep me close to Thy heart, Thy burning heart of love. Let sin perish in the heat of that holy fire, and self be purged from every stain. And may my heart, inflamed by love divine, impart to others the warmth it draws from Thee. Amen.

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NEW ORLEANS, LA.,
THURSDAY, JUNE 24, 1943.

The Path of Faith

By Clyde Edwin Tuck

As down life's somber ways I wend
My soul would be engulfed in night
If Christ, our never-failing friend,
Did not illume my path with light,
The light that comes through faith alone—
The daybreak star that courage brings,
And love that will for sin atone,
His love from which our solace springs.

I walk in faith, though tempests form
And waves of tumult shake the land;
To bear the strain when breaks the storm
I seek the Saviour's friendly hand,
And stand undaunted, strong in Him
Against the trying days ahead:
Light from His star that naught can dim
Upon the darkened world is shed.

The vast tides of His love and truth
Have stronger grown and cannot fail;
They come renewing hope and youth
To strife-filled earth, and will prevail;
They come to troubled hearts with peace,
And brotherhood to bring more near,
To cause time's hurts and hates to cease,
And free the burdened slaves of fear.

WALLET OF THE WEEK

THE STRONGEST BEER REGULATORY ACT of the last ten years is said to have been passed by the Oklahoma legislature recently. The bill which was placed on the Governor's desk for his signature, passed with only twelve adverse votes in the house and without a single dissenting vote in the senate. It prohibits the sale of beer at private and public dances, except in private homes and non-profit balls held by clubs and lodges. It also prohibits the sale of beer in the state between 2 a. m. and noon on Sundays.

* * *

SENATUS POPULUSQUE ROMANUS, abbreviated by the letters "S.P.Q.R.," has been called the swastika of the regime into which Christ was born. Those four letters were flown at the head of Caesar's marching columns and they marked the farthest outposts of Rome's conquered Empire. The symbol which proclaimed the authority of that ancient aggressor has faded out, but the cross which Imperial Rome despised has become more and more a symbol of universal allegiance and accord among the peoples of the earth.

* * *

AMERICAN BAPTISTS, according to **Biblical Recorder**, now number 11,593,376. Of this number 4,122,332 are Negro Baptists, and 560,000 belong to fifteen smaller groups of Baptists. As we understand the figures, this leaves 6,911,044 total for the Northern and Southern Baptist groups. Church properties of the Southern Baptists are now valued at $240,131,184, and that represents a gain for the year of $7,186,869 in property values. The statistical report containing these figures was released from Nashville, Tenn., recently.

* * *

DENATURED IDEAS OF IMMORTALITY find their opportunity in the theological softening which the perils of war create. Some years ago a prominent Episcopal minister in our section said: "I will not assert it to be a fact, neither will I deny it to be a fact that somehow in the great unknown God will touch and uplift every human heart." Now comes Canon Prichard, of the Anglican Church, with a book the subject of which is, "If They Don't Come Back," and its trend appears to be toward softening the personal exactions for salvation and immortality. It encourages wishful thinking by its revival of the idea of a continuing probation after death.

* * *

BRITISH METHODISM chalks up another loss, according to reports presented to the May Synods. This time the loss in "full memberships" is six thousand six hundred and forty-three. It is fair to say that the total figure does not present the true picture, for it is less than one per cent of the membership. The ominous facts are that such losses have been reported for more than a decade, the number of members "received on trial" is just a little more than eighty-three per cent of the number for the previous year, and the number of "junior members" has dropped eighteen and one-half per cent. Of the forty-seven districts, six showed a gain totaling three hundred and thirty-seven members.

CHINA'S FLAG DAY in Britain resulted in the collection of more than four hundred thousand dollars, which brings the total raised for the United Aid China Fund to more than two million one hundred thousand dollars. It has been decided that four hundred thousand dollars will be sent to the British Ambassador at Chungking for allocation to Madame Chiang Kai-Shek. When the war demands of Britain are taken into account, this sum represents a noble generosity and Christian spirit on the part of the British people.

* * *

THE JEWISH MIDRASH is an allegorical interpretation of the Scriptures. It seems to be what we might call Bible stories which embody the moral values, but do not conform to the exact text of the Jewish sacred writings. They are simply tales and legends which are accorded a high place in the literature of biblical interpretation. The stories deal with motives which underlie conduct, that which gives value and permanence to one's possessions, indicate the progress of evil habits which end in human undoing, and others similar in style and purpose.

* * *

THE LOWLY GOLDENROD, whose flame of yellow has so long waved from hedgerows, ditch banks and fence corners, seems about to be assigned a more honorable place on the agricultural stage. The discovery of rubber in its juices has suddenly given it an importance far beyond that of mere decoration. The rubber extracted by chemical solvents does not seem to promise a first-class rubber product, but rather that its flexible properties and high tensile quality may prove satisfactory for many manufactures and in that way may ease the demand for better rubber.

* * *

THE RECTOR OF EDINBURGH UNIVERSITY in Scotland, Sir Donald Pollock, has established the Pollock Memorial Missionary Trust in memory of his parents. The Fund consists in part of three houses near Edinburgh which are to be used for missionaries of the Free Churches on furlough, for retired missionaries, and as a center of cultural life for the missionary community. A substantial endowment insures the proper maintenance of the properties and the residue of income will be used for missionary purposes. The trustees will be appointed by the larger Free Church missionary societies and by the Free Church Federal Council.

* * *

THE NORTH AFRICAN COAST, which the Allies have wrested from the grip of our enemies, is rich in historic and Christian traditions. Cyrene of Libya had a colony of Jews in Palestine and Simon of Cyrene was forced to bear the Cross of Christ. From Tunis we have the tales of Queen Dido and Anneas, the ancestor of all the Romans. Near Tunis is the site of the ancient city of Carthage where Tertullian, the great Christian apologist, wrote in the second century. Close to Bona are the remains of the famous city of Hippo of which Augustine was Bishop and where he wrote his immortal **"De Civitas Dei."**

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EDITORIAL

PERSONAL POISE OR POLITICAL PRIORITY

Some years ago we read a little brochure on Edgar Allen Poe in which effort was made to account for his weaknesses and eccentricities by the measurements of his misshapen face. We no longer seek such physical explanations of eccentricity, but we study the emotional life for the same purpose. Half of us think that the other half is crazy and that half is sure that the same is true of us. Whatever else may be involved in such an estimate, it indicates that all of us live in a whirlpool of warring ideas and ideologies.

This was strikingly suggested in a chapter which a Lutheran professor of theology contributed to the book, "Mirror of the Times," recently published in Sweden. It seems to be the thesis of the writer that the present war is only an aggravated phase of the unceasing war of ideas. Perhaps St. Paul had something of the kind in mind when he wrote to the Corinthians: "The light of the knowledge of the glory of God in the face of Jesus Christ" is a treasure which we have in "earthen vessels." The approaches to this conflict are as numerous and as varied as are the personalities and the eccentricities of the human race. Our individual contribution to the struggle may be that of a degenerate conscience, or an energy deficiency; a pronounced self-interest, or an utter indifference to the whole Gospel ethic. The worst aspect of our struggle now is that many of us have become so divorced from the spirit of Christ, that we have turned to chasing every social, economic, and political will-o-the-wisp which appears upon the horizon. We are exhausting our energies without having even the semblance of a constructive purpose or technique for building the Kingdom of God.

It is not that the struggle of ideas is bad in itself, but that it is directed to ends which are subversive of the larger good. We lose from our thinking the unifying and solidifying idea of Christ as expressed in His earthly ministry. Anarchy and despotism are in actuality the same disposition traveling in opposite directions. The one breaks the mass into useless and powerless fragments; the other concentrates all in a despotic political unit. The real difference in achievement results from the predominance of the human being, or the predominance of Christ. "Some Christians," says the Lutheran professor, "are so poor-spirited that they lean to a purely spiritual ideal, finding some place for themselves in the other world and turning their backs on this world, on its culture, on the state, and on society." Along with that pattern of ideas and ideals, modern Caesars seize political power and quite unintentionally discover and commission the martyr spirit of those who, retaining the universal ideal of their Lord, rise up to defend the great ideals of His ministry and to re-establish faith in His leadership. If we would create and maintain an atmosphere of justice and humanity, we must depend upon spiritual poise rather than arbitrary political priority. Without such poise our ideas become obsessions which blot out the whole Christian horizon.

SHOULD THE CHURCH BECOME AN ALLY OF CAESAR?

The agitations in church circles and the growing insistence that the Church should be represented on the after-war Peace Commission does not appeal to us very strongly. We would not be willing to say that we oppose it, but we do seriously suspect the wisdom of such a thing.

First of all, it would directly commit the Church to the terms and implications of the peace that might be made and by what would be a mere "token" representation on the Commission. The reaction might be favorable in victorious countries, and we are not sure of that, but it would certainly embarrass activities of the Church in countries which would naturally feel that it had been a party to terms that might be galling to them in their defeat.

A second reflection comes from the tacit assumption that the representative of the Church would be a representative of the Protestant Church. The concession would certainly mean that the Catholic Church would insist upon the same recognition. Everyone knows that a Catholic representative would not satisfy Protestant America. Even a "personal representative" at the Vatican is not pleasing to those who frown upon any joining of Church and State.

Further, such demands would certainly lead to an insistence that labor and industry should have like representation. The involvements of group representation would almost certainly embarrass peace negotiations.

These and other like considerations seem to us to indicate the unwisdom of trying to form an interest coalition for the arrangement of the peace terms following the war. We prefer to choose outstanding men for what they are and not as representatives of any group or interest whatever. We believe that a more satisfactory peace can be made by Americans as Americans than as interested crusaders for any cause, religious or secular. By a procedure based upon personal fitness it will be much easier to escape radical and irreconcilable views than it would be to resist them at the Council table.

BICKERING, BUREAUCRACY AND BUNK

No good citizen likes to offer criticism of anything which even seems to have bearing upon the prosecution of the war. Unfortunately we think he knows too little in many cases about what is necessary for its prosecution and about what is really being accomplished. It seems clear, however, that the ordinary folk whom we know sympathize with opposition to subsidies and with moves to make a drastic reduction in bureau personnel. This seems to us to arise from the fact that political Washington is running around in circles to the utter confusion of the public, accomplishing little, berating everybody, and at enormous expense to the American taxpayer. It is a time when we should conserve the resources of the nation for the prosecution of the war. We believe that the people are willing to pay whatever taxes may be necessary for pressing the war to an early and victorious conclusion, but we feel that bureaucracy, spending excesses, and bickering are causing hurtful reactions among the people who must be depended upon to support the war effort.

THE FOUR FREEDOMS

Dr. A. P. Hamilton

There has been a great waving of banners and fanfare of trumpets about the four freedoms for the past two years. In the first place, the concept of freedom is singular, not multiple; it is an abstract noun and as such is both indivisible and by the same token cannot be multiplied. It can be increased to include an ever enlarging connotation, but it simply cannot be broken up into little pieces.

Take a look at the four freedoms so-called; what do they sum up to when looked at closely and intelligently? There is just one fundamental freedom in the whole four, and that is "Freedom of Worship." Stripped of excess verbiage and rhetoric they all come down to that one. The other three are all implicit in that one. It was that freedom that our fathers were looking for in 1607 in their first permanent settlement at Jamestown, also at Plymouth Rock.

We have boasted through the years since those first early settlements, that this was the "land of the open Bible." What does that mean? Why are the Jews in Europe today haunted by fear every moment of the day? They have no freedom from fear because, basically, they have no freedom of worship. The one includes the other. Naturally, Hitler burnt the Bible as a prelude to his orgies of hate and plunder.

There is no freedom of speech where there is no freedom of worship, by the same token. In writing a charter, then, it is always best to stick to principles, not to list unimportant items which take their places naturally under the broad principles named.

All the talk we have heard in political circles about the "Abundant life" in recent years is nothing else than our old friend, "Freedom from Want," dressed up in spiritual terminology. It is the form of Godliness without the power of it; nothing but a shibboleth.

Jesus' way of dealing with the economic question is summed up well in the statement: "Seek ye first the Kingdom of God, and all these things shall be added."

In the post-war world, then, of which we hear so much these days, it would be well for us to stick to great spiritual principles in charting a future peace.

We fought the Revolution under the ringing challenge of "life, liberty, and the pursuit of happiness," but something very concrete has come out of it. The spiritual ideal simply must precede any material realization, no matter whether we are planning our lives as individuals or as nations; and the spiritual must be the basic and fundamental part of the plan, giving color and atmosphere to the whole. A. P. H.

Others Say. . .

LET RELIGION HAVE PRIORITY

Priority is a big word in this war. All wars give priorities to certain verbal expressions. Aside from the priorities in economics, the big priority in this war—as in all others—apparently is patriotism. Certainly patriotism is a good thing, provided it is genuine and not a mere makeshift or a screen behind which to hide some selfish purpose or scheme. We have heard from someone who belonged to a past generation that patriotism is "the first refuge of scoundrels"—and it is likely to be the last also. That is not the fault of patriotism, but rather of the scoundrels who would make such ignoble use of it. Genuine patriotism is one of the highest emotions of mind or heart. It is a pity that it requires a war to get some people to see its value. It never was intended to be a child of emergency, and we still have little regard for the man "who never to himself hath said, This is my own, my native land." But even in time of emergency we see no reason for giving patriotism priority over religion. When religious sanctions are ignored, and the church is neglected, and the Sabbath is trampled under foot in the name of patriotism we are running a fool's course. Only when religion is given priority will other loyalties find their proper place in the scheme of things and perform their functions in a proper manner. Patriotism is made perfect in religion and apart from religion will prove superficial and undependable. A nation never is so unpatriotic as when it gives religion a secondary place. One loves his country best when he loves God first. He is the best patriot who is the best Christian.

—Religious Telescope.

THE AMBASSADOR WHO GAINS AUDIENCE

Ideas and salesmanship are business getters. The only business holder and business builder is Quality. Its speech is of golden tongue "tipped with persuasion." It does not argue or plead. It commands.

The busy man, listening distractedly or with reluctance to verbal solicitation, is unfailingly aroused to alert and hospitable attention by a silently offered example of Quality. It speaks a universal language which is understood alike by the expert and untrained.

A piece of good work serves as eloquent agent for the man who produced it. It is a rising asset.—Linotype.

BOOKS

"The Long Road to Methodist Union," by John M. Moore. Abingdon-Cokesbury Press, New York, Nashville, pp. 238 and Index. Price $2.

On the pages of this book the reader will find the story of all the negotiations, the setbacks, and the final achievement of Methodist Union. It is the story as told by a man who walked sympathetically with the movement from its beginning and who was one of the principal negotiators in its final achievement. Bishop Moore gives frankly and impartially the details as he knew them to be, and he interprets the meaning of various aspects of the agreement without apology or gloss. In the years to come, the historian of the Church will turn to these pages for light and for the facts which he will need for an interpretation of one of the greatest events in Methodist history. It will be in a sense which can be claimed for no other book, source material for the interpretation of the United Church which now emerges from a century-old conflict.

No Methodist minister, or layman, can afford to be without this volume. Its value will increase with the years, for it discloses in proper relation and perspective the unification movement from its inception to the completion of the task which includes the outline of the new Church setup and some observations which are as a personal prognosis of the course of events in the days ahead. We doubt very seriously that there is another man in Methodism who is so well fitted for the task here undertaken as is Bishop John M. Moore.

"I Was Made a Minister, An Autobiography," by Bishop Edwin Holt Hughes. Abingdon-Cokesbury Press, New York, Nashville, pp. 318 and Index. Price $2.50.

These pages record the personal story of one of the best known and most universally beloved leaders of Methodism. Bishop Hughes tells with proper reserve and scintillating humor the story of his life, from the parsonage home in which he was born and where he became "allied to eternal causes" down to the present hour of retirement, made beautiful by his great spirit and his lovable character. From the title page, the book throughout echoes the conviction that every important step in his career was a response to the divine call. Along with the record of his own life, the Bishop passes in affectionate review the throng of friends and co-laborers who shared as well as contributed to the experiences of his career. There is not a dull page in the book, nor one which does not radiate the realities of redemption and immortal expectation.

In chapters twenty-three and twenty-four, Bishop Hughes veers somewhat from the strictly autobiographical nature of his book to discuss Methodist Unification. He gives in forty pages a brief resume of the facts having to do with alienation, disunion, and reunion. Here will be found the view which he had and his intimate association with the setups up to the hour of the final achievement of Methodist Union. Here, too, will be found some interesting side lights on the movement, especially the appraisal of various fraternal deliverances, and the splendid contribution of that "good minister of Jesus Christ," Bishop William Fraser McDowell. The concluding pages deal with life as fellowship and in that brief but glorious chapter he brings to conclusion a most readable and inspiring autobiography.

"A Preacher Looks at War," by Daniel A. Poling. The Macmillan Company, New York, pp. 101. Price $1.25.

Dr. Poling, minister, editor, lecturer, and outstanding youth leader of this generation, discusses with courageous and Christian frankness the controverted issues of Christianity and war, and a constructive postwar planning. It is altogether probable that he is one of the best qualified men of his day for addressing a Christian fellowship on this subject. He has felt the heart-throb of the youth of the world; he has seen youth on the march in all lands; in church assemblies he has been outspoken and frank in his plea for Christian realism facing the gathering storm; and his chaplain son is part of the sacrifice which he has made for his country and his Christ. Dr. Poling bases his own creed touching war upon the social responsibility for protecting family and property by police force—a Christian safeguard rather than a vengeful and cruel suppression of an aggressor.

Every page of this little volume bristles with its courageous defense of Christian realism. It is neither sentimental nor Utopian in its attitudes, but is heroically Christian and sane in position and spirit. We could wish that the book might find a place on the library table of every home in the land, that it might share with the literature of idealistic dreaming in shaping the thought of our confused age, and lastly that it might be read and its message pondered by every pacivist minister in America. This is an inexpensive book, but we believe that its message and its passion are priceless.

"St. Luke's Story of Jesus," by Hope Costley White. The Macmillan Company, pp. 119. Price $1.40.

On the left-hand pages of this little volume are the most beautiful and important bits of Luke's Gospel in the English Revised Version, and on the opposite hand pages will be found story expositions of the Scripture text in simple and understandable language. The last two pages are devoted to a description of Palestine and what it means in the story of Jesus. Interest in this book will center in the interpretations, but in that way they may deepen the interest in the Gospel as recorded by Luke. The study procedure recommended is to read the left-hand page, then the story retold on the opposite page, and then to reread the scripture text.

"A Generation Risen," by John Masefield and Edward Seago. The Macmillan Company, New York, pp. 72. Price $3.

This volume consists of twenty-four poems and forty-five pictures which are designed to pay tribute to some of the young people who have come forward to save the nation in her danger. John Masefield is the Poet Laureate of England who, in collaboration with Edward Seago, pays tribute to the strength and courage of the "Generation Risen"—the youthful heroes who have not failed England in the desperate ordeal of the war which has come upon her. The pictures are mostly English, as are the greater number of the poems, but the spirit is universal. It is beautifully done throughout, it is a great contribution to the war spirit of the English, and it will be prized for its

(Continued on page 9)

WITH THE PASTORS

PATRIOTISM

By Charles O. Ransford

The world needs a new birth of freedom and a new sense of patriotism. Patriotism is not necessarily nationalism. If it were, then we should say, Away with patriotism.

Love of country, of home, and native land are enshrined in all hearts. In the making of a new country, perhaps, one's feelings and devotions are stronger than when a nation has been long developed and supported by a loyal people.

Nationalism was intense in the Revolutionary days. The Declaration of Independence is a strong statement of a nation's ideals and devotions. Washington and Jefferson both warned against entangling alliances with other nations.

In those days a spirit of individualism was essential to the cultivation of patriotism and the building of a united nation. We have become a great and mighty people by our devotions and loyalties. Subsequent generations have been no less devoted than the founding fathers.

These United States present a great contrast today from the infant, struggling nation. In the establishing of the American Republic all the people were of one stock and of English parentage. The United States today are composed of people of every nation, and kindred, and tongue on the earth. No less patriotic are our polyglot people than the revolutionary fathers.

Modern patriotism must assume certain religious aspects. In times past wars were waged against every alien person and nation. Among the ancient Hebrews all other people were heathen. Among the Greeks every man not a Greek was a barbarian. Among English-speaking people in both England and the United States every man not of English ancestry and speech was a pagan.

When the gospel was full born, Peter said in the presence of a company of Gentiles, "God hath showed me that I should not call any man common or unclean." That is the revelation of the new order and the divine way. That lesson has not yet been learned by all men and nations.

This present war is much more a war of races than we are willing to admit. Aryan, Nordic, Teuton, Slav, English, and Japanese, have become self-assertive. Each makes his boast for his blood, his color, and his race. His own type of patriotism governs him.

In these United States some men proclaim themselves isolationists. They would have no dealings with other nations. We are beginning to discover that no longer can man live to himself.

We must recast our thinking. The preacher who feared to speak from his pulpit about patriotism, lest he be accused of preaching politics or a political sermon, must find a new approach to a study of national life and world relations. He must now study what he thinks is a Christian patriotism and the kind of patriotism his nation must learn to become strong and effective, not alone, but with all other nations.

The peace of this world will be determined not on old lines of nationalism or patriotism, but on the basis of larger world relations and brotherhood.

Brevity is the best recommendation of speech, whether it be in a senator or an orator.—Cicero.

CONFERENCE NEWS AND PERSONALS

Rev. A. W. Coody, of Fisher, La., will be assisted by Rev. C. J. T. Cotten in a meeting at Mt. Herman, beginning June 28, the meeting to run through July 4.

Rev. C. J. T. Cotten had the assistance of Rev. Mrs. Lula Wardlow, of Montgomery, La., in revival services at Varnado, La., which began June 13 and ended June 20.

Rev. J. B. Grambling, of Crowley, La., writes that he closed a very successful meeting at Ebenezer church recently. There were 72 rededications on the last night of the meeting.

Rev. J. H. Felts reports that his health is completely restored. We relay the information rather gingerly, that he reports a great garden and that he never felt better nor lived better.

Mrs. Virgie M. Malone, of Cedar Bluff, Miss., places us in her debt by her good word concerning the Advocate. She says: "We just can't get along without it in our W. S. C. S."

Miss Elizabeth Cavin, of Wilkinson, Miss., requests the change of her Advocate to Scarritt College, Nashville, 4, Tenn. We have had no statement to that effect, but we presume that she is doing work there.

Rev. J. C. Price, retired member of the Louisiana Conference, says that he manages to keep busy at something every Sunday—preaching, teaching, and helping in every way that he can at Pelican and at nearby places.

Rev. Robert E. Alsworth, pastor at Roxie, Miss., adds to a business note the statement. "I am glad to report that my little son is practically recovered from his operation at the Methodist Hospital, Hattiesburg, on May 27."

According to request for change or address, Rev. D. R. O'Connor, of Decatuur, Miss., has been called for chaplaincy service in the Navy, effective June 25. After that time his address will be Navy Chaplain's Training School, Williamsburg, Va.

Rev. and Mrs. J. F. Campbell, of Gulfport, Miss., have issued invitations to the marriage of their daughter, Mary Louise, to Lt. Robert Arris Stribling, of the U. S. Army Air Corps. The marriage will take place at the First Methodist Church, Gulfport, on the evening of June 29, at 8 o'clock.

As announced elsewhere in this issue, the Journal of the Louisiana Conference for its 1942 session is ready for distribution. The printers were slow in getting the work done, but judging from a casual glance through its pages, they have done a creditable piece of work despite the fact that it was a rather tedious and difficult job.

In his address on the Character of Washington, Daniel Webster used a quotation saying, "We are told that the Arab of the desert talks of Washington in his tent, and that his name is familiar to the wandering Scythian." That outburst of eloquence came to mind when a friend reported that the soldiers in North Africa speak of the New Orleans Christian Advocate. One man had never seen the Advocate until it was received by the hand of a chaplain.

Mrs. A. B. Barry, writing from Washington, D. C., says that she has carried her husband through every kind of examination, and that all the doctors give her the same report. They say that Bro. Barry has a serious arterial hypertension and coronary artery trouble and that nothing can be done except to make him comfortable. They have advised her to carry him back to Mississippi, which she expected to do on June 19. Mrs. Barry extends her thanks to many friends for their cards and letters of cheer since November 23, 1942.

Rev. Walt Holcomb is scheduled to deliver six addresses at Lake Junaluska Methodist Assembly, July 16-20. The subject of these addresses will be "The Gospel of the Grace of God." In connection with Dr. Holcomb's one-day preaching missions he has issued a booklet entitled "Gems of Grace," which contains every verse in the Bible where the word Grace, or its equivalent, appears. There is also a printing of the hymns which emphasize Grace, twenty-one of them, beginning with "Amazing Grace" and concluding with "Lord, Dismiss us with Thy Blessing." Price of the pamphlet is 25 cents, postpaid.

LOUISIANA CONFERENCE NOTICE

Dear Dr. Duren: This is to announce that the 1943 session of the Louisiana Conference will be held at Lafayette, La., November 9-12.

D. B. RAULINS,
Secretary of Cabinet.

Note: The earlier date carried in these columns was exactly as furnished us by "Methodist Information." The error, which we gladly correct, was not ours.—Editor.

JOURNAL OF THE LOUISIANA CONFERENCE

The Journal of the Louisiana Conference is out and should be in the hands of the pastors soon after this notice reaches them. The Journal was printed in Baton Rouge and all inquiries or orders for copies should be addressed to Dr. R. H. Harper, 2023 Milan Street, New Orleans, 15, La.

GUY M. HICKS, JR., GRADUATES WITH HONORS

According to the Ruston, La., **Daily Leader** of May 19, Guy Morgan Hicks, Jr., son of Dr. and Mrs. Guy M. Hicks, was graduated on Friday night, May 14, from the Ruston High School as valedictorian of his class. He also received the boys' American Legion Award for outstanding service to his class, and the scholarship to Tech, given to the student with the highest average grades.

Friends of the young man and his parents rejoice with them in the honors conferred, but more in the splendid outlook for usefulness and service which such recognition foreshadows.

MAGNOLIA, MISS., CHURCH REPORT

Dear Dr. Duren: Just a note from our church work in Magnolia. We started the year with Layman's Day. Dr. R. L. Hunt was the speaker. He mapped out in detail the work of the church in an impressive way. As a result, we increased our askings 100 per cent on Benevolences at our second quarterly conference. By the united cooperation of the entire Board we were able to report in full for Benevolences and Superannuate Fund, with a splendid love gift for superannuates. Christmas offering and other things paid to date.

Our pastor, Rev. J. E. Gray, was kindly received and is doing well. He is faithful, preaching good gospel sermons. We are all much concerned about the condition of our much-beloved former pastor, Dr. Winfield. We are praying and hoping for a good year.

-W. M. SULLIVAN, Steward.

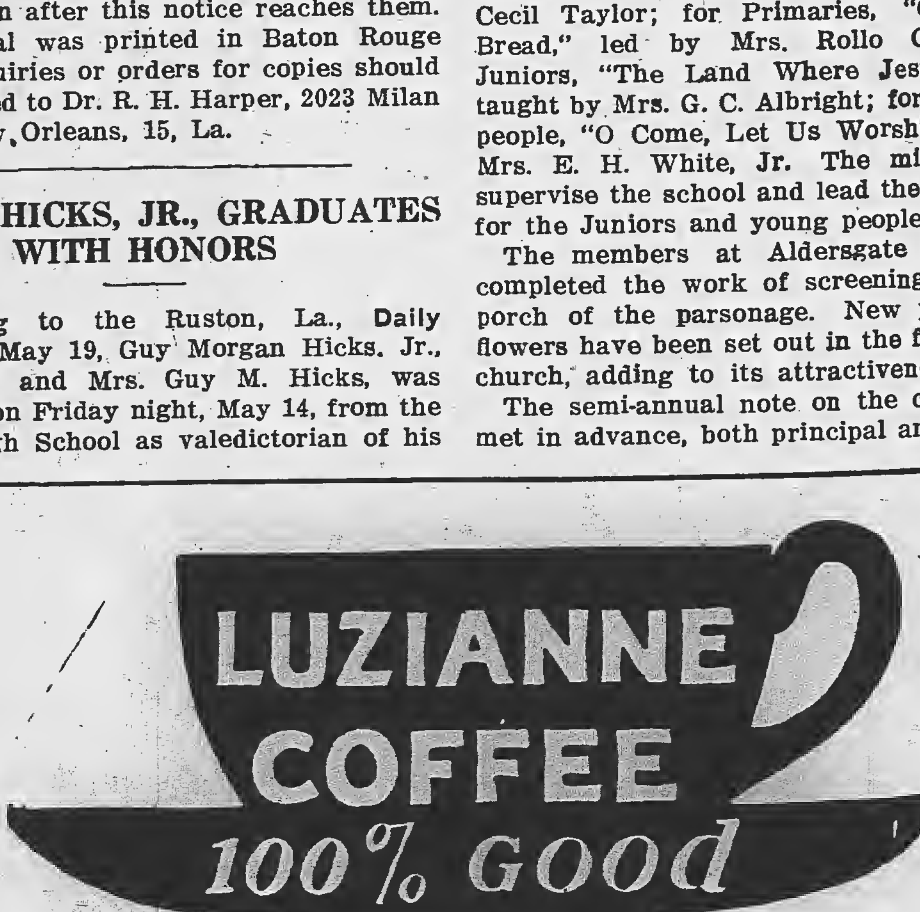
ALDERSGATE, NEW ORLEANS, MAKES PROGRESS

Rev. Robert B. Crichlow, pastor, announces that the Aldersgate Methodist Church is conducting a Vacation Church School from June 21 to July 2 for all the children and young people in its community.

The courses and teachers are: For Beginners, "Our Happy World," led by Mrs. Cecil Taylor; for Primaries, "Our Daily Bread," led by Mrs. Rollo Odom; for Juniors, "The Land Where Jesus Lived," taught by Mrs. G. C. Albright; for the young people, "O Come, Let Us Worship," led by Mrs. E. H. White, Jr. The minister will supervise the school and lead the recreation for the Juniors and young people.

The members at Aldersgate have just completed the work of screening the front porch of the parsonage. New plants and flowers have been set out in the front of the church, adding to its attractiveness.

The semi-annual note on the church was met in advance, both principal and interest.



It totaled $132.86. The minister's salary has been raised and all finances are current, with many paid in advance.

The Advocate campaign is to begin in two more weeks. The stewards have led the way by pledging 5 subscriptions.

ATTENTION, ALL METHODISTS

Our first camp on Mount Sequoyah opened with seventy-five more present than we have ever had. It was necessary to limit the attendance on the second conference, or it would have been far larger than any previous camp. We hope that the Methodists of the South Central Jurisdiction will remember that we are in the midst of a great war, and with food rationing on, it looks as if it will be almost impossible to feed the people who have already reserved rooms for our conference. The School of Missions is particularly large and we are finding it difficult to prepare for them. Please keep this in mind and do not make your delegations too large. We are planning in every way possible to care for our guests, but, with our conferences larger than ever before, it is almost impossible to secure food for them. If at all possible, please make your reservation early if you plan to come to Mount Sequoyah, so that we will know how to prepare for you."

REV. SAM. M. YANCEY, Supt.

GRATITUDE

I was reading I John 4:7. Something seized me. I said to my soul, I know it's the writing bug that has bitten me. It bites me often, but I seldom do anything about it. But the biting is intense this time. I must do something about it, and I am doing something about it. I hope that these lines will find grace in your eyes, Mr. Editor, and space in our good paper, which seems to get better with every issue.

Now, I am getting around to **gratitude.** I wish to express it. A few days ago, at our training school at Mathiston, Miss., one of the smartest men there—I said **one** of the smartest, mark you—for the Bishop was there, and it was not he that said it; but he was a smart man and a good man, a friend through the years, of the kind that sticks and binds in the fellowship of ministerial and brotherly love; he said, "Bob, why don't you write some more to our church paper? I like um." Now, Mr. Editor, isn't that enough to set a fellow's heart singing and make him think in terms of gratitude?

Other items provoke me to expression and have done so often, but I am thinking now of the last two articles in the issue of June 10 of the New Orleans Christian Advocate, the one by B. P. Brooks, "It's Fishing Time Again," and the other by Dr. A. P. Hamilton, "Commencement, 1943."

I am grateful for the words of tenderness Prof. Brooks used in speaking of "Lollie" Campbell, that great fisher of fish and fisher of men. How often has he caught me with his hooks of spiritualized wit, and many are they who have thus bitten and been better for the bite. I hope I am speaking to him now as I am speaking to you.

Dr. Hamilton caught me with his classical hook. You did not know that I would bite a classical hook, did you? Although I do confess that he, Dr. Hamilton, has made many a cast in the classroom when I did not even nibble. A Greek verb was never appetizing for a fish like me. It's very probably not top water bait. But misery loves company, and I had companions of the selfsame type. I hope the good Doctor is listening when I say gratitude has its full force of meaning when I think of what he has meant to me. I am all wrapped up in him.

Gratitude is the word as I think of the recent visit by Bishop W. W. Peele to our church at Itta Bena, where he spoke in masterly and fervent tones to an anxious and appreciative congregation. His visit also was a blessing to our parsonage home.

Now, Mr. Editor, if you can decipher this and use it, I will thank you, for I do not have time to type it and I could not use the typewriter if I had the time. I never learned to write on it. Miss Mattye is down at Camp Castalian Springs with Rev. and Mrs. J. E. Stephens and a hundred children, where she expects to remain until July 10, and when Miss Mattye is away my stenographer is also absent.

Yours,

BOB.

NEWLY-APPOINTED CHAPLAINS

ARMY

James Alvah Andrews, San Leandro, Calif.
Sherrill Bost Biggers, Charlotte, N. C.
Arnold Ralph Boucher, East Troy, Wis.
William Reuben Bouknight, Mauldin, S. C.
Edward Jones Christian, Sr., Blue Springs, Mo.
Donald Meredith Cobb, Richland, N. Y.
Clarence Cecil Collins, Ligonier, Ind.
William David Comperry, Martha, Tenn.
James Aaron Connett, Marissa, Ill.
Paul Kirby Corley, Pittsburgh, Pa.
Robert Dudley Coward, Ashley, Pa.
Jonas Lester Davenport, Waxahachie, Texas.
Ollie Victor Elkins, East Stone Gap, Va.
Charles Hetzel Glaize, Strausburg, Va.
Merton Boswell Green, Cedar Rapids, Iowa.
John Raymond Gurtner, Deerfield, Kansas.
Ralph Leonard Haga, Bassett, Va.
Howard Reynolds Harrison, Nanticoke, Pa.
Wilson Ward Harvey, Fairmont, W. Va.
John Poe Hensley, Dallas, Texas.
J. Pinkney Hornbuckle, Jr., Durham, N. C.
Otterbein Claude Howell, Crescent City, Fla.
David Nixon Hutto, Camp Barkeley, Tex.
Edwin Levelle Jaycox, Avilla, Ind.
Stuart Arlington Joransen, Minneapolis, Minn.
Otis Edgar Kirby, Roanoke, Ala.
Robert Campbell Leslie, Peabody, Mass.
Huntley Campbell Lewis, Belmont, Miss.
William Oliver Lindsey, Fairmont, Ga.
Joseph Everett McClellan, Reasnor, Iowa.
Eugene La Rue McClure, Morning Sun, Iowa.
Alvin Ruel Nygard, Lake Mills, Iowa.
Fay Hempstead Prince, Glendale, Ariz.
Joseph C. Phillips, Charlotte, N. C.
Douglas Marvin Ray, Gulfport, Miss.
Floyd Maurice Reeves, Los Angeles, Calif.
Corrado Francis Riggio, Philadelphia, Pa.
Arthur Frank Schuldt, Emmetsburg, Iowa.
James Edgar Scott, Jr., Cottageville, S. C.
Henry Hugh Snider, Kirksville, Mo.
Elmer James Snyder, Menden, Mich.
Wayne Clarence Stauffer, Odebolt, Iowa.
John Edgar Stayton, Laurel, Nebraska.
Herman Taylor, Concordia, Mo.
Albert Benjamin Wagner, Elmhurst, Ill.
Donald Henry Walker, Minneapolis, Minn.
Arthur Platt White, Elmira, New York.
Edward Orvil Williams, Roxton, Texas.
Clark Jay Wood, Ottawa, Ill.
William Thompson Wrenn, Paducah, Ky.

SEPARATIONS

John T. Kendall, Wisconsin Conference. Retired—Lt. Col. Regular Army.

Robert Hartman Hymphrey, Lynchburg, Va. Killed in airplane crash.

PROMOTIONS

First Lieutenant to Captain

Winans F. Beadle, Fairview, N. C.
Donald C. Bissinger, Bagley, Iowa.
Grover I. Chapman, Ashtabula, Ohio
John C. Boudna, Verona, Pa.
Nathaniel H. Davis, Suffolk, Va.
John O. Evans, San Scandro, Calif.
Roscoe S. Ferguson, Chandler, Okla.
Vaughn Earl Ham, Benkelman, Nebraska.
Hernando M. Hall, Garner, Iowa.
Cullen B. Jones, Calhoun, Ga.
Sam B. Jones, Elbridge, Tenn.
Vern D. Livengood, Burden, Kansas.
Ernest F. Martin, Locust Grove, Ga.
Jotham F. Norton, East Burke, Vt.
Travis Purdy, Legonier, Ind.
Charles E. Reed, Havre de Grace, Md.
Ralph S. Robinson, Brush Valley, Pa.
Ernest V. Ruper, South Dayton, N. Y.
William H. Teed, Odessa, Mo.
Nathaniel C. Warburton, Jr., Hampton, N. H.
Sterling F. Wheeler, La Vernia, Texas.
James E. Wilford, Troy, Tenn.
Doster C. Vincent, Sparks, Ga.

Captain to Major

Omer Idso, Huntley, Mont.

Major to Lieut. Colonel

Charles I. Carpenter, Peninsula Conference.
Roy C. Davis, Kingport, Tenn.

NAVY

Robert Bracewell Appleyard, New York, N. Y.
Melvin Archibald Beger, Peoria, Ill.
Paul James Bowman, Boston, Mass.
Charles Edward Fike, Lubbock, Texas.
Walter Lewis Holcomb, Boston, Mass.
Stanley Lowell, Claymond, Delaware.
Frederick Walter Marsh, Dallas, Texas.
Lloyd Van Cleve Moffett, Rochester, N. Y.
Luther Allfred Patton, Pittsfield, Mass.
Herbert Doyle Ragle, Olton, Texas.
Roland William Rainwater, Jr., Roberdell, N. C.
James Gilmore Ranck, Dayton, Ohio.
Louis Colvin Randall, Centreville, Md.
Robert Warren Smith, Republic, Mo.
Earl Dean Sneary, Boston, Mass.
Jesse L. Swinson, Charlotte, N. C.
Wilbur Henry Tyte, LaVernia, Texas.
Denny Dubose Williams, Alexandria, Va.
William Robert Woodall, Montrose, Ga.

LOSS OF THE PRAYER LIFE

Nowadays in the open life of the church and in the fellowship of believers there is seemingly little power in prayer, there is marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy, instead of a passion. The powerlessness of the church needs no further explanation, and the counsellors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Samuel Chadwick.

When clouds are seen wise men put on their cloaks.—Shakespeare.

To persevere in one's duty and be silent is the best answer to calumny.—Cecil.

PERSONAL NOTES AND INCIDENTS

Rev. Otto Porter, district superintendent at Jackson, Miss., has been assisting Rev. L. M. Sharp in a meeting at Mendenhall, Miss., during the past week.

Mrs. J. N. Gammage, of Montrose, Miss., has our thanks for her interest in the Advocate and for loyalty to its ministry. It is always helpful to know that its message is appreciated.

Rev. W. T. Gray, one of the best friends that a church paper ever had, reports his work at DeQuincy, La., as going well. He says the church paper fills a real need in his church work.

Rev. J. H. Jolly sends us a splendid list of subscriptions from Waynesboro, Miss., and he adds the word that his people are responding to the calls of the church in a fine way. He is having a delightful year.

Rev. J. Henry Bowdon reports a good Intermediate camp at Lake Arthur the past week. The camp was for the Lake Charles district and is, as we understand, a regular feature in that district from year to year.

Rev. R. E. Wasson, pastor at Black Hawk, Miss., writes us that the Pastors' School at Wood Junior College was a grand success. We had understood as much from others who have written of it incidentally as Bro. Wasson did.

Miss Pattie Lewis, sister of Rev. O. S. Lewis, who makes her home with him, is back in Vicksburg after a five weeks' visit to Rev. H. P. Lewis at Durant. We are glad to note that she is much improved and can now walk without a crutch.

Dr. J. R. Countiss, pastor at Starkville, Miss., is engaged in a diligent effort to liquidate the debt on his church. At last reports indications were that victory would be achieved, and the congregation completely freed of the long-standing obligation.

Rev. W. H. Giles reports a Navy contingent of about a thousand men at South Louisiana Institute, Lafayette. Miss Helen Strickland, of Douglasville, is to be the new student worker, succeeding Miss Betty Glasson, who is being transferred to Cincinnati.

Rev. O. S. Lewis, district superintendent at Vicksburg, reports that Rev. Geo. H. Thompson, who was operated on at Street Sanitorium on June 14, is improving. He is taking more nourishment and is gaining slowly but still is far from full recovery.

Dr. Henry T. Carley, pastor at Ponchatoula, La., who has been ill for some time, has been able to fill his morning appointments for the past two Sundays. He has not tried the evening service as yet. His improvement will be good news to his many friends.

Rev. O. S. Lewis, Vicksburg, Miss., writes that his daughter and her husband, Mr. and Mrs. L. L. Trent, Atlanta, Ga., paid a visit to the district parsonage the latter part of May and the first of June. Both Mr. and Mrs. Trent are employed in the Y. M. C. A. at Atlanta, Ga.

Dr. R. H. Harper sent us an advance copy of his church calendar for Father's Day. It is a beautiful folder dedicated to the memory of Mr. Charles M. Fush. In addition to the order of worship for the morning and evening services, it carries Edgar A. Guest's beautiful tribute to "Father."

Mr. H. W. Dorsey, who has been Church School superintendent at Rayne Memorial Church, New Orleans, for a number of years, has been transferred to Syracuse, New York, for the company by which he is employed. His friends appreciate his promotion, but they realize that they are losing a loyal and faithful leader in church work.

Dr. Edward Laird Mills, retiring associate editor of the **Christian Advocate**, Chicago, is to take the pastorate at Lovelock, Nevada, for a few months. The change in his plans occurred when Dr. Roy Smith's son entered the chaplaincy instead of taking an appointment. On June 27, Dr. Mills is scheduled to preach at First church, Great Falls, Montana, in which town his father delivered the first sermon sixty years ago.

ALEXANDRIA DEDICATION AND ELSE

Dear Dr. Duren: Everything is all set for our dedication service next Sunday. The bishop and the former pastors will be here for the occasion. If you can come up for the day we would be delighted to have you. Our folks are very happy over getting all of the obligations off the church property, and we are now looking forward to greater things.

Our Pastors' School was probably the best we have ever had. The registration ran to 206. The classes were well distributed and every instructor did a fine job. Dr. Versteeg and Dr. Smart alternated on the platform and both did the conference a great service. Dr. Fletcher, president of S. L. I., and his staff of assistants extended every possible courtesy and everyone was happy over the entertainment. If conditions do not permit returning to our own college, I think the entire group would vote to return to Southwestern.

I trust this finds you in good health and that the Advocate responsibility will not keep you from coming to see us.

With every good wish, I am,

Sincerely,

B. C. TAYLOR.

PASTORS' SCHOOL AT LAFAYETTE, LA.

My Dear Dr. Duren: I am just writing a few lines in commendation of what I thought to be one of the finest Pastors' Schools that I have ever attended. I refer to the one held at Lafayette, La., June 7-11. The physical surroundings were ideal and the entertainment excellent. The courses under Drs. Smart, Versteeg and Heinsohn were of a high order, and all those who partook of them spoke in the highest of terms. The W. S. C. S. also played a prominent part in providing studies for the women, under the leadership of Mesdames Scales, Dameron and Miss Bourman. Drs. Smart and Versteeg furnished the thought for the platform work and both brought great messages.

The devotional hour at 7 a. m., under the leadership of Dr. Dawson, Revs. McKnight, Trice and Flowers struck high spiritual notes. The music was capably handled by Rev. A. W. Townsend and his wife. The enrollment was 207, and the feeling and spirit were superb. Such schools as this will be productive of much good, especially among the younger men of our ministry. I was glad to see such a large number of the young pastors and their wives present. The Board of Managers are to be congratulated for giving our Conference such a feast of good things and doing it at such a small cost to those who attended. The school will be remembered a long time by all.

Sincerely,

W. D. KLEINSCHMIDT.

BISHOP CANNON TELEGRAPHS THE PRESIDENT

Hon. Franklin D. Roosevelt,
The White House,
Washington, D. C.

Dear Mr. President:

Our people are patient, long-suffering, but today they are positively demanding "Equality of Sacrifice." They turn to you for help. For the past eighteen months hundreds of thousands of our sons and grandsons, the flower of our young manhood, have been conscripted, trained, sent to every quarter of the earth to battle for righteousness and justice, and to secure enduring peace. Already thousands have been maimed, taken prisoners, and killed. If they can be conscripted to fight, to risk their lives, why can not, and why should not conscription be immediately applied to all man-power and to all capital resources to furnish these fighters what is necessary to fight successfully. The exhibition of selfishness, covetousness and greed which is being shown by individuals, organizations, blocs and pressure groups to secure pecuniary gain out of the war is truly despicable. But it must be faced as an actual fact.

"Equality of Sacrifice" demands that a sweeping, all-inclusive Conscription Act be passed immediately by Congress, putting the men on the fighting front and the men on the home front on exactly the same level in the eyes of the law. Piecemeal legislation may be helpful, but only sweeping legislation, applicable to all alike, will meet the present emergency. People turn to the President and Congress in this emergency.

JAMES CANNON, JR.

DR. R. E. APPLEWHITE

Dr. R. E. Applewhite, of Winnsboro, La., died Sunday, May 2, 1943. The entire community was shocked and grieved at his unexpected passing, and all joined in honoring his memory.

Dr. Applewhite had been active and prominent in medical work in the State since 1928. He was a native of Mississippi and received his medical education at the University of Tennessee. He engaged in private practice in Arkansas several years prior to moving to this State and entering the field of public health. He served in France with a base hospital detachment during the first World War.

He was active in numerous affairs in the community in which he resided. He was a loyal member of the Methodist Church, American Legion, and Lion's Club. He spent a great deal of his time, aside from his work, to improve the public health and in promoting civic development.

Surviving are his wife, formerly Miss Thelma Chandler, of Alexandria, and two daughters—Mary Lou, and Patricia Ann, all of Winnsboro; his mother, Mrs. Dan Applewhite, Tylertown, Miss.; a brother, Rev. F. L. Applewhite, Methodist minister at Lumberton, Miss.; two sisters, Mrs. Oscar Foxworth, of Foxworth, Miss., and Mrs. D. E. Felder, Tylertown, Miss.

O. L. TUCKER, Pastor.

Master books, but do not let them master you.—Bulwer.

IMPORTANT ANNOUNCEMENT

South Central Jurisdiction

School of Missions, July 6-July 16; Missionary Conference, July 9-July16, Mount Sequoyah, Fayetteville, Ark.

Classes will be conducted by the Woman's Division of Christian Service covering the following topics: "The Church and America's Peoples," "Christian Ventures in Learning and Living," "The Problem of Suffering," "Becoming World Christians," "Missionary Education Workmanship."

During the morning periods conference hours will be held with the Conference and district missionary secretaries and others interested in the missionary program of the Church. Forum discussions will be had on "The Christian Bases of World Order" following the Delaware Conference at Ohio Wesleyan University, and church leaders will discuss reconstruction and rehabilitation on the bases of the Christian faith.

Strategic areas in the present world situation will be covered by speakers, among whom are Dr. Newell S. Booth (Africa), Dr. J. P. Bartak (Czechoslovakia), President Y. C. Yang (Soochow University, China). Bishop W. C. Martin will deliver the Conference sermons on Sunday, July 11. Late information concerning our work at home and abroad will be presented by the Board Secretaries and other leaders.

For accommodations write to Rev. Sam Yancey, Mt. Sequoyah, Fayetteville, Ark.

BOOKS

(Continued from page 5)

loveliness and for its graphic portrayal of the realities of the war and of the undaunted courage of the men engaged in the struggle.

"The Revival Pulpit, Ten Evangelistic Sermons," Tidings, 166-8th Avenue No., Nashville, Tenn., pp. 144. Price not given.

The ten sermons which make up this little booklet have been furnished by as many of the best known and most effective preachers of this generation. They are Clovis G. Chappell, Ralph S. Cushman, Ira M. Hargett, Edwin H. Hughes, Arthur J. Moore, H. C. Morrison, Merton S. Rice, Chas. C. Selecman, R. P. Shuler, and Roy L. Smith. Each sermon is preceded by a sketch telling the life story and describing the ministerial type of the author. The cover is adorned by a reproduction of the memorial to Phillips Brooks at Trinity Church, Boston.

"China's Religious Heritage," by J. C. Yang. Abingdon-Cokesburg Press, New York, Nashville, pp. 196. Price $1.50.

The distinguished author of this volume is a Christian educator of China, a native Chinese, and as such he speaks out of the atmosphere of the old and the experience of the new faith in interpretation of the missionary problem. He gives an unusual and a striking critique of Chinese religion as compared with the Christian religion. His idea is that the Chinese religions are deficient, but still have positive values which should be conserved in the missionary enterprise. The thesis of the book is that the evangelizing of China is a task of adjusting the perfect and the imperfect in such a way as to make the new faith indigenous by preserving in it the spiritual values of the religion which is replaced. It is the most clear and discriminating analysis of Chinese religion that we ever read; it sets out in a very striking manner aspects in which Confucianism, Buddhism, and Taoism parallel Christian teaching, and it indicates an effective missionary approach which can be had in no other way. On almost every page the reader will find brilliant and gripping expressions which thrill with the Christian spirit and with missionary understanding. The book closes with the paragraph:

"As I write this final paragraph of this volume, my thoughts turn to the familiar story of the three Wise Men of the East who, on that first Christmas Eve, came to worship the new-born Saviour of mankind, and opened their treasures and presented unto him gifts—gold, and frankincense, and myrrh. How much I wish to imagine their names to be Confucius, Buddha, and Lao-tze! Can it ever be? According to our faith shall it be done unto us."

In our opinion, this is the missionary book of the year, and the soundness of its interpretation and philosophy will secure for it a place in our missionary literature for years to come.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	51
Baton Rouge	211
Lake Charles	123
Monroe	138
New Orleans	78
Ruston	103
Shreveport	37

Mississippi Conference

Brookhaven	166
Hattiesburg	226
Jackson	187
Meridian	173½
Seashore	258
Vicksburg	213

North Mississippi Conference

Aberdeen	147
Columbus	181
Corinth	277
Greenville	105
Greenwood	329
Sardis-Grenada	126

POWER

Power, the guide to personal devotions issued at the Lenten season the past two years by the Office of the National Conference of the Methodist Youth Fellowship will be produced in a fall edition in 1943, according to Rev. Mr. Harold Bremer, recently elected Secretary of the National Conference.

Provision for the autumn number of **Power,** with daily meditations for October, November and December was made at a recent meeting of the National Conference of the Methodist Youth Fellowship offices and copies will be available after September 1, from the Conference office, 810 Broadway, Nashville, Tennessee, at ten cents each.

"Young Methodists," said Mr. Bremer, "are asking for a fresh and pertinent approach to their personal religion. They realize the necessity for constant translation into action of what they believe. **Power** is uniquely helpful to them in doing this and is especially acceptable to youth because its content is written by young people themselves.

"Material for this particular issue of **Power,**" continued Mr. Bremer, "are being assembled and edited by Miss Libby Anderson, who is well known in Methodist youth circles. She is a former Caravaner of two years' service and a 1943 graduate of DePauw University."

TWENTY-TWO MISSIONARIES ARRIVE FROM INDIA

After three months of "zig-zag" travel that touched three continents and as many oceans, a party of twenty-two Methodist missionaries of the Board of Missions and Church Extension of the Methodist Church, together with members of their families arrived on June 17 in New York City from India. The missionaries are on a year's furlough and the young members of the party are home to enter colleges in the United States. The details of their trip are a naval secret, but it can be said they arrived in good health and without serious incident.

The party consisted of Dr. Murray T. Titus, principal of Lucknow Christian College; Mrs. Titus and their daughter, Carol; Dr. and Mrs. Clyde B. Stuntz of Lahore; the Rev. and Mrs. Louis C. Turner of Bangalore; Mrs. Harry H. Weeks and daughter, Margaret, of Moradabad; Rev. and Mrs. William F. Pledger of Godhra; Miss Barbara Helen Beecher of Muttra; Miss Nettie A. Bacon of Cawnpore; Miss Caroline C. Nelson of Ajmer; Miss Della E. Steepee, R. N., of Thoburn General Hospital, of Gujarat; Miss Peggy Moffatt, daughter of Dr. and Mrs. E. M. Moffatt of Bombay; Miss Mildred Dye, daughter of the Rev. and Mrs. William Dye of Bareilly; Gerald Williams, son of Dr. and Mrs. Fred G. Williams of Pakur; Kenneth Rockey, son of Bishop and Mrs. Clement D. Rockey of Lucknow; Mrs. H. B. Amstuntz and two daughters, of Malaya, who have been at Woodstock School, Mussoorie, India.

Jackson Dist.—Third Round

Jackson, Glendale, June 6, 11 a.m.
Jackson, Millsaps Memorial, June 6, 8 p.m.
Benton, at Benton, June 20, 11 a.m. & 1:30 p.m.
Flora & Bentonia, at Bentonia, June 20, 8 p.m.
Camden, at Thomastown, June 27, 11 a.m. & 1:30 p.m.
Clinton & Ridgeland, at Ridgeland, June 27, 8 p.m.
Homewood, at High Hill, July 4, 11 a.m. & 1:30 p.m.
Forest, at Kalem, July 4, 4 p.m.
Lake, at Lawrence, July 4, 8 p.m.
Harperville, at Mt. Zion, July 11, 11 a.m. & 1:30 p.m./
Jackson, Capitol Street, July 11, 8 p.m.
Mendenhall, at Rials Creek, July 16, 11 a.m. & 1:30 p.m.
Sharon, at Lone Pine, July 18, 11 a.m. & 1:30 p.m.
Greenfield & Richland, at Pearl City, July 18, 8 p.m.
Carthage Station, July 25, 11 a.m. & 1:30 p.m.
Jackson, Galloway Memorial, July 25, 8 p.m.
Jackson, Bessie Shands, July 28, 8 p.m.
Walnut Grove, at Madden, Aug. 1, 11 a.m. & 1:30 p.m.
Jackson, Grace, Aug. 1, 8 p.m.
Lena, at McDonald, Aug. 2, 11 a.m. & 1:30 p.m.
Raleigh, at Trenton, Aug. 6, 11 a.m. & 1:30 p.m.
Carthage Circuit, at Singleton, Aug. 8, 11 a.m. & 1:30 p.m.
Canton, North Side, Aug. 8, 6:30 p.m.
Canton, First Church, Aug. 8, 8 p.m.
Morton, at Pulaski, Aug. 15, 11 a.m. & 1:30 p.m.
Bolton & Raymond, at Bolton, Aug. 15, 8 p.m.
Brandon, at Puckett, Aug. 18, 11 a.m. & 1:30 p.m.
Pelahatchie-Shiloh, at Lodabar, Aug. 22, 11 a.m. & 1:30 p.m.
Madison & Pocahontas, at Madison, Aug. 22, 8 p.m.
Florence, at Montery, Aug. 26, 8 p.m.
Vaughan, at Union, Aug. 29, 11 a.m.
Terry, at Spring Ridge, Aug. 29, 8 p.m.
Fannin, at Holly Bush, Sept. 5, 11 a.m. & 1:30 p.m.

Pastors will please have triplicate list of nominations for Church School officers and Church Board of Education.

OTTO PORTER, D. S.

A LIEUTENANT'S MIRACULOUS ESCAPE FROM DEATH

Chapel News, Jacksonville, Ill., Jan. 15, 1943.

(Note.—Herewith is presented a letter from a Lieutenant in the United States Army in some far-off battle front to his sister in Pennsylvania. The original is in possession of Rev. Ray B. White, of Zaraphath, New Jersey.)—The Editor.

A Letter From a Soldier

The Wilds of No Where,
The Land of Death and Destruction.
Received September 3, 1942.

Dear Sis:

In writing this letter to you, I don't know where to start first. So many things have happened since last I wrote. Well, to begin with, I have escaped death at the hand of an enemy in a way so amazing I am still in a daze. You remember I told you when I knew I was going over, I was going over armed with the Bible? . . . That Bible is the reason I am still here and able to write this letter to all America . . .

Here is the story: My buddy and I were sent out on duty with our equipment in the work I told you before was my job. We had just received information. The most important for weeks. When we were discovered by the enemy, I gave my buddy the information we had collected, told him to beat it with it, prepared myself to face them. It was the first time I'd been faced with the necessity of pointing my gun at a man and blasting the life from his miserable body. I thought fast; then I said, "Lord, it's Your responsibility now.". My buddy had not obeyed my order. He had no such scruples. As I reached for my carbine, a shot from one of them struck be in the breast and blasted me down. Thinking I was dead, my pal jumped for me, grabbed my carbine as well as his own, stood astride my body, blasting away with both guns. He was blasted, too, his knees with three bullet wounds, but when he finished, there was not a one of them left. He was amazed when I rolled over and tried to get up. The force of that bullet had only stunned me. Dazedly, I wondered why. I pulled that little Bible out of my pocket and in utter muteness looked at the ugly hole in the cover . . . It had ripped through Genesis, Exodus, Leviticus, Numbers, on through the Pentateuch, on through the other books, Samuel, Kings, Chronicles, and kept going. Where do you think it stopped? In the middle of Psalm 91, pointing like a finger at this verse: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Sis, when I read that verse it raised me three feet off the ground. I did not know there was such a verse in the Bible. I'd been reading mostly in the New Testament. I read the rest of that chapter —the first part was ripped apart. In utter humility I said, "Thank you, precious God," and felt like a little boy that had escaped the mouth of an enemy of prey . . .

When I got my buddy back to the post, he said, "Lute (he calls me Lute), I've had enough. This convinces me. Come on—I want to get right with God, starting right now." He wouldn't let them tend his wounds. He said, "Nothing matters now but this." He stayed on his knees sixteen hours with three wounds. His body became so numb he couldn't move it. But he would not give up. When the Lord finally came in, **he moved!** That soldier went crazy for God. He jumped over chairs (I mean boxes). He jumped over bunks. He even ran outside and shouted to the whole camp.

Since I've given my heart to God, and talk with the boys, hold meetings and pray with them, God has given me 25 souls. Twenty-five of my buddies have prayed through and come out for God. God even gave me my general. It took a long time. He was so dignified. But God told me to go after him. I stuck on his trail until he was grounded and came through. The Spirit of God hovered over that tent with a sort of glimmering golden haze. I tell you, Sis, prayer is going to win this war. Not guns alone. Fervent, agonizing prayer I know is. God is bringing them in one by one. The whole company will be a company of praying men. God has promised them to me. Given me assurance. Think of it, 120 praying men and one general in one regiment! When that happens this unit will be unconquerable. Pray, Sis. Pray as you never prayed before. Tell everyone to pray. Tell all America to go to its knees.

Before each decisive victory anywhere over here, sometimes for hours, sometimes for days, there has been a feeling of people praying far away. The feeling is so strong, you can hear it. One of the men, the most stubborn of them, said in the stillness of the night, "God! did you hear anything? Sounded like people praying from some distant place. Must be hearing things in this dead place."

So, pray, everyone. It will have to come from afar. No one prays in this land of utter desolation. God has turned His face away from the horror and destruction man has brought on himself.

Again I plead, tell America to pray! This war will not end until nations and people have paid in blood and tears for thrusting God out of their hearts, out of their nations, out of their lands. And tell them for God's sake to send Bibles, and more Bibles, and more Bibles! A Bible will give him the confidence that God is with him. I'd like to have this letter broadcast from every radio station in America. Try to get it on the air, in the papers, in anything that is printed. Make copies of it. Send it from coast to coast. Tell them the Army wants prayers and Bibles.

And you complacent, bridge-playing, fox-trotting, cocktail-drinking mothers, why didn't you teach your sons about God instead of handing him a cigarette, a cocktail glass and a dance program! Get on your knees and ask God to forgive your sins. Then pray for the Army—pray, pray, pray! And you great dignified preachers! Why didn't you teach your people to pray? To follow God instead of standing before them in your silken robes and reading them a ritual. Only atonement for sin can stop the shelling, the killing, the murdering. Even the shells that come whizzing through the air scream only one word—"Atonement!"

. . . I could go on, but I am so tired, so weary. But in all so happy to see them coming to God one by one. So tell them to pray, atone for sin, and keep praying. And when you send things to your boys, send Bibles. They want Bibles.

Your loving brother,
LIEUTENANT ————.

THIRTY-FOUR MISSIONARIES, DEACONESSES COMMISSIONED

Thirty-four young people, newly-appointed missionaries and deaconesses of the Board of Missions and Church Extension of the Methodist Church, were commissioned for service at impressive ceremonies in Christ Church, New York, on June 16. The commissioning service was led by Bishop Arthur J. Moore, of Atlanta, president of the Board, assisted by Bishop Francis J. McConnell, of New York; Bishop William W. Peele, of Richmond, Va.; Bishop A. Frank Smith, of Houston, Texas; Mrs. J. D. Bragg, of St. Louis, Mo.; Dr. John W. Hawley, of Pittsburg; Dr. John M. Pearson, of New York, and Mrs. J. W. Mills, of Tyler, Texas. Mrs. Bragg presided, and the address to the candidates was given by Bishop McConnell.

The thirty-four commissioned represent twenty states, and one is the daughter of missionaries in the Belgian Congo. Seven are going to China and three to Africa as missionaries. Two are medical doctors going to Africa, and one a medical doctor going to China. Thirteen are to be deaconesses and eleven home missionaries in the United States, Alaska, Hawaii, Puerto Rico, and the Dominican Republic. All have college and post-graduate training.

Those going into missionary service overseas are: Merlin A. Bishop, of Rochester, N. Y., educational-industrial work in China; Mrs. J. Wesley Day, Auburn, N. Y., educational work in China; Dr. Donald S. Lelman, Cullom, Ill., medical work in China; Dr. Alton H. Ridgway, Pennville, Ind., medical work in Africa; Dr. Clyde E. Miller, Jr., Pensácola, Fla., medical work in China; Mrs. Clyde E. Miller, Jr., educational-social work in China; Miss Ruth B. Piper, Kapanga, Belgian Congo, medical work in Africa; Miss Mary L. Dickson, Pulaski, Tenn., educational work in China; Miss Virginia R. Echols, Monticello, Ark., social-religious work in Cniha; Miss Margaret Swift, Water Valley, Ky., educational-social work in China.

Those entering home missionary or deaconess service in the United States and its possessions are: Marguerite E. Brightman, of Mayville, N. Y.; Grace E. Butler, of Terrell, Texas; Deola B. Dunker, of Miamisburg, Ohio; Bessie L. Estep, of El Paso, Texas; Evelyn N. Evans, of Larned, Kansas; Jennie D. Flood, of Yulee, Fla.; Margarey Y. Gregory, of Norfolk, Va.; Florence C. Jones, Tallahassee, Fla.; Frances M. Kieffer, of Easton, Pa.; Lillian M. Kelly, of Nashville, Tenn.; Lola M. McKinney, of Lowland, N. C.; Mary MacNicholl, of Merchantville. N. J.; Faustina G. Moreno, of Dallas, Texas; Maud H. Pomeroy, of Easton, Pa.; Martha E. Prescott, of Salisbury, Mo.; Mary Elizabeth Pryor, of Oliver, Ga.; Mary L. Reynolds, of Lamar, S. C.; Edna M. Sexton, of Union City, Pa.; Amy G. Sherman, of Dorchester, Mass.; Vivian L. Stallworth, of Canoe, Ala.; Eunice E. Stockton, of Brooklyn, N. Y.; Virginia I. Tague, of Vevay, Ind.; Lois A. Tyler, of Zwolle, La.; Dorothy Woolverton, of Trenton, N. J.

THE VARIOUS STAGES OF A DRUNKARD

When Noah set out to plant the vine, Satan encountered him and asked upon what errand he was bent. "I am going to plant the vine," said Noah. "I will gladly assist you in this good work," said Satan. When the offer of help was accepted, Satan brought a sheep and slaughtered it on the plant, then a lion, then a pig, and finally a monkey. He thus explained these symbols to Noah. When a man tastes the first few drops of wine he will be as harmless as a sheep; when he tastes a little more he will become possessed of the courage of a lion and think himself as strong; should he further indulge in the liquid produced by your plant, he will become as objectionable as a pig; and by yet further indulgence in it he will become like a monkey.—Story from Mid-week in The American Hebrew.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

A Week at Wood Junior College, Mathiston, June 7-11

The Pastors' School and Christian Workers' School at Mathiston were so well attended that Rev. J. Noel Hinson, Executive Secretary, stated on the opening night, "Our success is embarrassing."

Platform speakers were Dr. Y. C. Yang, former president of Soochow University, and Bishop W. W. Peele. Dr. Yang's addresses were most enlightening on the present status and the future place of China among the nations of the world. His topics were "World Unity and its Implications," "Asia in the Life of the Worlld," "China's Part in a Global War," and "Whither China?" Bishop Peele's addresses were a challenge for Christians to seize the opportunities presented by the present world situation, to live the abundant life and to help build the Kingdom of God.

Mrs. W. B. Landrum taught the course for Mission Study leaders of the Woman's Society of Christian Service. Teaching plans were given for the fall study course, the topic of which will be "America and its Peoples."

The course on "Missionary Activities in the Children's Division," with Mrs. J. C. Burrow as teacher, was most inspiring and helpful. The Methodist church brought children to the college each day for demonstration classes in Vacation Church School work. Mrs. Burrow directed the work of the Junior class, who studied "Up and Down South America," and Miss Rogers taught the Beginners and Primaries "Homes in America." Games, stories, pictures, songs and handwork projects were enjoyed. The younger children sandpapered blocks to be used at their church, made picture shows and went on a hike to find homes of some of the little creatures. The Juniors made petecas, flags of all the South American countries, a picture map of our work in South America, and made soap carvings of various means of transportation.

* * *

Literacy Here and There

I wish to give you several paragraphs from a Literacy Literature pamphlet sent me from Mrs. Talbert's files. It seems to me appropriate after reading of the splendid opportunities our people had at Mathiston last week. Sometimes we do not stop to realize, or, rather, stop to consider how fortunate we are in having all the literature we can possibly use. Our World Day of Prayer money has been spent in part for literature each year. These notes show how much more money is needed to furnish literature for these peoples we wish to help us in the establishment of the kingdom of God.

"One hundred representative men and women attended the two-day conference of the Committee on World Literacy and Christian Literature, held in New York in March Included were missionaries from China, Syria, Iraq, Iran, Burma, the Congo, and Algeria, many of whom have worked directly in the Christian literature field, as well as people responsible for spreading interest and winning support for this branch of missionary effort here at home—board members, administrative and home base secretaries, editors, etc."

Dr. Frank Laubach is expected to return from his seven-month Latin American trip on May 7. In the interest of literacy he has visited Colombia, Ecquador, Peru, Bolivia, Brazil, Trinidad, Venezuela, Guatemala, Mexico, Cuba, Haiti, working with heads of governments, educational bureaus, missionaries, and members of evangelical churches. Charts have been made for the Aymara and Quechua Indians and for other Latin American groups; hundreds have been trained to teach, and uncounted demonstrations given of the actual work with illiterates. Dr. Laubach tells of one of his classes where the pupils included three women with babies strapped to their backs.

The Committee on Christian Literature of the Committee on Cooperation in Latin America has mapped out a ten-year program which calls for a budget of $15,000 a year. This amount, if available, would provide literature for children, young people, and adults, for semi-literates and intelligentsia, rural and urban groups, student pastors, and teachers, for evangelical church members, and non-evangelicals. Material would be provided for Christian day schools, Sunday schools and Daily Vacation Bible Schools. The Committee points out that the cost of one bomber would finance this literature for more than thirty-three years.

"The Chinese government expects to reduce the number of illiterates from 80 per cent to 20 per cent in ten years." It is our task to help to provide Christian literature for these hundreds of millions of new readers.

Dr. Christopher T'ang, a Chinese Christian cleryman, who has been doing graduate study here, says that Confucianism has retained its hold on China for over two thousand years because it lives in the literature of China and so in the lives of the people. Buddhism, impotent in India, its native land, is powerful in China because it has occupied an important place in Chinese literature. "If Christianity is going to be rooted in China and become indigenous," he writes in "The Missionary," "it must win a place for itself in Chinese literature and influence Chinese literature as well. Hence, we first of all need the translation of the best kind of Christian literature. Second, we need the production of the best Christian literature in Chinese."

The soldiers in the African desert need reading matter in periods of waiting. A man with them was asked what the boys read. "Anything—they will read the back of a tram ticket if they have one." "What a grand opportunity lies before the literature missionary," says Dr. Biggs, "if the world is his parish." A hymn and prayer booklet were published for Negro troops from the Union of South Africa.

Allegories are very popular in Africa, and a number of them will be added to the little two-cent leaflets in the African Home Library. Miss Wrong is expecting also to use in that library some of the material in McGuffey's readers, numbers two to six.

There is a growing body of literature available in India of interest to semi-literate adults. The range of topics is indicated by the titles: "A Model Wedding," "When to Marry," "Rats," "Songs," "Court Trials," "Water Supply," "Better Roads," "Prayer," etc.

Under the influence of a great idea men have climbed mountains, reached the poles, discovered life-giving drugs, built empires, founded churches. We are only going to build a better world after the war if we spread the truth now, and the best way to do it is through good literature.

WISE OR OTHERWISE

By Rev. James H. Felts

Unionize the Red Cross if you desire to see it die.

Blessed is the man who profits by experience. Few of us do.

"Zoot suits" are in no way responsible for recent tragedies in the west—it's what lives in the suits.

An empty pew in a church is like a face filled with discouragement. The preacher is more or less disturbed by it.

Your charge, brother pastor, lived long before you became pastor and will live long after you are gone. Deflate yourself.

A salesman for a wholesale whisky house said to me recently, "I tell my son whisky is to sell, not drink." What about the other fellow's son?

An interested worshipper is an electric current, bearing a cheerful message to the pastor.

Henry Ford fought the handicap of poverty to financial success. Edsel Ford, his son, fought the greater handicap of wealth to greater wealth.

Whisky-inspired courage is the coward's last resort.

When nothing about the wagon moves but the tongue it should be sent to Washington, D. C.

Three kinds of visitors: 1. Sorry to see them, glad when they go; 2. Glad when they come, glad when they go; 3. Glad when they come, sorry when they go.

"Lord, give me this day my daily opinion, and forgive me the one I had yesterday."

Fried chicken at ninety cents a pound is an insult to superannuate preachers!

"Our fighting men are not interested in pipe-organ religion. They want a religion that will sustain them in fox-holes and prison camps."

True or false? The message and the messenger are of equal importance.

It will always do to change for the better.—Thomson.

The books that help you most are they that make you think the most.—Theodore Parker.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Note: Heading for the Louisiana Conference W. S. C. S. page was taken out because of late copy delivery for Mississippi Conference and failure to receive Louisiana copy at all.—Editor.

C. S. R. and L. C. A. Study

Plans and an outline for the Christian Social Relations and Local Church Activities study to be used during the third quarter will be given on this page next week. The same plans and outline will also be mailed to secretaries of missionary education and service and secretaries of Christian Social Relations and Local Church Activities.

Those planning to begin the study early in July should order their basic text now. Order pamphlet No. 6, "Alcohol and Other Narcotics," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. It will be wise to order at least two copies.

* * *

A Message from Miss Ridgeway

Moselle, Miss.,
June 11, 1943.

My Dear Friends of the
Mississippi Conference W. S. C. S.

The Journal that I hoped so much would be out sooner than ever, is yet not off the press. This I deeply regret, but all concerned have done the best possible under the war conditions, and I hope the patience of our district secretaries and local societies will not be strained to the breaking point.

At the present writing, it seems to me that the Journal should be in our hands within two weeks or ten days.

We are having 1,000 copies printed, and these are being proportioned to the district secretaries according to number of societies and Wesleyan Service Guilds. The district secretaries will in turn mail out the Journal to all organizations, and I am requesting that each conference officer and representative in her district gets a copy this year, too. Former presidents have requested a copy and I trust the district secretaries will see that this is done, too. I mention all these, for often persons write me for copies of the Journal. I keep no copies except those I need for my work and for my file. I am asking the printer to mail our president a few extra copies so she can send our conference guest speakers one and exchange with other organizations, as this is often requested.

I have enjoyed working on the Journal this year. I think we have the best material for it that we have had since I have been your secretary. I have tried to make it attractive, and I trust when it comes down to the local societies that it will be well used in order that both time and money put into it will not be in vain.

Praying God's blessing upon you in your work for Him this year, I am,

Sincerely yours,
BETTIE RIDGEWAY,
Recording Secretary.

Tri-County Zone Meets

The Tri-County Zone of the Seashore district held its second quarter's meeting with the Moss Point W. S. C. S. Seventy-five were present.

The guest speaker of the day was Miss Guice, Jackson county welfare worker, who spoke on "Child Welfare."

Twelve Life Memberships were presented—Kreole, 7; Moss Point, 3; Escatawpa, 1; Pascagoula, 1. $250 given for the advancement of the Kingdom of God! An unusual feature of this ceremony was the presentation to Irving King of a Life Membership as a graduating present from the W. S. C. S. of Kreole by Rev. John Payne, who is also a Life Member. Irving has always been interested in the mission work and has helped to make others Life Members.

* * *

Interesting Item

Rev. and Mrs. William Chappell have begun their journey to the Belgian Congo, in Africa. He is returning to his former work after a year's furlough and a delay caused by war conditions. While in the United States, he was married to Miss Mary E. Wood, of Moss Point, who was preparing to go to Africa as a missionary from the Presbyterian Church. She goes now under the Methodist Board of Missions.

* * *

From the Hattiesburg District

Two interesting meetings were held recently in the Hattiesburg District, one in Laurel at the Kingston church and one in Hattiesburg at the Main Street church.

In Laurel 58 women were present, representing 15 societies and Mrs. Thad Dyess, leader of the Shannon zone, presided.

The W. S. C. S. of Cross Roads presented a Life Membership to Mrs. S. A. Lovett during the day.

In Hattiesburg, Mrs. E. E. Deen, District Secretary, presided and Mrs. D. W. Holmes, leader of zone No. 1, led the worship service assisted by three other zone leaders: Mrs. Bob Graham, Mrs. Nollie Felts and Mrs. C. Gibson.

Mrs. J. B. Cain, Conference Secretary of Children's Work, presented that work, Mrs. R. E. Rollings presented Student Work, and Miss Robbie Lee Leggett that of Young Women and Girls.

Miss Bettie Ridgeway, Conference Recording Secretary, gave an inspirational message.

Mrs. Deen led a round table discussion of our objectives.

Two Life Memberships were presented: Mrs. B. M. Hunt by Mrs. L. B. Hudson from the Main Street W. S. C. S. of Hattiesburg, and Mrs. D. W. Holmes from zone No. 1.

CANADIAN PRIMATE'S VISIT TO BRITAIN

Archbishop Owen, Archbishop of Toronto and Primate of all Canada, has lately concluded a visit of six weeks to the Canadian Forces in this country. His time was spent almost entirely with the Canadian Army and Air Force, so that he was unable to do very much in a wider field. Speaking to representatives of the press in London before leaving, the Archbishop said that he had two main intentions in his visit to England: (1) To bring to the Canadian Forces a greeting from Canada, and especially from the Anglican Communion there, and (2) to take back messages from the troops to their people in the Dominion. He hoped also to be able to interpret the atmosphere of Britain to the forthcoming General Senate of the Church of England in Canada, and tell them of his experiences with the Canadian Forces.

Archbishop Owen spoke highly of the Canadian chaplaincy services, which he thought very well operated, and he had noted with approval how chaplains of different religious traditions were cooperating with each other in their work. He said that he had a very good impression of the way in which the Canadian troops had been received and welcomed by people in Britain. He looked forward to a strengthening of the ties which united Canada and Great Britain as a result of experiences in wartime.

—A London Exchange.

"CAST DOWN BUT NOT DESTROYED"

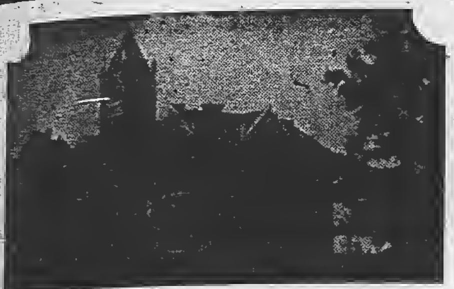
"The abnormal conditions necessarily imposed upon our Methodist colleges in time of war are taking a heavy toll in terms of enrollments and revenues," said Dr. John O. Gross, Secretary of Institutions (General) of the Board of Education recently in review of the educational year just ended. "But," continued Dr. Gross, "these adversities are bringing a wide recognition of the fact that Christian education is a commodity that war cannot destroy.

"At the recent commencements most of the colleges had to bid farewell to the last vestiges of a 'college as usual' program," he said. "An unusual scarcity of men was noted in graduating classes and many diplomas were presented in absentia to men already in the armed forces. A majority of those men who were allowed to remain in our colleges through the spring quarter or semester will be in uniform by mid-summer.

"Colleges realize fully the serious import of such trends, but they are facing their problems with courage and diligence of the highest order. Intent on holding their enrollments at the highest points possible in wartime, they are carrying forward active campaigns for students. More than that, they are zealously recasting their budgets by way of endeavoring to effect every economy that is possible and ethical. They are determined to enter the post-war period without the handicaap of debts accumulated through deficits in current expenses.

"Surprisingly enough," said Dr. Gross, "in the recent committee meetings of college boards most of our presidents talked to their trustees about the necessity of beginning now to plan for enlargements in their programs and services to meet the enlarged enrollments inevitable after hostilities cease.

"Our colleges are facing difficulties but they are carrying on," declared Dr. Gross.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JUNE 27, 1943

By Rev. W. C. Newman

HELPERS AND HINDERERS IN THE CHURCH

Lesson Text: II John: 4-11; III John: 5-12.

Golden Text: Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.—III John: 2.

W. C. Newman

Did you ever notice how easy it is to find fault with anyone you do not like, and how equally easy it is to excuse the faults of anyone you do like? A good Mississippi preacher used to say, "I do not love some people as well as others, and I have a hard time not to be glad of it."

So when we go about to choose the helpers and hinderers in the churches we know we must be exceedingly careful and honest, else we shall merely pick out the people we like and the people we dislike.

Learners and Those Who Will Not Learn

Every pastor can soon classify his parishoners in one of these two groups—those who are continually studying to discover Christian truth, and those who blindly refuse to think at all. Needless to say, the former are helpers, the latter hinderers.

For that matter every congregation can soon classify its pastor in one or the other of these same two groups—the one who is always seeking a better way toward an effective ministry, and the one who is perfectly content to perform his ministry in the same old listless way.

The thing that rejoiced the heart of the writer of II John was that he found some of the members of the church "walking in truth." I think that delights the heart of God.

The Friendly and the Unfriendly

After twenty years of preaching I have come to the conclusion that the person who most helps the church is the one whose spirit is genuinely kind, and that the one who most hurts is the person who either will not or has not learned how to love people.

Most of all the failing churches I have ever known were failing because of friction between some of its members. Certain persons in the church refused to be friendly. And the greatest hurt that is done to the church at large is not being done by enemies of religion, but by people, preachers or laymen, who persist in an attitude of criticism, fault-finding, ill will, lack of a positive and active love toward others.

No wonder, then, that the writer of this letter beseeched the members of the church "that we love one another." Only when a church and its minister have conquered the temptation to let their dislike of certain people control their thinking and speaking and acting can that church or any preacher become as effective as possible. The time and energy and spirituality that is dissipated in criticism, gossip, jealousy, and antagonism is appalling. The Kingdom comes not because of it.

Cooperators and Disturbers

Diotrephes holds no place in the hall of fame except this, that he refused to work with the other folks in the church. He is not mentioned otherwise in the Bible. Yet from this brief reference to him we can form a very good picture of Diotrephes.

For one thing his type is familiar because he is always opposed to every proposal made in the church. As someone has facetiously said he was born in "the objective case." Then, too, he constantly tries to depreciate the work done by others, belittling them with "prating against us with wicked words." And again we know about him, and all others like him, that he does nothing himself to help the church, while finding fault with all others who are trying to help.

But the words which most aptly describe Diotrephes and his kind, and perfectly analyze his motives, are found in the 9th verse of III John. They are the words "who loveth to have the preeminence among them."

Psychologists tell us that the reason some people are forever critical, unkind, given to temper and anger, is that they suffer from the consciousness of inferiority, and the only way they can compensate for their inferiority is to destroy the superiority of others. This ought to make us every one forever avoid the critical attitude as if it were a plague, lest we betray to the world our knowledge that we are inferior.

The Good-doers and the Evil-doers

Finally the writer of this epistle contrasts the lives of the helpers and hinderers in the church by saying bluntly, "he that doeth good is of God; he that doeth evil hath not seen God."

Some people imagine that if they stay away from Sunday evening services or prayer meeing it is perfectly all right. Indeed they seem to think they are doing the church, the preacher, and God a favor when they attend the Sunday morning service.

But the simple truth is that every empty pew in any service discounts the church and weakens the Kingdom in that place. And the same may be said about every act of every member of the church. Every act on the side of good is helpful; every act on the side of evil, or even just neutral —not on either side—hurts the church.

And each one of us can examine his own heart and decide whether he is a helper or a hinderer. Each of us is one or the other.

A COLORED MAN'S SERMON

My text is, "Adam, where art thou?" I make three divisions to dis text: Firstly, Every man has to be somewhere. Second, Some men is not where dey ought to be. Third, Some men who is not whar dey ought to be is gwine to be whar dey don't want to be.—Ex.

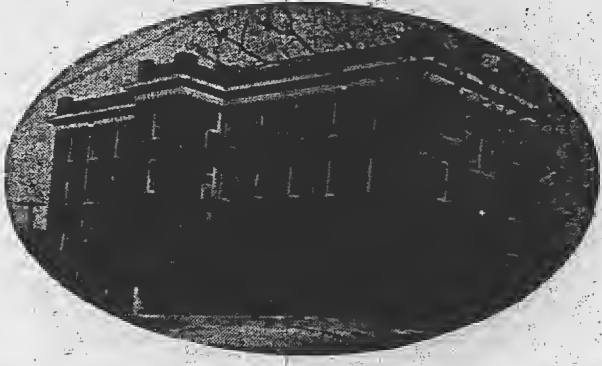
The Colonel's wife sent the following note to Captain Greene:

"Colonel and Mrs. Browne request the pleasure of Captain Greene's company to dinner on September 15."

To which she received the following reply:

"With the exception of five men on leave and three on sick list, Captain Greene's Company take great pleasure in accepting your invitation."

MILLSAPS COLLEGE, JACKSON, MISS.



The present school year will be divided into three semesters
(1) First semester, July 6-October.
(2) Second semester, November through February.
(3) Third semester, March-June
All semesters opened to Freshmen and upper classmen
A Freshman may enter July 6 and continue in college and graduate in two and two-thirds calendar years

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DEAN WM. E. RIECKEN

THE CHRISTIAN FIRESIDE

ON LETTING GO

By Rev. Vivian T. Pomeroy, D.D.

I need not tell you just where it was, for it might have happened almost anywhere. I was staying in the summertime with one or two nephews and nieces and some others in a very lovely place. It was up a sea creek, where smugglers in olden times landed their naughty treasures. Thick woods run down to the water, and the land is slit up by any number of short creeks, so it is rather like being in some parts of Maine, you know. Instead of taking the car or walking, one goes almost everywhere by boat. So somebody will say: "Take the boat and go to the village for some stamps." And living in boats much of the day, as we did there, we were more used to standing steady and jumping quickly than we usually are on land, you understand. It is a delectable place for a reasonably active person, but not so nice for anybody who does not readily leap and make quick decisions.

So we were rather dismayed and apprehensive when a somewhat timid lady, a more or less elderly cousin of mine, quite a sweet person, appeared and said she was not used to small boats but she would stay with us a few days. Now, our chief means of navigation was a stout, trusty, but by no means handsome-looking, motorboat, and to get aboard her we had to go down a shallow stretch of tidewater in a rowboat. The rowboat was rather leaky and always overcrowded. We usually all piled in together. Well, this lady, who was so sweet and happy and good on land, became quite another sort of lady on the water. She said numbers of times that conditions in the rowboat were highly dangerous, that she could not swim, and that the water inside the rowboat was very wet. In short, she became a trial; everybody felt she was a trial; and some said so—behind her back. Nobody responded cordially when the uncle of the party, who tries to be a Christian now and then, said: "Never mind! It takes all sorts to make a world." Somebody replied crossly: "But it takes only one to upset a boat."

Then came the day of the picnic. Everybody was in the rowboat, standing, laughing, crushing, sitting with legs dangling over the side or legs buried under baskets, books, bathing suits and cameras. There were some sixteen of us, and the boat comfortably held four. One lady visitor sat squeezed and uneasy, and she was heard to say she hoped it was not true that one remembered all one's past life in the moment of drowning. We safely reached the motorboat; and the one who was rowing brought us alongside with considerable grace and skill—although I do say it. Everybody in turn scrambled out, excepting the lady. Alone she sat. Finally she stirred, staggered to her feet, and, with those solid feet firmly planted in the little boat, she clung fiercely to the side of the bigger boat. "Now come, jump!" we all cried. But jump she would not. With her hands clinging to the big boat and her feet in the other, she stood, she swayed, she doubted.

Then a quite nasty moment occurred. The little boat began to move out and out, with the lady's feet still in it and her arms stretching farther and farther. "Come!" we cried. "I can't," she screamed. Luckily two strong, valiant arms—not mine—grasped her and hauled her up; and she sank safely to the deck. The little boat was tied firmly, and we went on our merry way. Those heartless ones, who wanted to laugh, did so quietly, and others, who were kind, spoke consoling words to the sufferer. And I thought to myself: "Well, one certainly does get into absurd positions by trying to hold on to everything."

I did not go on to think it at the time, but I am thinking now that often we can hold only by letting go. If we keep our sense of proportion, our sense of values—I might almost say our sense of humor—we loose ourselves from the little thing in order to possess and be possessed by the larger thing. The bigger thing does not mean that we shall have all we want or find the way perfectly smooth. We may be carried by it out to rough seas and strange adventures. But when you are holding on to the greater values, the things that matter most, you often find that everything that was really worth while in the lesser value has not been lost to you. It is coming along with you, like the little boat tied to the stern of the bigger one as we plugged out of the narrow creek towards the open sea.

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SEVEN STARS

They were not cinema-stars, but seven educated Christian Chinese women who fled thousands of miles before the Japanese armies. They came to us with Bibles in their hands, worn-out shoes on their feet.

Stirring, sorrowful tales of great suffering these women could have told, but they said little; their only thought was to serve other refugees in their country's hour of need. In their humility they let us train them for evangelistic work in the country. Little did we know that they were better trained than we were.

All we knew of them at first was that they were living like refugees, in the back of our house. Only as we prayed and studied the Bible together, growing together in knowledge and love of Him, did we realize of what stuff they were made. Only as we questioned did we come to know the magnificent church-work they had left behind. Only by slow degrees did we discover who they were—graduates of Nanking University, one an L.R.A.M. one the principal of a school. Only as we quietened our hearts, looking at the deep sadness in their eyes, listening to the echo of a sob in their voices, did we glimpse something of the suffering they had endured.

One of them showed us a poem, telling of One who had understood poverty, weariness, thirst, temptation, suffering at the hands of cruel enemies—One who traveled with them all the way. Then we understood their undaunted courage.

They had escaped; they were free to work in Free China. Out they went into the villages, holding Bible classes, running schools, teaching, preaching to bring the folk into the church, but always their hearts were with the folk they had left behind.

Gradually it came to them that they might have to go back. God was calling them to return and be "under the Japanese." Chinese women who had escaped going back to where the Japanese soldier was in control, to work in the church where and when permitted, to tend the lone and fatherless and to quieten the fears of the trembling ones, and all the time in grave danger of war's deepest hurt!

They were not disobedient to that call of God.—Methodist Recorder.

HIGHWAY MARKERS

The conspicuous signs placed by the various States along their highways are so commonplace as to be almost forgotten when one becomes fairly familiar with the road. But they are placed there for a very special purpose—that of protecting the lives and property of the motorists and pedestrians who use that road. "Dangerous curve ahead," "Cross road," "School—drive slowly," are a few of the common markers placed on our highways. Often the signs warning of curves are vividly illustrated by a diagram of the coming curve, so that the driver may readily adjust his speed and steering. In the Christian life we also have plenty of conspicuous warning signs. They are found on every page of the Word—and free for the taking. Like the highway signs, they are not put there for ornamentation, but for a practical purpose—to save men. Those who read, and continue blithely on their own way, disregarding warnings, will learn to their peril that the markers really mean what they say. Then, it may be too late.

—The Church Advocate.

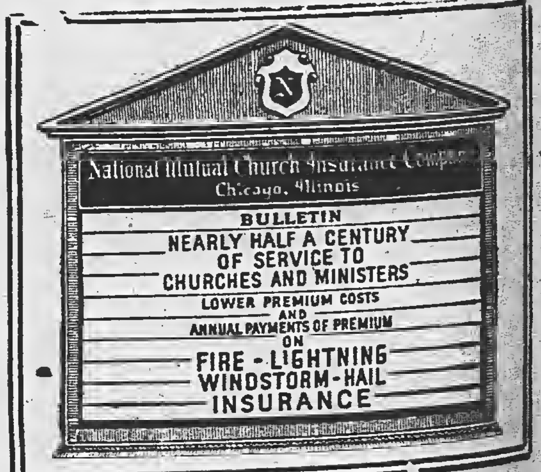
SERGEANT ALVIN YORK

"I used to drink liquor, drank it for ten years, drank it until I broke the hearts of those that loved me and prayed for me. And then one night in 1914 I knelt at the altar in a little mountain church in East Tennessee, and confessed and repented of my sins. I arose from the altar a new man in Christ Jesus, and I broke with liquor forever.

"Since my conversion there are three things I have never done: I have never taken a drink of liquor; I have never smoked a cigarette; I have never sworn an oath."

Sergeant York will be remembered as the soldier who disarmed and brought in 153 German prisoners in the first World War.

—From "Progress," by Clinton Howard.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REVIVAL AT RICHTON, MISS.

The Richton Methodist Church has enjoyed a rare treat in having Bishop J. Lloyd Decell conduct a revival meeting. His preaching was superb, and the people of Richton were delighted with both his preaching and his fine spirit. The church will never forget that week. Happy is the pastor and people who can secure his consecrated ministry for a week.

Dr. Fagan Thompson led the singing, and enhanced the occasion with his fine talent as a singer and leader. The people were delighted with him, and hope to have him again at some future date.

Bishop Decell and Dr. Thompson were entertained in the parsonage home. What a delightful privilege to have these noble men in our home. It was the first time that we ever had the pleasure of having a bishop in our home, and it being our own Bishop Decell made it doubly joyous.

To add to the happy situation, he dedicated the first parsonage that the pastor ever had anything to do with building. It was a beautiful service. Forty or fifty people gathered in the living room, dining room, and study, and participated in the service. There were a few out-of-town people present.

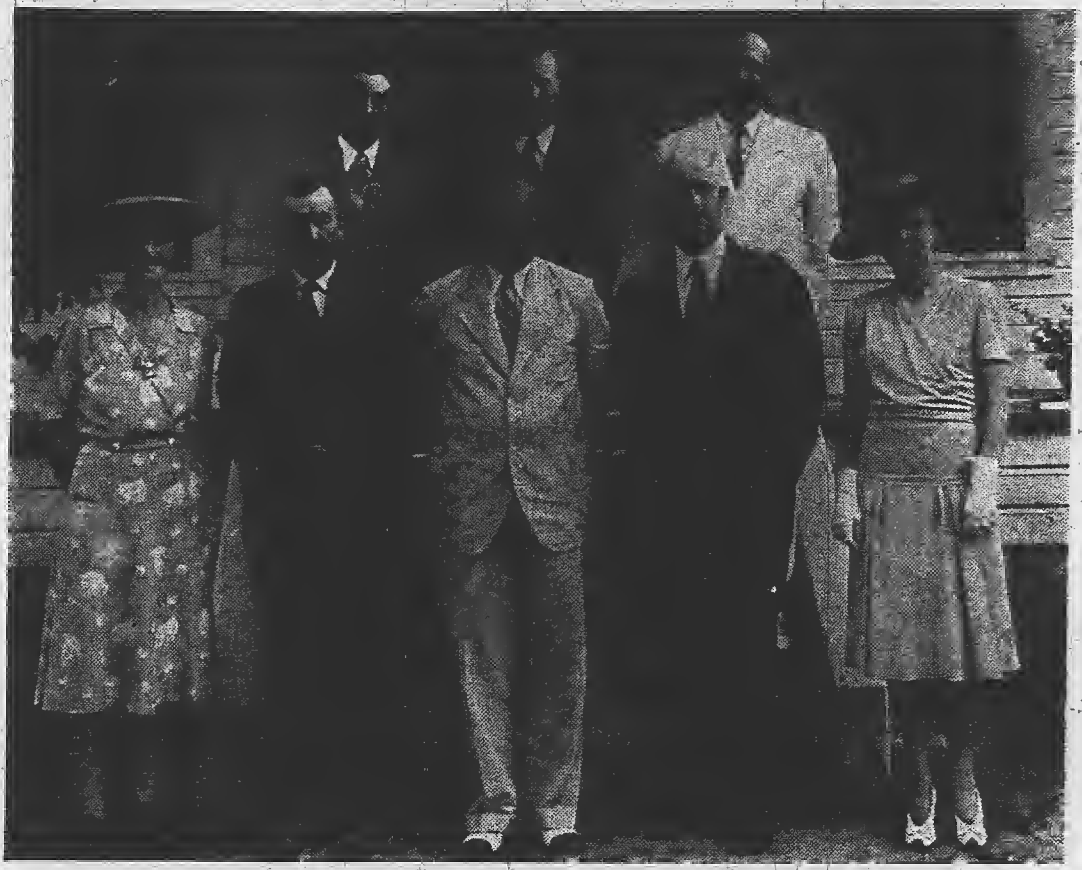
The parsonage is a beautiful seven-room bungalow with two bathrooms. It is well built and nicely arranged, in fact, ideal for a parsonage. The furnishings are nearly all new throughout the house. The heat is furnished with butaine gas. The house is located on a high lot, consisting of a half-block. It would delight the heart of any preacher family. And it was built for cash.

The house plans were drawn by Mr. R. D. Phillips, one of our members, who is in the employ of the State Highway Department. He also supervised the construction.

Another thing new under the sun: Bro. B. M. Stevens authorized Bishop Decell to buy three hundred dollars' worth of books for the parsonage, which will be a part of the equipment of the parsonage. Bro. Stevens' generous gift will be a blessing to the preachers for years to come. What a gift!

The Richton Methodist church backs its preacher and follows his leadership, gives him cousel when he wants it, and in general gets the job done.

E. A. KELLY.



Front row—left to right: Mrs. L. A. Wilson, J. T. Carley, B. M. Stevens, Bishop Decell, and Mrs. T. J. Bentley. Back row: A. K. Phillips, E. A. Kelly, and Dr. B. L. Sutherland. This is not the complete board; it is only half.

MRS. L. G. COX DIES

Mrs. Annie Hardie Cox departed this life on May 20, 1943. Her death occurred in a New Orleans hospital, where she was taken for an operation several days before. Funeral services were conducted at the Bay Hills Methodist Church, and the body was carried to Evergreen for burial. The pastor, Rev. R. E. Carter, assisted by Rev. A. W. Townsend, of Bunkie, officiated.

Mrs. Cox became a member of the Methodist Church at the age of 8. She was a faithful member and worker until the illness of her husband, L. G. Cox, six years ago, which required her constant attention.

She lived for 19 years in New Orleans and was a member of the Algiers Methodist Church. From there she moved to Galveston, Texas, where she lived for three years, and later moved back to the Bay Hills community near the place of her birth.

She is survived by her husband, L. G. Cox; three daughters—Mrs. I. H. Smith, Mrs. Harry Stillman, Mrs. H. D. Benton; four sons—H. G. Cox, Elmer Cox, M. B. Cox and Mark Cox; three sisters—Mrs. James Scott, Mrs. W. T. Averre and Miss Jennie Hardie; one brother, J. W. Hardie; also five grandchildren and a host of friends.

R. E. CARTER.

THE NEW INCOME TAX LAW AND CONTRIBUTIONS TO CHURCHES, ETC.

Every minister of a local church and every lay officer now has a special responsibility for informing and educating the public with respect to the exemptions available to income tax payers for contributions to religious, educational and charitable purposes, Dr. Roswell P. Barnes, Associate General Secretary of the Federal Council of Churches of Christ in America, said recently. The new withholding tax provisions, Dr. Barnes stated, make it especially necessary for those who wish to safeguard the traditional American interest in free churches in a free society.

The new tax law, Dr. Barnes stated, permits no specific advance deduction for religious, educational or charitable contributions. Likewise, he said, the short form of the income tax return now used by many millions of tax payers makes no mention at all of the fact that a deduction of 15 per cent is permitted by the basic Internal Revenue laws for contributions to voluntary agencies.

This may create a difficult situation for some of these churches and agencies, Dr. Barnes observed, but it need not necessarily be so if the churches and the educational agencies are aware of their responsibility for educating the public with respect to the continuing provisions of the 15 per cent deduction in the basic law. With the inauguration of the procedure of withholding tax money at the source of wages and salaries, our people will have substantially reduced current cash incomes. They must be reminded that they can claim deduction credit for contributions when they file their annual income tax returns.

Throughout our entire history, according to Dr. Barnes, governments have encouraged free churches and voluntary educational and social enterprises. It is important, he said, that in the current critical financial situation of the nation religious leaders, both lay people and clergymen, now become centers of information and education on tax questions.

GOD-CENTERED LIVING

By Mrs. Irvin Rowland

What a difference it makes when one entrusts his whole being into the hands of God! He who consecrates himself as far as he knows how has a different attitude toward life and what it holds for him. He feels a new sense of security in being a child of God. He finds consolation in sorrows, in disappointments, in trials, for he rests on the promise that all things work together for good to those who love the Lord. He may not see the good at first, but, by faith he expects to be able to understand sometime in the future. So, he accepts and bears as well as he can the things that come inevitably into his life, knowing that somehow they will all fit into God's plan for him. And who can say but that the battle is half won when one has an attitude of cheerful and patient endurance rather than that of rebellion toward things over which he has no control?

Why are there so many frustrated lives in the world today? It is the failure of men to have a grip on God's love. They do not understand the true meaning of life—they restlessly search for satisfaction but know not where to seek it. They labor on in disillusionment, ignoring the pleading voice of Jesus as He quietly says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

The wise are instructed by reason; ordinary minds by experience; the stupid by necessity; and brutes by instinct.—Cicero.

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